Oneirosophy

Triumphant George

Oneirosophy

By Triumphant George

«**Just *decide*.**

Decide to be totally relaxed. Decide to feel calm. Decide to win at the game. Decide to meet that person you've dreamed of. Decide to be rich. **Decide to triumph.**

Because in this subjective idealistic reality, where the dream is you, what else is there to do?»

ONEIROSOPHY

oneiro-: From Ancient Greek ὄνειρος (óneiros, “dream”).

-**sophy**: From the Latin sophia, from the Ancient Greek σοφῐ́ᾱ (sophíā, “high knowledge”: “learning”, “wisdom”); compare Sophia.

Oneirosophy means "dream wisdom"

The foundations of Oneirosophy are:

- **Lucidity -** A state similar to gnosis or satori where one regains consciousness of the illusory nature of waking reality, just as one becomes lucid in a dream.
- **Idealism** - All of waking reality is a mental structure, a *dreamed reality*.

Matter is an idea in the mind.

Introduction

What does a dream look like from the outside?, by mrtdythnystrdy

Not sure if an insight per se, but some visualization of what a dream looks like from the outside; outside of space-time (or the illusion of it). So we have this mind/imagination, with infinite potential. It is knowing itself (knowing = noun). Wholeness. Love/peace/joy/happiness are expressions of it, as they are expressions of wholeness (think about it - love/peace/joy/happiness are not expressions of lack).

So, we've got this knowing/mind/Presence that exists nowhere, no place, no time. It has no dimensions; it's just an abstract massless/dimensionless/infinite/indivisible presence. Where, place, and time, appear in it (but those are concepts anyway). **Everything appearing at all appears within it.** (Thoughts are appearances, too.) It is nameless, yet we name it God. (Yet again, by naming it, we objectify it; imply it external to ourselves/This.)

And this presence has a dream. **Infinite potential; it can dream itself as anything; the dream can take any possible shape/form.**

So any awareness - of anything - any consciousness - is That dreaming. Yet, as in any dream, the dreamer is the entirety of it; there is no part that is not the dreamer. But, since the dreamer is the entirety of it, whatever they conclude is true (if the dreamer has dreamt up the ability to "conclude truth") will appear as true. Time can only be an illusion, space can only be an illusion, distance, difficulty, identity, et al: every single piece of the dream is an illusion. **The dreamer - consciousness - is unlimited.**

That means - any method to "do" anything is a placebo. Any belief is arbitrary. Beliefs about belief are arbitrary. Beliefs are concepts within the dream, nothing more. They give structure to that which has no structure. Everything is happening - automatically - to reflect the world that exists "within the mind" of the dreamer. What they know.

If one thinks they need to figure out "how," they have the experience/thoughts of that. If they think they don't, they have the experience of that. If they think they're being blocked, they are. If they don't, they aren't. If they believe external forces have an impact, they do. If they don't, they don't. If they think something about "another person," it seems/appears true. If they think something else, that seems/appears true. If they think their health/healing is based on external factors, it appears that way. If they believe their health is a given / divine right, it is. If they think they are forgetful, they seem forgetful. If they think they have a good memory, they have a good memory. If their joy or happiness is conditional on some external experience or object being received, it is. If they think it's not, it's not. If we think we have to imagine perfectly to achieve xyz, then we do. If we don't, we don't. If we think the past is fixed and can't be changed, it appears that

way. If we don't, it is changeable. If we believe what we read or hear, then what we read or hear seems true; is experienced as true. If we don't believe what we read or hear, then it doesn't. If we think we're royal, we are. If we think we're not, we're not. If we think things should be delivered with a red carpet on a silver platter, they will be. If we think that's impossible and we need to go get them, it will be like that.

"Out there" is a reflection, because it reflects what's going on "in here." What I have "in here" - of which only I am the cause - appears "out there." Whatever I want in here - I appear not to have out there. Although, in truth there is no "out there;" **it is all within Me; it is all Me; My projection/reflection.** (If the definition of "I" is mistakenly associated with the body/identity, then this will seem difficult to reconcile. **But "I" Am Everything; My Imagination.**)

And if the dreamer - God/Presence - dreams a dream where they aren't aware of their true identity as the dreamer (i.e. they enter the dream blank, are conditioned, then identify with what they've been told they are / the dream is), then they're asleep to the fact of dreaming. And all the evidence will be provided in terms of experience and thoughts, because they can only experience their concept of themselves / of "what is" - according to them. The contents of their consciousness.

And just like a dream at night, by not knowing it's a dream (for whatever reason), the consciousness dreaming the dream listens to the dream as if it's true. Even though they're never Knowing anything other than themselves at that moment. They have the experience of seeking in the world they unknowingly create - a world that is them - based on rules that they are making up, that are self-reinforcing if they don't know it.

The very activity of dreaming itself is imagining. Although it is a "direct imagining," where the imagined becomes experienced. This - "You" "reading this" - right now - Is Imagining. You are imagining yourself as a human, with a past, in a body, in the year 2022, on a planet called Earth, reading words in English on a screen (and all the other details/thoughts being experienced this moment). All of This Is Your imagination. Although not in the way that is "colloquially defined." The "human definition" of imagining is creating essentially pictures or scenarios in the mind that aren't "real," or only experienced mentally, not physically. So that would almost be like "pretend imagining." Imagining without the belief that the imagining is anything, or has an effect on anything.

In a dream, the dream is being dreamt; imagined, somehow. And, when becoming lucid, the dream becomes responsive to the thoughts/imagination of the dreamer. Suddenly, the thoughts/imagination of the dream are intuitively understood to be on the same level as the dream itself - even though they were the entire time anyway. Not differing levels, as is commonly thought of in 'this world.' When becoming lucid, all meaning and sense of separation from the dream content evaporates. So, the prior thought content (believed [imagined] character, separation, other people, situations, environment) no longer has validity, meaning, substance, or history, because it was based on false premises. It no longer arises.

"This world" is "taking place" inside of Me, as Me. Just like in a dream; the dream takes place inside the dreamer, even though it looks the opposite. And like a dream, different materials feel different; there are liquids, there are solids, there is air if you think there is. Yet, all of those sensations are just dream-stuff. Vibrations, if you want to call them that.

As the dreamer, there is no "how." Even in a night-time dream, as the dream avatar/character, they don't experience the entirety of everything via their senses; their view is limited. Yet, their imagination is not. Whatever is considered "done" in imagination is done/experienced physically. "How" it's done is a question only an asleep dreamer (i.e. not realizing they're dreaming) would think they need an answer to. "Because I, the dreamer, said so" is the how. The details, irrelevant, are automatically taken care of.

(To reiterate: the dreamer/imaginer isn't the character. We'll call the character "Bob." Bob cannot imagine. A fictional entity cannot do anything. The dreamer imagines a "Bob," and then imagines within the "Bob" framework. It's always the dreamer imagining, never Bob. The only limitations the dreamer can appear to have are the ones they believe Bob to have if they believe they are Bob.)

Imagining, in this sense, is just visiting another truly existing experience (existing because of infinite potential contained within the timeless indivisible eternal awareness that is Now). So if that experience isn't "present" now, it still is very much "real," just being visited or decided upon in mind (with as much or as little detail as preferred; it'll all be filled in regardless). This is actually how this experience is navigated anyway, even while non-lucid (notice how thoughts predict/anticipate. Those thoughts are imagination. They are imagining. Imagining happens "inside." The results? Outside). It's just that while unaware, there are rules that are believed that narrow the band of experience. Lucid, there are none.

So **My imagination and God's imagination are the same One. Indivisible.** But if God thinks His imagination is only the imagination of a limited, separated human in a world unaffected by it, then God gets to experience that!

It's progressive. It's a (wordy) take on Nonduality.

There's only One (no) thing. It's consciousness, without limitation or boundary. Yet, consciousness can only look inward, as there is nothing outside of itself. So, if it experiences anything, it experiences ... itself. Its concept of itself. Yet, everything is only made of itself. One substance... itself.

All boundaries and separation are illusion. That means no depth (no here vs there), no past/future (Now vs then), no separation-based identity (no individual, only Consciousness, whole and complete). Take this as far as "you" can.

It's the realization that whatever appears as experience (thought, identity, body, world) is ultimately You, made of You, whatever you believe to be True - Is. However, all decisions / conclusions are made in one place. They aren't made 'outside' of you, there is no 'outside of you.' There is only you. So just like you make a decision to move your hand, the same "intender" that forms that intention moves the entire world, whether you realize it or not.

That is Who you are at your core. You are that big. There are no rules. No experience to go by as a metric. Getting used to the implications of this lets one take things less seriously. If it's just You (not little ego-human-idea you, but Unconditioned Unlimited You), then anything that happens is just like looking in the mirror. If you don't know it's a mirror, you can be shaken. If you know it's a mirror, you chuckle, you move on, you don't need to feed it or be scared. You know it's You, its yours. So you change your reflection, your self-concept, and as that changes, your world changes.

Like a dream. A dream at night, if you realize you're dreaming, you realize, hey I'm doing all of this! EVERYTHING is fake! The location, time, year, people, etc. - they're all my imagination! Yet, you maintain your egoic-identity. You just realize you're God of your dream.

Well, here's the thing. This is a dream, too. Except you're God. Full stop. Or awareness, or unlimited consciousness, or whatever you want to call it. When you awake from this dream, while still dreaming or not, you will realize how everything is fake - including your identity as a person/human - and it was just your imagination. The awareness that experiences All Of This is You.

So, if you can know that now, before the dream ends, how does your behavior change?

From experience level, decisions can be now 'made' about 'things' that *appear* external to body (because that boundary is imaginary - it doesn't exist) to steer them in preferred directions. Works internally as well; the art "I" "create" is magnitudes greater than before some of these realizations were made.

If anything, it gives you some simple logic as to why you can believe in yourself wholly and unconditionally, because You are All There Is. To know, despite any appearance, that things are All Good, and you are the ultimate Interpreter as well as the source. And besides, with that said, you're always "believing in your self" no matter what you believe in. Because it is all Your Self. It's more of a "oh, I don't have to believe in / give attention to 'that possible self' anymore." **Because I am the source of All. All "selves," all experiences, all.**

All the reasons that you ever held about why you "can't" go flying out the window, as they are just as imaginary as everything else.

Oneirosophy

The Model

What's it all about?

"It"

One of the most difficult things to grasp when it comes to "jumping" and its associated metaphors, is the change in the concept of what "you" are. Although this isn't *required* in order to make changes, it's probably the most helpful thing to get a handle on for both "jumping" and for just everyday living.

The summary of your situation is this:

- **What you truly are is an "open space of awareness" in which experiences arise.**
- The experience you are having of being a person in a world is really a *thought about* "being a person in a world".
- It just so happens that this is a very bright, immersive, multi-sensory 3D thought - and we confuse parts of this thought with who we really are, incorrectly.

Experiencing It

There are various methods which can help us to recognise it. What they all have in common is that you stop trying to *thinking about* this situation (that just creates more experiences) and instead *directly sense* the space around you and within you. Meditation is one such method, however as mostly practiced it's a great "settling down" technique but relies upon chance for a glimpse of the background experience. Far better to pursue things directly. For this, we can pursue exploration of our direct experience, by attending to it and/or by choosing to alter it.

Understanding It

Reading about theories from science and philosophy relating to "private world" ideas can help provide us with more grounded metaphors.

Reporting It

Another source of inspiration and knowledge can be unusual personal anecdotes - in the form of "glitch in the matrix" or "reality shift" stories, and reports of altered state or NDE experiences. An example of a description of being being open awareness, and a thought becoming immersive and becoming a dominant experience, is this account of meditation into pure awareness.

Excerpts:

> "The best way that I can describe it is that this state was beyond the need for thoughts or senses. Thoughts and senses are things that in my view pertain to consciousness. Where I was, it was a state of pure awareness-beyond consciousness and therefore the need of thoughts or senses."

> "It was ... like letting go of something that I was stuck to. It was as if I was a balloon that was tied down and then suddenly released to begin floating. Like I was carrying a heavy weight on my back that was finally lifted. This was the feeling right at the point of entry. What followed was the state that I could never fully describe in words."
>
> "The experience was void and yet all encompassing at the same time. It was a state of demanifestation with the seeming power to remanifest should I choose to introduce thought. It was kind of like this; I wasn't thinking but if I did think, I would become what I was thinking. Therefore, I dared not think about anything because that would have meant that I would have manifested out of total awareness and bliss. Being in this state was beyond bliss, you want to stay there and not do anything to disturb it."
>
> -- *Victor C Other 6247*, NDERF

Being It

This part is easy, because no matter what experience you *appear* to be having right now, you are still that open conscious space. **You cannot *not* be this.** You might take on the shape of this or that world, but like a pool of water that has become rippled, you are still that water. The added benefit you have over most puddles: **you are a pool with the power to ripple itself!**

Outside: The Dreaming Game

BACKGROUND: A description of an exercise I originally came up with elsewhere, but I think it could be useful to folk here too. In subjective reality, we would be both the player and the creator for the content.

Inside Outside: The Game

If everyday life were an apparently massive multiplayer video-game, then dreams would describe how the mechanics of such a game, which is called *Outside*, operate.

You are not actually the character you play in *Outside*, rather you are an open "game-space" which connects to *Outside* and adopts a particular perspective in the *Outside* game environment. In periods of reduced activity, your "game-space" disconnects and either connects to another pre-existing game-world, or constructs one on its own, seeded by random data fluctuations. You can see this happening in the case of hypnogogia and fragmentary imagery. Generally these worlds are more flexible than *Outside*, because to save on processor and memory power, all games function on a co-creation, procedural expectation/recall-based engine - so the more players there are, the more stable a game world becomes. Because *Outside* is the main, default subscription for all current players there (part of the terms and conditions), you always reconnect to *Outside* whenever other connections collapse.

Outside Inside: An Exercise

You can prove this to yourself by trying to observe the disconnection/reconnection in progress, or **illustrate it via a thought experiment, to be done '1st person', as if you are having the experience:**

- Sit comfortably. Now imagine turning off your senses one by one:
- Turn off vision. Are you still there?
- Turn off sound. Still there?
- Turn off bodily sensations, such as the feeling of the chair beneath you. Uh-huh?
- Turn off thoughts. Where/what are you now?
- Some people are left with a fuzzy sense of being "located". This is just a residual thought. Turn that off too.

You're still there, you realise; you are a wide-open "aware space" in which those other experiences appeared. *Outside* is the generator of those experiences, including the body and many of the spontaneous thoughts and actions. Only a subset of change: *intentional* change, is actually your influence. The rest is just part of the game experience.

There are rumours of players who have developed limited, dev-like "magickal" powers based on "intentional" procedures, but since these would also produce a

revised game narrative to cover their tracks - 'narrative/experiential coherence' is enforced religiously by the game engine - this is hard to confirm.

When you eventually complete *Outside*, after the final montage sequence, the connection is terminated and the 'world' within you disappears - followed by your next adventure, should you choose to accept it!

[…]

> Q: Intention is just the preprocessor for rendering

In a game-world defined by belief, expectation and accumulated knowledge.

> Q: Is that pre-existing game-world another person's dream? Or a realm that multiple dreamers visit? Or none of the above?

That multiple dreamers visit, that was perhaps seeded by a single person at one point, but other came to occupy. Sometimes you might find yourself being a pre-existing character, looking through their "viewport", sometimes you might just appear as "yourself". Sometimes you might accidentally find yourself in a world like this, with a complete history, and be the only visitor with knowledge. Depends on the nature and flexibility of the environment.

All worlds persist to some extent after creation, although they may gradually fall apart through lack of intention/expectation.

The Hall of Records

I posted this as a comment before, but figured I would post it properly since although similar to the Infinite Grid metaphor, it's quite a nice in that it doesn't need too much background. It didn't occur to me until just now, but the idea is similar to the Akashic records. That entry even uses the phrase "Hall of Records", although differently. But then, eternalism is quite an old idea really.

The Hall of Records

Imagine that you are a conscious being exploring a Hall of Records for this world. You are connecting to a vast memory bank containing all the possible events, from all the possible perspectives, that might have happened in a world *like this*. Like navigating through an experiential library. Each "experience" is a 3D sensory moment, from the perspective of being-a-person, in a particular situation. And there may be any number of customers perusing the records. So this is not solipsism: Time being meaningless in such a structure, we might say that "eventually" all records will be looked-through, and so there is always consciousness experiencing the other perspectives in a scene.

At the same time, this allows for a complex world-sharing model where influence is permitted, because "influencing events" simply means navigating from one 3D sensory record to another, in alignment with one's intention. This process of navigation could be called *remembering*. Practically, this would involve summoning part of a record in consciousness and having it *auto-complete* by association. This would be called *recall*. You can observe something like this "patterned unfolding" occurring in your direct conscious experience right now. So in terms of "dimensional jumping" you don't need to worry about another "you". You are not even the person you are experiencing, you are simply looking at this particular series of event-memories, from this particular perspective. "Jumping" means to decide to recall a memory that is not directly connected to this one.

If you are feeling adventurous you might also check out my post elsewhere on *The Patterning of Experience*.

Note that none of this metaphorical stuff is necessarily required though - all that matters is that you are willing to let go of the current experience, and believe that you can connect to another experience which is discontinuous with it. However, these "Active Metaphors" better allow you to format yourself.

I do like the idea that we might one day develop a *Library Guide for Researchers* which would help us all navigate this stuff more easily.

[…]

> Q: I personally put a much more solipsist slant on it. But, this is very in line with my beliefs.

The good thing is, solipsism or not doesn't change the model.

If you *like* to think that other consciousnesses are browsing the records, you can do so.

If you do, then how you plan on differentiating "consciousness" from "consciousness" is then your own business. :-)

We could say that it avoids the *requirement* for "direct solipsism".

Mythical store of all that was, will be, ever is, in action, deed or emotion - in aetheric form. Supposedly.

> I see myself as a tiny dot out of my physical body, which lies inert before me. I find myself oppressed by darkness and there is a feeling of terrific loneliness. Suddenly, I am conscious of a white beam of light. As this tiny dot, I move upward following the light, knowing that I must follow it or be lost.
>
> As I move along this path of light I gradually become conscious of various levels upon which there is movement. Upon the first levels there are vague, horrible shapes, grotesque forms such as one sees in nightmares. Passing on, there begin to appear on either side misshapen forms of human beings with some part of the body magnified. Again there is change and I become conscious of gray-hooded forms moving downward. Gradually, these become lighter in color. Then the direction changes and these forms move upward and the color of the robes grows rapidly lighter. Next, there begin to appear on either side vague outlines of houses, walls, trees, etc., but everything is motionless. As I pass on, there is more light and movement in what appear to be normal cities and towns. With the growth of movement I become conscious of sounds, at first indistinct rumblings, then music, laughter, and singing of birds. There is more and more light, the colors become very beautiful, and there is the sound of wonderful music. The houses are left behind, ahead there is only a blending of sound and color. Quite suddenly I come upon a hall of records. It is a hall without walls, without ceiling, but I am conscious of seeing an old man who hands me a large book, a record of the individual for whom I seek information.
>
> --Edgar Cayce, Christian Mystic

[…]

I say: **there is no subconscious. It's just the parts of the world you aren't looking at right now.**

All intention affects a part of this world *directly* and the effects are seen from that point on. The only difference between approaches (of any sort) for creating change is the world-metaphor (including the what-you-are metaphor). The world-model you've committed to limits what you will observe happening - so to make massive change, you need to alter that or put it temporarily offline, or a halfway version between the two.

The World-Model

> Q: Could you expand a bit on what you mean by the world-model?

The "world-model" would be how you think things are "behind the scenes". For instance, perhaps you think that the world actually exists as a spatially-extended place that is "happening", even when you're not experiencing that? Or perhaps you think that space is itself a part of experience, it "arises with" it and is not "out there" beyond your current perception, in which case you'd recognise the world as having no depth.

In general, whatever you adopt fully ("believe") then your experience will tend to behave "as if" it is the case.

This of course make a massive difference to the changes you can make. If the world is actually super-flexible but you have assumed it to be far more rigid, you will be limited in results (except for occasional strange accidents) because you are simultaneously "casting spells" for a solid world *and* a flexible change.

Going Offline

> Q: By temporarily offline do you mean that you need to 'suspend disbelief'?

In a way, yes exactly - but it's good to be a bit more specific. What does it mean to "suspend disbelief"? It means to cease asserting that the world is a certain way. While you are "re-triggering" the world you can't make much change, since you are re-asserting it being how it is right now. That would be like trying to stand up while keeping the idea of sitting down firmly in mind! You have to let the current state "go fuzzy" so that you can "think into it" with a modified version. So I mean something like: temporarily detaching from the thought of "the world". Typically, people get themselves into altered states via trace, meditation, drugs, staring into mirrors, or simply withdraw from that main sensory thread. An alternative and more permanent alternative to forcing these states is to change your world-model, of course.

The World-Thought

To reiterate this point:

> Q: All intention affects a part of this world directly and the effects are seen from that point on.

If you adopt the flexible world-model that your experience has no "depth" and is basically a 3D multi-sensory thought, then it becomes clear that every thought you deliberately intend on top gets incorporated into that world-thought to some extent. Detaching from the world-thought, letting its intensity subside (become "daydreamy") and thinking new facts into it is essentially how "jumping" and all these things work. Cutting and pasting an example from elsewhere:

Owl & Screen Metaphor

You draw a picture of an owl on your TV screen. It is always there, but its visibility depends upon the rest of the imagery onscreen. When the dark scenes of the TV show switch to a bright white scene, suddenly the owl "appears" - it is "manifested". Now instead imagine an owl idea being dissolved "holographically" in the space around you, and replace the notion of dark/white scene with

appropriate contexts. Having "drawn" the owl into the space, you go about your day. Mostly the owl isn't anywhere to be seen, but wherever an appropriate context arises then aspects of the owl idea shine through and are manifest: A man has an owl image on a t-shirt, the woman in the shop has massive eyes and eyebrows like feathers, a friend sends you an email about a lecture at the zoo highlighting the owl enclosure, a newspaper review of *Blade Runner* talks extensively about the mechanical owl in the interrogation scene, and so on.

The Infinite Grid of All Possible Moments

Reposting this to help clear up questions about what happens to "the other you". There is no such thing : what you are doing is selecting a different subjective experience, like shifting to a slightly different dream. This involves thinking of "you" in a slightly different way.

The idea is that it can be used as a way of visualising how all time is simultaneous-parallel, and perhaps jumping between "moments". Obviously it is only a partial version of the 'structuring' of experience, but I like the imagery over all.

The Infinite Grid of All Possible Moments

Thought I might as well post this here in case anyone finds it a useful metaphor. Below is the description that goes with this animation. The idea is that it can be used as a way of visualising how all time is simultaneous-parallel, and perhaps jumping between "moments" if you want to pursue an alternative to the candles-and-mirror approach.

Introduction

This animation is intended to illustrate the idea that all possible 1st-person perspective moments exist simultaneously - as part of a metaphorical "Infinite Grid".

In this model, what "you" are is the conscious experiencer who "looks through" a particular grid position as a sort of "viewport", and your timeline corresponds to the trajectory you follow across the grid, from moment to moment. Memories are attached to you, the experiencer, rather than to the moments you experience (although information may also be available as part of a particular moment).

We tend to follow sequences of closely-related moments, to form a coherent personal history - however there is no reason why our experience can't be discontinuous and jump across locations, times, and viewpoints, with a mere detaching and shifting of attention.

The Experience

At the beginning of the video, you are lying down in your apartment, relaxing; the traffic noise comes through the half-open window and there is light rain against the glass. Soon you let go of the sensations of that moment, the sound echoes and fades as the experience dissolves into the background space, and you become delocalised.

As the image of your apartment fades you realise that you are not that person in the apartment, but instead you are a vast aware space in which all possible moments are simultaneously realised and available. Any and all perspectives are available to you.

Randomly, you recall a holiday you had almost a decade ago, with a friend - or was it the friend's story of his holiday, and you never went? - and an intention

forms to attach to that moment, accompanied by a sense of movement, a growing feeling of localisation.

Sounds and images rush forward, as you feel yourself entering a bodily experience once more...

-- *The Infinite Grid of All Possible Moments (16:9)*

[...]

Cross-posting with modifications - the original concept was to provide a way of thinking about the nature of conscious experience and different experiences in a shared world, but I think it works as a way of viewing time travel also.

The Infinite Grid of All Possible Moments

The idea of this animation is that it can be used as a way of visualising how all time is simultaneous-parallel, and perhaps a way of thinking about "jumping between moments". In this scheme, there are no timelines except the history of your own experience, your own trajectory across the possible moments. Although we tend to assume that our intentions and decisions actually, say, directly move our arms or create certain thoughts, what's really happening is that we are *implicitly choosing to shift to a moment which contains the corresponding experience*.

You don't ever "do" anything; you just "select experiences".

Since there is no actual past or future except your own personal sequence of moments, and there are no physical movements because *being-a-body* is just part of the overall sensory experience of a "moment" - there are no paradoxes and no limits on free will. Time travel, in other words, becomes a discontinuous jump in your experience, rather than an actual physical or even mental journey. You are basically "folding away" this moment of 'My Apartment 2015' and "unfolding out" a moment containing the experience of, say, 'Barcelona 2004'. The summary that goes with the video:

Introduction

This animation is intended to illustrate the idea that all possible 1st-person perspective moments exist simultaneously - as part of a metaphorical "Infinite Grid". In this model, what "you" are is the conscious experiencer who "looks through" a particular grid position as a sort of "viewport", and your timeline corresponds to the trajectory you follow across the grid, from moment to moment. Memories are attached to you, the experiencer, rather than to the moments you experience (although information may also be available as part of a particular moment). We tend to follow sequences of closely-related moments, to form a coherent personal history - however there is no reason why our experience can't be discontinuous and jump across locations, times, and viewpoints, with a mere detaching and shifting of attention.

The Experience

At the beginning of the video, you are lying down in your apartment, relaxing; the traffic noise comes through the half-open window and there is light rain against the glass. Soon you let go of the sensations of that moment, the sound echoes and fades as the experience dissolves into the background space, and you become delocalised.

As the image of your apartment fades you realise that you are not that person in the apartment, but instead you are a vast aware space in which all possible moments are simultaneously realised and available. Any and all perspectives are available to you.

Randomly, you recall a holiday you had almost a decade ago, with a friend - or was it the friend's story of his holiday, and you never went? - and an intention forms to attach to that moment, accompanied by a sense of movement, a growing feeling of localisation.

Sounds and images rush forward, as you feel yourself entering a bodily experience once more...

-- *The Infinite Grid of All Possible Moments (16:9)*

[...]

Synchronicity abounds - today I came across a review of the TV series *Being Erica*. In the show, the patient undergoes a therapy process which involves their awareness being directed to a previous (or *parallel-previous*) moment. They can then make changes by responding differently within the moment, the repercussions of which are reflected in the subsequent "present".

Never seen it - it looks far too rom-com for my liking - but I liked the idea. Dimensional Jumping would be going directly to the "present" that followed from such a change, without the detour.

> Q: All I can take from it is that so long as we don't become involved in what we're experiencing we can perceive anything from any view. So we're not really jumping dimensions, we're shifting perception.

Right. And we don't even mean any view right now, or even any view in the past you were involved in. The jump from being in bed to being in a night-time dream is just the same process. We're shifting perception, or I'd say: *attention*, because that retains the notion that you are everywhere-all-at-once anyway, it's just that you are focused on one particular aspect of the infinite pattern. The larger point is that if you want to make particular changes perhaps it's better to have a scheme of thinking that you can absorb in which to do it, which accommodates it, rather than simply let go and kinda intend-hope.

Meanwhile - "everything being available" means both that everything exists and, conversely, that nothing exists but anything can pop into being as required. Doesn't matter which way we conceive of it (not possible to distinguish between the two).

> Q: I see you said "infinite pattern",and how how anything can pop into being as required.So,you are saying we experience what we focus our attention

> to.Therefore we can experience any moment,at any instant of time by focusing our attention. And that everything is in our head,nothing out there? I don't really understand ...What is reality,or is it just in our head/mind?

There is no head/mind except as a sensory experience (or a *thought-about* it) **in your awareness**. They are real, but only in that sense.

One way to say it is that: reality is awareness taking on the shape of experience. In other words, waking life is dreamlike. All possible moments are 'dissolved into' the background of experience - that is what the 'Infinite Grid' metaphor proposes. You don't walk around the world, you instead have the world move within your experience.

The extra bit is that with the 'facts of the world' being dissolved into awareness, it is the shifting of your attention from one aspect of it to another, unpacking one *moment* into sensory experience then another in a non-discontinuous way, that gives the impression that you are living a life as a person, in time and space.

What dictates your trajectory? Your held intentions, expectations and beliefs. Dimensional 'jumping' operates by having you detaching from those - detaching from the 'facts of the world' - thereby allowing them to shift in a way they otherwise could not.

> Q: So in relation to that... We are still living all the past moments and experiences, even though our direct consciousness is in the present time? There's a 13 year old me out there in first period English... hmmm.

Not quite. Better to say that all possible experiences are present now - like all frames of a movie, except all frames of *all* movies, jumbled up - and available for viewing if you chose. What you are, is the eyes which can view. So there is no "you" in English class (I liked English!) but there is a fully-immersive "moment" that you-as-consciousness could step into if desired. Right now, your attention is on the moment with this "viewing the fascinating outpourings of reddit" image in it. Maybe I'll go check out your English class moment...

You can potentially experience absolutely anything. We're talking an *infinite* grid., after all. However, extra bit: You could be flicking between everyone's experience right now, but without carrying your identity-memory with you, you'd not know. So **doing it *knowingly* is what's important.**

Theoretically someone could knowingly see through your eyes, experience you right now. Experiencing your own future, I've had that and others have written properly about it. I've regularly "known" outcomes.

The "thing" of so-called jumping is to detach enough from current sensory experience that your moment-to-moment change is more substantial than normal, in any direction. How far this can go, does I think depend on how much you can loosen the filters on what is possible. I think that's true generally.

> Q: Did you see the movie Interstellar?

I did indeed! As usual with Nolan: very enjoyable, great visually with some good ideas, but the script over-explains things a little and the imagery is rarely allowed to settle. Nice tesseract visualisation, obviously. :-)

Aside - My own picturing of time comes from "configuration space" type descriptions in Julian Barbour's *The End of Time* and David Bohm's *Wholeness and the Implicate Order*, plus the notion of a "serial universe" suggested by the likes of JW Dunne *in An Experiment with Time.* Dunne's book, The Serial Universe is full of lovely grid-like diagrams...

Funnily enough, I just read Peake's *Is there Life after Death?* book last weekend. Pretty enjoyable, but I feel he falters in a couple of things. First, the idea that some people are reliving lives whilst others aren't. Not sure how that could work. Also, the separation of the two levels seem to me to be arbitrary. The general idea of effectively being in your "own universe" seems about right, but not quite as he describes. I feel that if he took one step back and viewed it as an entirely pre-made block + attentional focus, he could have wrapped it up nicely. However, he lacks a notion of "what it is that is experiencing" other than "the brain", so it's difficult to make that step. He also gets stuck as to the "why?" of it all, I thought.

On the larger thing (since I'm feeling philosophical), I think really what we are exploring is the formatting of our own minds.

Science is a collection of interlinked metaphors which have lots of "contact points" for "objective" (shared) experience. We might call that "common" or "baseline" formatting. For everything else, it's about finding active metaphors which link to - *or shape* - subjective (personal) experience.

So any good stories can be useful. We can have fun with them and experiment, without having to believe them to be "true" in some independent context.

[...]

> Q: a really trippy idea I came across with a few months ago was not parallel time continuums but perpendicular ones. Imagine our universes time line as a horizontal line where left is past and right is future, and then it intersects with a timeline from another universe only it is a vertical line where down is the past and up is the future. An infinite amount of past and future in one universe is a single moment in another universe. This is a good way to stop thinking of time in a linear fashion.

Ah, that's nice. In the animation, I try to show that as you travel across the grid it isn't any-dimensional, it's sort of everything simultaneously intersecting. Perpendicular time would be a great way to think about that!

It's similar to the "coloured dye in water" metaphor for awareness/consciousness: Dissolve "dark blue" coloured dye into water and the colour "dark blue" is everywhere, and everything is "dark blue". There is no *substance* to the colour, and yet it is all things and all things are it. Time and space are dissolved into timelines and dimensions in the same way, depending on our perspective.

> Q: That's an interesting way to look at it but I don't know if it holds up structurally. The way I'm seeing it similar experiences are going to be

> adjacent to each other in the infinite grid. So really the directional axis doesn't matter at all. What we're calling time is a path that walks us through nodes on the grid. It doesn't matter if the next node you go to is up, down, left, right or twistwise. Any path taken is going to look like a linear ordering of events

The real truth is that, despite the metaphor of the grid for easier comprehension, all moments are dissolved into the background awareness *non-spatially*. They are not located relative to one another at all. And in fact, even locations are themselves non-spatial, in essence. A path, in truth, doesn't "look like" anything. Lines and grids are just a way for us to formulate our intentions symbolically; they only exist in the sense of being mind-formatting.

> Q: I'm conceiving things as being organized conceptually in a hilbert space.

Then we are agreed!

> Q: Then if you remove the idea of separate things in the first place the whole thing falls apart.

Or rather... *really* comes together. So, the notion of "parts" is the basis for conceptualising / having a patterned experience - subject to the duality of the background containing all existence (everything) but it all being dissolved (nothing).

What that really says is that the background is infinite in all respects, and what we experience is actually the formatting of our own minds. So when we adopt a conceptual framework, we literally *make it so* in our experience to the extent that we fully absorb and align with it. Which is what 'magick' is, really.

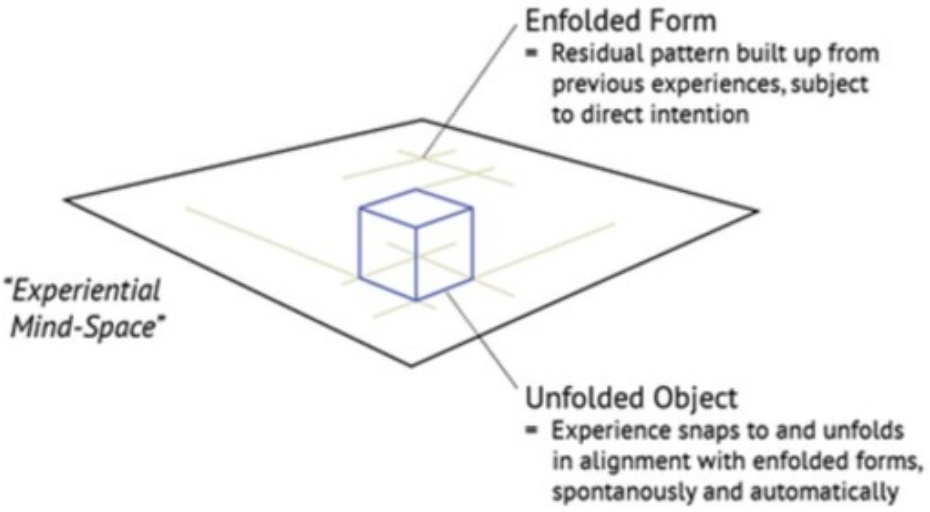

Enfolded Form
- Residual pattern built up from previous experiences, subject to direct intention
"Experiential Mind-Space"
Unfolded Object
- Experience snaps to and unfolds in alignment with enfolded forms, spontanously and automatically

Fig 1. An illustration of the relationship between enfolded forms (belief, expectation, memory traces) and unfolding experience. In an ongoing feedback process, experiences leave traces which then in-form the structure of subsequent experiences, as spatial and temporal structures - i.e. objects and narrative, respectively. To change the nature of experience requires exposure of the ground to alternative types of experience ("external" change) or a shifting of the form of the ground directly ("internal" or first-cause change).

> Q: ... is also called a "configuration space."

Indeed, a 'Hilbert space'.

Julian Barbour's *The End of Time* is good on this, where he describes the idea as a 'Platonia' - a static landscape of "Nows". However, these tend to be envisaged as literal whole physical universes being described by the co-ordinates/parameters, rather than "moments" of sensory experience, which I feel makes more sense. Also he suggests no selection mechanism.

> Q: ... say that causality can only flow along narrow and specific channels in that grid

There's no particular reason that one moment need follow another continuously, mainly because there is no "time" in which such a following takes place. The change *is* the time. Any continuity is an assumption or expectation of the experiencer.

We have something along the lines of:

- We don't ever directly "do" anything; rather, we "select experiences".

- Our experiences are an exploration of our own minds: *"Infinity as filtered through beliefs, expectations knowledge & intention"*
- Time is change, and change is intention (as filtered through the apparent 'facts-of-the-world').

[…]

First, let's establish a particular view: that what you "really are" is the consciousness in which experiences arise. So you might have the experience of *being-A-in-the-world* and you might have the experience of *being-B-in-the-world*. The switch you are talking about is a swap between one and the other. You-as-consciousness persists, but the *content* had changed personalities.

If you simply intended that you have the experience of *B* but the world (*A*) is the same, then you've summoned the experience of *being-B-in-the-world-of-A*. You won't have a choice ("what should I do in that situation?") because you won't remember being *A* at all. You will and always will have been *B*. Some crazy folk might come up to you and say you are *A*, but you'll think that's nonsense.

But... that's not what you would do, because with that approach you've basically decided that "I will change by updating my personality and deleting my memory but the apparent world remains the same", and have put them out of step.

The key here is about perspective. There is no 3rd-person view to this, no outside view, you are always choosing *what subjective experience to have in the future*.

What you would actually do is change the whole experience, right? You would "update the world" such that you were and always had been *B* and had no recollection of *A* - you'd update for a consistent experience.

For all you know, you might have already done such a thing last week. One morning last week, you were *C* and working in a coal-mine in New Zealand. You decided to update the world such that you are *invisiblemongoose*, always have been, and are living wherever-you-live-now. And that become true and always true. But something, some itch, some previous trace is still there, and you feel driven to go on reddit and find out about how worlds can be changed overnight...

> Q: Or does the fact that only my perception have changed and not theirs means that I did something wrong?

Remember, you have to think in terms of 1st-person subjective experience. You wouldn't actually know this; you'd just think that there was a bunch of strange folk telling you that you're someone else.

I remember reading a couple of posts over at /r/tulpas where people were asking about swapping, but I don't remember anything else coming from it.

> Q: without total faith in the metaphysical phenomena the person wouldn't even swapping at all

Yes, on the tulpa example: I think you're right that such a radical change is going to be all or nothing, whereas the original setup was almost "what if I did it but didn't really?"

If you choose to "switch to personality B and have no memory of A" then that's a different thing to "change the world such that I was always personality B".

> Q: That's why I think that can't be just a matter of different metaphors, like many discussions seems to point that is all the same thing, but there is obviously a key difference between...

It's a tricky topic so let's try and work through it.

When it comes to approaches (1) and (2), they are really the same approach, surely? Reality doesn't work two ways, it has one way. The metaphors are just ways to conceive of change. And if you can conceive of something, you can experience it - because the only difference between an experience and a thought is the brightness and stability of the sensory imagery.

Fundamentally, *anything can happen*. There's no reason at all why this room can't just disappear right now and another room take its place. Why doesn't it do so? Habit or momentum, you might say, and the extent to which I am holding on to - continually activating - current patterns of experience. And implicit in any "decision" is the context and intention.

- If I decide to gradually become a better person, then that's a gradual letting go of patterns, a gradual wearing away, and a slow change in "time".
- If I decide to just instantly become another person, then that requires I completely let go of the current pattern, to allow it to shift more rapidly. This is a type of world-suicide - or more accurately, it's like going to sleep, entering a lucid dream, letting go of all hold over the initial world and never coming back.

The trick to thinking about this is to flip around our conception of the world. We are not bodies or people in a world, we are a "conscious space" in which *being-a-person-in-a-world* type experiences arise. And furthermore, that "conscious space" is infinitely malleable and can take on any shape *at any time*.

Where metaphors come in is that they give you a context for change. If you adopt the metaphor of "the world is a solid spatially-extended place" then your experience will tend to correspond to that: slow change. If you adopt the metaphor of "the world is one of many worlds and we can 'translate' between them", similarly. It provides a path of manifestation.

In both cases it's really the same deal: A dreamlike experience with no solid substrate behind it, which behaves "as if" the ideas you accept are actually true. But the *only* truth is that there is conscious-awareness having experiences.

> Q: So, is it basically a matter of one's level of detachment from the current patterns of experience?

Nicely done on the *Totoro* link! Of course, sometimes trees just glitch themselves, apparently. Actually, I think /u/Roril had a tree-related story somewhere, but I can't remember what it was.

And yes, that's basically it: we detach such that we aren't constantly re-triggering the current experience, and this allows a more dramatic, discontinuous change to occur in experience. We're basically loosening our hold on the world to let it shift.

> Q: The person still need to figure out how to reach such a level of detachment...

You can't figure it out. Figuring out is an experience.

> Q: ...achieving a specific set of skills...

That's an experience too. Detaching isn't an experience or a skill.

And so on. Rituals are a way to cheat into detachment: making you hard-focus until you get exhausted or pushing you into a state where sensory experience blanks. But the only way to be detached really is to cease controlling your attention so that it disappears and you are left as an "open space" with your experience floating in it. Detachment is to cease something, not do something.

You don't get better at "doing" visualising as such, I found - you just gradually stop being in the way so much. If you start doing daily visualisation practice, you'll likely notice yourself trying to "paint" the image or make it appear. That won't help though. When you get good at it, what happens is you "want" the image and then it appears "by itself". (EDIT: You *imagine-that* the image is there as a fact, and let it appear by itself.) People call this "the subconscious" or whatever, but really what's happening is that the image, being a continuous part of the intention, is arising without resistance. Your intention to visualise has shifted things, but really it's switching into *allowing* that brings things up a level. Having said all that, people *do* find rituals and techniques helpful, because they find it easier to believe that something else is doing the work, something else has the power, rather than themselves. But since it's all in your imagination anyway (literally everything), it's just a story you're inventing. You might as well get used to being more detached generally, and just relaxing into a more relaxed state if required for "editing" type activities?

When Biblical stories talk of "faith" (knowing things will happen despite lack of evidence) and "giving up to God" (allowing body, mind and world to shift) and "dedicated prayer" (non-deviation from intention of desire) and "asking and receiving" (declaring what you want, letting it come into experience) and all that, it's this they mean: giving up *apparent* control in order to gain true understanding and influence. There's no world behind the picture of the room you are experiencing right now, etc.

You could lie on the floor and decide to absolutely just give up control totally and forever, right now, and you'd probably have an interesting experience as a result. (Or: get a bit dusty depending on the state of the floor. Who knows?)

This all makes it sound much more esoteric and complicated that it really is. Although the "world" might seem complex, the actual reality of it isn't. Just like no matter how many scribbles you do on a piece of paper, no matter how tangled the lines, it remains: a piece of paper with scribbles. No matter how many waves there are in fish tank, it's still just water.

The screen you are using does not "work" as you might imagine. Or rather, it works exactly how you *imagine-that* it should - it's just that there is nothing "behind" that imagining. The classic "beginner's luck" is a thing, I think, and children in their ignorance do occasionally seem to have quite extraordinary experiences - later dismissed as false memories. There's nothing wrong with capitalising on it. Maybe get the children to do everything for us? :-)

Well, experimentation is the way to go. There's nothing to it really: be okay with things as they are, and then *imagine-that* things are how they should be.

Skippable Background

If you've been reading all our tangled comment discussions over at /r/Oneirosophy, you'll know what the underlying project is, which is basically philosophy -> realisation -> manifestation:

- To develop what I've been calling *Active Metaphors* which can be used to reshape our experience.

  There are no *theories* as such because there is no solid underlying to experience (although there are very ingrained habits). Any descriptions are valid only insofar as they lead to desirable experiences and make sense of experiences to date.

- To get to the essentials and thereby describe and account for: daily experience, "glitch in the matrix" experiences, and direct intentional change.

- To find better ways to lead people to the underlying realisation of the structure of experience and what they "really are", which is independent of the present sensory experience.

My involvement on this subreddit (DimensionalJumping) came about by accident really: I came across it and thought it maybe a bad idea to having people randomly encounter the sub and do *undirected* detachment, without the awareness and framework that, say, people in /r/occult might have. Multidimensional magick, one of the original forms of this, was basically "submit to my true will on the wheel of fortune" and the instructions themselves compare it to suicide (of your world anyway). It's fun to mess around with concepts and philosophies and ideas - it absolutely is - but since results can be a serious thing, there needs to be an element of caution and a way of thinking about things, so that it's not treated too casually. So here I am.

Meanwhile, I am committed to the view that people shouldn't believe anything unless they've tried it - dismissing something is fine though - so the attitude here is to be "here are ways of thinking about things, try them out". *But* just doing it randomly isn't so good. Hence encouraging people to experiment with doing low-key stuff (e.g. intentionally creating synchronicity, which underlies everything really) as a way to see how it fits. It pretty easy to prove to yourself that there's "something going on" and it's then up to the person to pursue it or not. If you've read the 'reality-shift' accounts elsewhere you'll find that most people just find it very disturbing, even if it happens deliberately rather than accidentally, because of the implications.

You find you're living in something which behaves a little like "declarative dream world", where everything means what you decide it means.

So, anyway. In terms of reporting my own experiences, I do try to keep my personal stuff out of this and you'll find that anyone who explores this much - whether in a more traditional form or the direct intending that we're describing here - will be inclined to do the same. Most people discuss ideas rather than results. There are basic practical reasons too; people tend to adopt a "law of

silence" in magick for reason (avoiding being stuck with certain patterns and bound to others). However...

Jumping & Me: Effects and Side-Effects

Personally I don't do the "jumping" thing as described in the original post here. As linked in the sidebar, it's more about this --

- **Overwriting**, **Deciding** and **Patterning** for extended pattern triggering and autocompletion.

-- which is for experimenting with different metaphors to make changes.

In a sense, there's no real "method" involved - you let go of this thought, you welcome a replacement thought - but a formal super-flexible description is helpful because it provides an intentional route. However, in the main the techniques are intended to create a baseline open state which is as "thin" as possible.

When people talk about little strange effects like you describe, they are "collateral shifts" or side-effects from not really having a clear intention. Just like synchronicity experiment where you end up with the same concept overlaid everywhere. They're happening all the time anyway if you pay attention, inconsistencies and persistencies. With directed intention, though, you are being specific, having already set the ground.

So typically we are talking about information acquisition, creating and undoing situations - generally, modifying or defining "facts" without breaking personal reality and making it temporarily no longer "make sense". Those are my experiences and results do happen. You're just doing what you've been accidentally doing anyway, but knowingly. What people will probably tell you is that: If you've done the "releasing/overwriting" work, dealt with a few major bumps, life gets more relaxed and smooth anyway. Unless you are into experimenting in order to understand and play and explore, it then becomes about just maintaining a certain state. Because at some point you're wasting your life:

> “One day the Buddha met an ascetic who sat by the bank of a river. This ascetic had practised austerities for 25 years. The Buddha asked him what he had received for all his labour. The ascetic proudly replied that, now at last, he could cross the river by walking on the water. The Buddha pointed out that this gain was insignificant for all the years of labour, since he could cross the river using a ferry for one penny!”

At some point you can de-pattern yourself to basically stop being very human; if you want to live in the world then you have to remember what you're living for. The balance is to realise the nature of your situation, get rid of unwanted debris, and then enjoy the rest, having a tinker about when you feel so inclined. Having said that...

Teleportation: Endgame For 3D-Imagery-Update

> Q: I've also seen a comment that you talk about teleportation/change of scene.

I think that came from "*Next: Teleporting for beginners*" which was a little joke, but also deliberate because teleportation is the extreme end of what we are doing - aiming to *observe* discontinuities in experience rather than subsequently discovering them - which is why I've used it in examples.

Since making changes *requires* that you detach from the part of experience you want to change (whether by it being out of sight or just being withdrawn) then I see that experience as the ultimate experiment for personal fun. Time compression with Fotamecus doesn't count, for instance, because you don't experience it happening. I've not done it yet, alas! The method-process would be exactly the same as everything else. You are not really "in" the room you are experiencing; it's present imagery and you can directly experience this fairly easily.

So "work in progress" is the idea. But I'm just doing this for enjoyment; perhaps others are more serious about such things and would like to push it further, faster.

TL;DR: My attitude is: here is the situation as I'm seeing it, if you like those ideas then try experimenting for yourself and see if it's your thing.

As to the "basic method" that started this sub, I think that (like the Multidimensional Magick post) it just releases what you are holding back and lets it manifest. So potentially, if you're holding back some fury, then you let go of that, and your world shifts in that way... and then you lock back up again, fixing that state in place! That's why I'm all about encouraging people to have something in mind, and try a more specific approach to change. Candles and mirrors are traditional for all sorts of capers, I guess because they encourage a sort of detached state naturally, and because mirrors themselves are, I think, highly active metaphors.

If you think about it, the only "you" you experience is the one in the mirror. It's only by a trick of thinking that you associate the image with what you are and how you look.

[...]

> A: This is great. In this model, maybe enlightenment would lead to awareness of the total matrix, and possibly even the ability to jump between locations. And that would imply that each individual is actually the same consciousness focusing on different portions of the matrix. Which would mean that **there are no individuals, and all are really one.**

Yes, this is exactly what the model is shooting for!

Everything is 'dissolved' into the background awareness, all moments and all perspectives, with no fundamental separation - and yet, apparent separation, and individuals, and timelines. It also allows everyone to experience anything, even if there is a requirement that other people experience them doing something else. We get confused and think that we are a particular body in a particular story, because we've got our faces "pushed up against the glass" of a particular set of moments. If we take a step back, though, we discover our situation is not as we had assumed, and nor are we...

Sync-TV: The Owls Of Eternity™

What's On TV?

One way of thinking of your current experience is that you are a conscious being who has tuned into one of a billion different TV channels. Each TV show has been filmed from a 1st-person perspective viewpoint. You are a viewer who has forgotten that he isn't actually the character onscreen.

Doing a "jump" means to select a custom channel which fits your desires. The selection mechanism operates by using your thoughts. You imagine part of the content of the destination channel; the mechanism then autocompletes the selection!

The problem, though, is that without realising it we have our thoughts firmly fixed to the control panel at its current settings. So before a change can happen, we need to loosen that and detach from the scenes we're watching now. Only then can the channel mechanism perform the autocomplete. This makes it clear that there is no other "you" who gets left behind when you "jump", and nor does anyone get displaced:

- When you change the channel on a TV, do you leave behind another "you" still watching the previous channel? Obviously not.
- When you change the channel on a TV, does the previous channel still "exist" even if nobody is watching it? Does it matter? Surely not.

Synchronicity TV

We can modify the TV metaphor and make it more subtle, to help us imagine how selection and synchronicity works. Instead of switching to another channel, we are going to *modify* our *current* channel to make the content more pleasant. By doing this, we're in effect creating or shifting it into a customised channel.

In this example, we really want to experience more owls in our life, apparently without regard to the constraints of time and space and causality. For this, you draw a picture of an owl on your TV screen. From that point, the owl picture always there, but its visibility depends upon the rest of the imagery onscreen. When the dark scenes of the TV show switch to a bright white scene, suddenly the owl "appears" - it is "manifested".

Now we adapt this to daily life. Imagine an owl idea being dissolved "holographically" in the space around you, and replace the notion of dark/white scene with appropriate contexts. Having "drawn" the owl into the space, you go about your day. Mostly the owl isn't anywhere to be seen, but wherever an appropriate context arises then aspects of the owl idea shine through and are manifest: A man has an owl image on a t-shirt, the woman in the shop has massive eyes and eyebrows like feathers, a friend sends you an email about a lecture at the zoo highlighting the owl enclosure, a newspaper review of *Blade Runner* talks extensively about the mechanical owl in the interrogation scene, and so on.

The Owls Of Eternity™

Note that the manifestations occur from the point of thought onwards - and that the owl pattern is overlaid on all subsequent experience regardless of prior observations.

Hence, owl-related events might arise which, in the standard view, must seemingly have their origins in external events prior to your act. You may also notice, say, lots of owl-related items in your house which surely must always have been there. You may even find yourself noticing owl-related aspects when you recall events from your (apparent) past. In fact, you may well start feeling uncertain as to whether these things always *have-existed* or whether they only now *have-existed* as a result of your act.

These owls are spatially agnostic and have no respect for temporal matters! (8>)=

[...]

If you actually do the exercise, the progression of plausible explanation scales something like this:

- conf. bias > coincidence > synchronicity > "manifestation" > shifting > "jumping"

They're all just varying levels of "pattern selection" or activation or overlay, of course. The exact same attentional mechanism that's always happening when we redirect ourselves, just to a greater extent. The thing to consider is, what are you selecting the pattern *from?*

You might be tempted to say that we select the pattern from the 3D-immersive environment around us, but actually that apparent 3D-immersive environment is the *result* of pattern selection.

Strictly speaking, you of course can't tell the difference between noticing more of something and there *being* more of something, but when *events* arise that's a little different. And there's plenty of scope for changing the target and being more restrictive, to further prove to yourself there's more to it that that. If B-M could be described as "pattern selection from a 3D scene", then this effect is like experiencing "pattern selection from a 4D environment".

As I say, you have to actually do it. Just thinking about it, you don't learn anything other than, well, what you think will happen. It's quite good fun, the more you play with it, the more interesting the results can get.

It don't require any belief. (In fact, the whole point is that nobody should believe anything; you try stuff out, draw your own conclusions.)

You summon the feeling that would be associated with it. Just as picturing an owl triggers all experiences associated with an owl image, so summoning a feeling triggers all experiences associated with *that*. (That's why some people advocate just generating a feeling linked with non-specific phrases like "oh, it's amazing!" and "life is so wonderful!")

The fact that you even have an idea of something you want, means you already have *some sort* of sensory fragment. So imagine what it would be like if *that fragment* were being experienced right now - rather than the seeing of the thing or whatever.

I'd just intensify the fragment. That alone will also intensify the contribution of its extended pattern to your experience. Another trick: imagine that the air around you were being filled with the "atmosphere" of that fragment, its "essence". Feel that atmosphere become stronger and more prominent. Live with that as you go about your day.

It's like changing state - having a different set of patterns become more prominent. There are lots of different metaphors that can be used, but things like "TV channels" give you the feeling that there are states or patterns which are latent, they are just not currently "happening" until you trigger them into experience.

Synchronicities are an interesting side of it, definitely. It's very much a potential example of the "patterning" of experience - i.e. that both sensory experience and thoughts arise in the same perceptual space, and the same forms appear in both. If you see senses and thought as separate, this seems incredibly mysterious (how can the "outside world" know that I was thinking that?) but seeing the two as arisings within the same mental space makes it more palatable, and is a better starting point for contemplation and theorising.

I'd be wary of thinking of things as *literally* being levels (although it's a handy way to visualise things); I tend to think it better to try to connect everything to direct experience in some way. So for instance, you might play with the view that all potential experiences ("3D frames" of experience) are always present, always in the background, and it's just that some are much "brighter" than the others, and so dominate experience. A bit like how the daytime sky is dominated by the sun, but actually the stars are still there.

The only way to really investigate experience is, of course, to experiment with it, and see what happens. So long as we treat all experiences *as just experiences*, and don't get too caught up in the patterns we create (no "messages from God" or "signs we live in a computer simulation"), then this can only be beneficial, I'd say.

You don't have to *prevent* thoughts about them - passing thoughts are inevitable, and that's totally fine. That's different from replaying things *deliberately* and tinkering with them.

If you think of every *deliberate* thought as being a direct interaction with the world, then you can see where this comes from: A *passing* thought is simply revealing the state of you-and-world as it is; let them pass and they will fade. A *deliberate* thought, meanwhile, increases the intensity and therefore the contribution of that pattern; choose them wisely.

The pouring of that water *is* the changing of the situational pattern. Literally. Your work is done, so there is no need to revisit it. The summoning of the owl *is* the intensification of the owl pattern; no need to do more.

Main points -

- Let passing thoughts pass without intensifiying them.
- If you are *actively* thinking, then treat those thoughts as a direct intensification of those thought's patterns and therefore their contribution to your experience.
- In general, if you are thinking actively, you should always be thinking from the *end-state* that you desire - not the start state or the process. Again, a thought = a literal increasing of the contribution of that pattern/state.

You don't need to do anything, don't *even* be on the lookout for them. They know how to take care of themselves.

Just do this: Right now, take five minutes and spend it imagining that there is an owl in front of you in this room - but before you begin, *decide-that* imagining this owl *means-that* "my life will be filled with owls from this moment onwards".

Then carry on with your life.

There are all these "rules" that people have come up with over the years in systems like LOA, without giving the reasoning (or perhaps without even having a reason), so it's good to try and clarify.

The key is to remember that this is a "dumb" process. You are simply turning up the dial on some possible experiences while letting other ones fade out - either directly (the owls exercise) or indirectly (the glasses exercise). **There is no intelligence at work other than you and your intention.**

> Q: Interesting, but doesn't this lead to solipsism?

Not solipsism, because "you" aren't actually a person, what you are is a conscious perspective that is "before" the experience of separation. There's not "only you" because you are in effect taking on the shape of all people; it's just that your sensory experience is from a particular vantage point. In effect we experience a private copy of the world, and so does "everyone else". The nature of the overlap between us isn't like the sharing of an "environment", it's more like the sharing of a "resource", a toy box of possible patterns and experiences.

This is difficult to describe in words, because in this view space and time are parts of experiencing - so we can't actually talk about different perspectives being located relative to each other or occurring at the same or different times, but language presupposes such "parts" and "locations".

The *Hall of Records* metaphor is one way to approach it. Basically, all conscious perspectives will turn out to be the same perspective in the end.

> Q: If everyone is watching his own private TV channel, then the other people in your life are fictional.

So are you, though, in terms of "being a person". Going beyond the metaphor: you're not fictional, you just aren't what you thought you were.

> Q: The "everything is fiction and I am actually God playing with puppet theater" approach. That's just solipsism.

Yeah, it's not really, although that metaphor obvious implies a separation, as if there's a "you" and a "theatre".

A better descriiption is to say it's more like everyone is an "imagination space" in which their experiences appear. Everyone exists 'parallel-simultaneously' in a sense, although the relationship between people can't really be described. This is because the perception of space and time is *part of an experience*, rather than a context in which experiences arise; you can't really talk about how different perspectives co-exist. The *Infinite Grid* and *Hall of Records* metaphors give one way to think of this.

But... If you stop thinking of the world as a "spatially-extended place unfolding in time" and instead think of it more as a "resource" which contains all possible experiential pattens, that's closer to the mark I'd say. Right now, you are a "consciousness' which is "taking on the shape of" experiences - specifically the experience of *being-a-person-in-a-world*. And everyone else is too. It's just that you are not in the same place and time; rather, you are all sharing the same "toy box" of experiences. And when we say "everyone" there, really we can't talk about it being lots of *people* that are living in a world; it's more like lots of parallel-simulataneous *experiences* that are happening.

> Q: How is this different from "we are the universe experiencing itself subjectively"?

It's not different at all, although we have to be careful what we are calling "we", because apparently being "you" is part of the experience. I wrote the phrase *being-a-person-in-a-world* in the earlier comment, but the next step is to rephrase this as "taking on the shape of":

- *being-a-world-from-the-perspective-of-a-person*

Where "world" is in the larger sense of the concept, as something like the currently active patterns or "facts". This leaves the universe as being something like "all possible states".

> Q: All these parallel experiences are your experiences, you are living through every one of them.

For sure, but not "yours" in the sense of being a person. Rather, it is in the sense of being "that which has or takes on the shape of experiences".

> Q: For one, it rejects anything that can be observed because it's all in the imagination space anyway.

Well, I'd say that *aspects* of anything, as patterns, can be brought into sensory form, and that's what you are experiencing right now. Is this so different to seeing the world as made from atoms "out there" and you being trapped in a skull "in here"? This way, you have no boundary and the whole universe is "dissolved" inside you.

Even in the standard model of perception, you are not observing anything directly. If you go with the idea that there are nerve impulses being sent to your brain and within that a multi-sensory image of the world is created - you still end up with a similar result in a way. The result is that, right now, looking around this room, all of it is just mental imagery floating in your "perceptual space" - i.e. your mind.

The only difference is that we are recognising that, since we never experience anything beyond this "perceptual space", and that even our thoughts about an "external world" arise inside that same space, really there is *no such thing* as an outside, stable place.

Sure, we can *pretend* that there is one, based on how our experiences seem to have some habitual regularity to them, but the actual existence of a stable "substrate" that supports them, is fiction and faith.

> Q: There are no really rigid basic rules that can never be broken, because it's imagination space anyway.

Again, this is not so different to the standard view in a way. The "laws of physics", for instance, are not laws in the sense of being fundamental to the universe and being obeyed by all things. Scientifically speaking, a "law" is a general rule inferred by observation. We have observed certain "regularities" or habits in our experiences of the world and, combined with the *concept* of an objective external 3D place, we imagine that there is a stable place which unfolds consistently with those regularities.

But we *are* just imagining it to be the case.

In fact, the "laws of physics" have changed many time over the last 100 years, never mind the last 1,000. The "physical universe" of today is drastically different to the "physical universe" of 100 years ago...

So we're left in much the same position in the standard model, as with the "imagination room" model:

- We only ever experience our own minds. Any "external world" is completely imaginary and without direct evidence.
- We observe regularities in our experience. Any "laws" are completely imaginary and without direct evidence.

The benefit of actually recognising this, though, is that the direct experience of being open and unbounded and "the space in which everything arises", is actually very nice. As an *idea* it sounds cold and empty and lonely; as a *reality* it is the opposite.

The Imagination Room

The Imagination Room

There is a vast room. The floor is transparent, and through it an infinitely bright light shines, completely filling the room with unchanging, unbounded white light. Suddenly, patterns start to appear on the floor. These patterns filter the light. The patterns accumulate, layer upon layer intertwined, until instead of homogenous light filling the room, the light seems to be holographically redirected by the patterns into the shape of *experiences*, arranged in space, unfolding over time. Experiences which consist of sensations, perceptions and thoughts. At the centre of the room there are bodily sensations, which you recognise as... you, your body. You decide to centre yourself in the upper part of that region, as if you were "looking out from" there, "being" that bodily experience.

At the moment you are simply experiencing, not doing anything. However you notice that every experience that arises slightly deepens the pattern corresponding to it, making it more stable, and more likely to appear again as the light is funnelled into that shape. Now, you notice something else. If you create a thought, then the image will appear floating in the room - as an experience. Again, the corresponding pattern is deepened. Only this time, you are *creating* the experience and in effect creating a new habit in your world!

Even saying a word or a phrase triggers the corresponding associations, so it is not just the simple thought that leaves a deeper pattern, but the whole context of that thought, its history and relationships.

Now, as you walk around today, you will feel the ground beneath your feet - but you will know that under what appears to be the ground is actually the floor of the room, through which the light is shining, being shaped into the experience around you. And every thought or experience you have is shifting the pattern...

A Personal Addressable Voxel-Space

Another way to envisage this is as a voxel space. Imagine a complete and total void with not even space. Now, imagine a 3-dimensional array of cubes going on forever. Each cube can contain a sensory "pixel" (visual, auditory, texture, taste, feeling). The room you are in now is basically a particular sensory pattern existing in that array. If you think a thought, that appears in the same voxel-space, only less intense and less stable. However, it leaves a trace upon the space, a slight deformation, however subtle - which results in a momentum from the current state towards the state described or *defined* by the thought.

If you are completely detached (is in, not "persisting" other patterns) then the transition between states is effortless and clean. Otherwise, what occurs is a mangling between the present state and the thought, and any other thoughts you are holding onto or resisting.

So when you "look back" you are literally re-defining the target of the voxel-space to your previous state again. That's why lots of "manifestation" type techniques recommend "letting go of your desire". Not because you need to forget what you

are after, but because our tendency is to re-created the "state of desiring" when we think about it.

Imagining That

When we talk of imagination and imagining something, we tend to think about a maintained ongoing visual or sensory experience. We are *imagining* a red car, we are *imagining* a tree in the forest. However, imagination is not so direct as that, and to conceive of it incorrectly is to present a barrier to success - and to the understanding that **imagining and imagination is *all that there is*.**

We don't actually imagine in the sense of maintaining a visual, rather we "imagine *that*". We imagine *that* there is a red car and we are looking at it; we imagine that *there* is a tree in the forest and we can see it. In other words, *we imagine or 'assert' that something is true* - and the corresponding sensory experience follows.

We in effect *recall* the details into existence.

It is in this sense that we imagine being a person in a world. You are currently imagining *that* you are a human, on a chair, in a room, on a planet, reading some text. We imagine *facts* and the corresponding experience follows, even if the fact itself is not directly perceived. Having imagined *that there is* a moon, the tides still *seem to* affect the shore even if it is a cloudy sky. And having imagined a fact thoroughly, having imagined that it is an *eternal* fact, your ongoing sensory experience will remain consistent with it forever. Until you decide that it isn't eternal after all.

Exercise: When attempting to visualise something, instead of trying to make the colours and textures vivid, try instead to fully accept the fact of its existence, and let the sensory experience follow spontaneously.

Next up: Teleporting for beginners.

[…]

So, idea-fact-thing-pattern intensified and accepted! There's no how or why needed at all; that's just additional narrative dressing. It's never necessary to "work things out" or even justify things in any way. Those are just routes towards, finally, allowing something to be the case. Realising and integrating the "fact" that nothing is concrete (even the experience of "concrete") is probably a good first step, actually.

Your dimension = what you are is the environment in which all appears. All other characters are just as real as *you-as-person*, in the sense that you are "real", because *you-as-person* is just part of the environment too. It just so happens that you have taken on that particular perspective. If you need a model for the sharing, I'd suggest that rather than a shared "environment", the so-called world is a "shared resource of information" and each of us has access to it, like a box of patterns we can use to build and change things. You can do what you want with

your copy of the world, and just think that the overlap with the appropriate aspects of other perspectives will take care of itself.

Philosopher Marcus Arvan actually promotes a P2P hypothesis which is like a non-centralised game. However, if the apparent overlap is itself defined by your copy of the world, then basically it's "as if" you dictate the shape and contributions of other nodes too.

[…]

I'm really saying it'll come for free.

I'm saying that the way to experience a vivid object is to imagine *that* there is one, and let your experience fall into line. You can't "vivid" the image directly, because it has no substance. But obviously vividity is desired.

The exercise (as described) is for "mind" visualisation rather than external creation (let's not go there yet).

I found taking that approach completely changed my results. Instead of trying to "draw" the image of a cube floating before me, I declared there to be one there - letting the "drawing" take care of itself. Because if something is there, *of course* I can see it. "Leading in", to make the desired result an obvious and inevitable conclusion. Harnessing the auto-complete function.

The post is about material-level visualisations (experiences) that you aren't even aware you've made via "imagining *that*". In short, your life as you (or "people") are living it now, usually without realising.

"Imagining *that*" shows that we produce experiences by implying their inevitability according to facts we have accepted or allowed. The exercise deliberately doesn't differentiate; the process is identical. The only difference is... the immediacy of the change from an image to an experience, and the directness of the correspondence. Visualising will always lead to some result of some sort. What sort of fact are you creating?

"Imagine *that*" there is a cube in front of you. Does a cube intensify, materialise, condense, drop to the ground in front of you? Or do you walk into the next room to find that the TV is showing a program about 4D geometry and the history of the tesseract (thus giving you both the cube and the context).

How real does it have to get before it changes from being "triumph" to "terrifying"?

I'm going to say: no effort at all. Relax, and quietly and continually assert the fact of its existence. Don't interfere at all with whatever arises in the senses. After all, when there is (say) an apple in front of you, do you try to make it more vivid? Of course not. The object is a fact, it's appearance is inherent - the images comes to you, you simply receive it. ***Let the world come to you.***

So again: focus on the *fact of existence*. Quietly assert the fact in a mood of expectation until it feels and becomes "true".

I used to mess with my eyesight/seeing all the time. A lot of this whole thing is because of that - realising that surely it is indirect, and sensory experience is spontaneous and effortless. Instant vision improvement. Because you don't see with your "eyes", unless you really try to. Anyway, you get idea. It comes back to what you were saying about still feeling that there is a difference between mind and physical. Well, it's really all imagination - images arising in correspondence with imagined facts. But if so, why does manifestation tend to occur via an intermediate sequence of experiences? Because we are highly resistant to sensorily experiencing a discontinuity. Continuity of experience is a very ingrained "fact". How to break down the barrier and realise that it's all just envisioned facts within your awareness?

One way is to explore direct creation and feeling the pushback. However, that does tackle an important assumption: that we assume that objects are *in* locations. Actually, a location is part of the property of an object. Including the object of "the person that is you". The facts of your location is an attribute of your apparent object. And that is why attempting teleportation is a good exercise. You don't *go* to a new location - rather, you change the location-fact of your bodily object and your sensory experience falls into alignment accordingly. ***The location comes to you*.**

I'm not saying this will just happen. You might need to spend hours, days. But those hours must be spent without effort, keeping the assertion below the level of strain.

And there might be all sorts of patterns criss-crossing in the way. Part of the process is that these will all appear uncovered and then fade. But you don't need to do any investigation and go looking; just by keeping focused these things will come up. You "sit with them" and acknowledge them, and they pass.

I think lots of people only have 'felt' visualisation by default. That last link pretty much describes how it was for me. It took me a long time to be able to 'image'. I could *feel-know* the object in a location, but I didn't really see it there. I could feel its rotation and movement though. And trying to manually "draw" the image part didn't help.

The approach of 'asserting' was what got me there really, although I conceived of it as a sort of autosuggestion. I got the idea partly from a NLP story where he basically just paced/led and told them that they could see pictures vividly in front of them when they desired. And then they could.

I figured: Why need the hypnosis aspect? All that we're doing with that is accepting one suggestion which *implies* another fact. Creation by implication, like in lucid dreams. I can see the world around me, in both waking and dreaming life so nothing's wrong with the "mechanism" really. Why not assert that there is a bright mental object there, which of course means it would be vivid, and let the sensory aspect come? Start with the *feeling of presence*, and allow the evidence to appear.

Of course, different for everyone. And that is basically hypnosis by another name.

There's a whole thing about imagination and perception in general, and "letting the world come to you" rather than striving to manipulate and control the senses, graspingly.

> Q: By this do you mean allowing the manifestations occur in a way that is congruent, as in not a discontinuity?

No, not necessarily. I mean literally *not straining* to sense or see things. In my thinking: Change is an indirect thing: you update the *facts-of-the-world* and then your sensory experience falls in line with this. Sensory experience, being a sort of 'mirage' that is based upon those facts, is something you just let happen therefore; you can't actually interact with it.

For the biggest changes, you need to withdraw yourself from the current patterns - particularly, withdraw your emotional involvement (because although it's just another sense, that maintains patterns more than anything). Withdraw yourself from requiring plausibility and continuity.

That's why you should go about being 'non-attached':

- There is no solidity to sensory experience anyway; it's the image that floats above the hologram, as it were.
- While you are emotionally engaged with the sensory experience, you are grasping onto and persisting the patterns that produce it. This prevents change.

The problem is, any indecision you have is reflected in your sensory experience. If you 'kinda think' one thing but 'kinda think' another, that muddle will muddle your experience!

That is why *looking for evidence* doesn't work. The world (seems to) align with your approach to it, whatever it is. There is actually no "how it really is" behind the scenes to uncover, no secret structure except what has been accumulated as patterns over time.

That's where the whole "faith" thing comes in - which really means that you should ignore what your senses are telling you, and continue to *assert* what you desire. Given this knowledge, what seems like a good idea is to assert the most flexible worldview possible. Stop thinking about stuff (that just muddies the waters) and *declare things* instead.

There are lots of metaphors you can adopt for this - my favourite at the moment is The Imagination Room, where the transparent floor is patterned in such a way as to filter the 'creative light' shining from underneath, into a fully immersive sensory image; change the patterns = change the facts -> change the image, but you are always in "the room" no matter where you *seem* to be.

Set aside a half hour, sit somewhere quiet, and do nothing except *assert* silently and effortlessly that this is a dream world made entirely from your imagination and assumptions. Just focus lightly on this as a fact, and see what happens.

> Q: ...instead I imagine the within is the unmanifest void of possibility and unlimited love.

Nice also, since it has an associated feel. The reason I use the room metaphor sometimes is that, unlike alternatives such as a 'holographic aware space in which images condense' (which might be more accurate), it has a sensory aspect which can be used as a reminder: We all feel the ground beneath our feet, and whenever we notice that it can be used as a trigger to remember - "ah, the floor through which the light shines, to create my experience". It brings us back to the understanding.

> Q: I do not wish to uproot the tree...

Which is exactly fine. Power is the ability to have the experiences you desire, and what you desire is your own business. Others may crave absolute freedom from all conventions and so on, but the real freedom is to choose the conventions you like, and within those explore the possibilities.

> Q: I mean, I made this system didn't I?

You made it, but you did it *unknowingly*.

Now you can do it deliberately and with knowledge. Instead of trying to work out what's going on, changing your mind as you go between different metaphors, resulting in an erratic experience, you can now simply select the one you *like* and *step into that one*. Once things settle, it's likely you'll just want to enjoy it. Make occasional adjustments. Always 'skipping to the final result' means you don't have the intermediate experiences. Sometimes that's good; often those experience are where the living of life actually takes place.

> Q: Do we know that I did it unknowingly? Couldn't I have knowingly chosen to forgot in order to experience it in a novel way after having built it?

Quite right, in terms of the life you appeared in, at the point you appeared in it. Plan out the obstacle course, then deliberately forget the design!

I was thinking more that, having forgotten (perhaps deliberately) your own powers of creation, you have since then been making changes to your reality without knowing it. But now you know again, you can - um - be more careful with it. :-)

> Q: For me it's the same except I retreat inward to that interior space, sort of like where the observer of all this is, almost as though he is the one exhaling out forms and ideas into his television set.

That's good. Another I've used to remind myself is "two-way looking" - placing my attention both outward into the space in front of me and inwards into the space I'm "looking out from". This makes it easy to notice that it's all floating in a big infinite space. There's a literal gap where you normally assume "you" to be.

Overwriting Yourself

Overwriting Yourself

It is fun to contemplate reality from the perspective of idealism and subjectivity, and talk of consciousness as an undivided whole. Imagining the world as a dream-like experience which might be subject to one's will can trigger in us all sorts of exciting possibilities. However, it's one thing to dream *about* a dream in this way; it's quite another to knowingly *dream the dream* itself. Is it even truly possible, or is it just a fun and comforting idea?

How can we get there when our everyday experience doesn't quite correspond to this ideal? One approach is to attempt to directly alter our experience to conform to it.

The Experiential Dream-Space

If it is true at all that reality is dream-like then it must be true *right now*. In the room you are apparently in, at this very moment. So look around. Furthermore, your own body and thoughts must themselves be dreamed, along with every other experience you are having. All of this must be arising within an open "dream space" made of mind, of awareness. All of this experience is "you"! It doesn't usually feel that way though, does it? Why not?

Even if we understand intellectually that everything is consciousness and the world is undivided, we still usually *feel* that there is an inner and an outer to experience, that we are "located" and separate, except during certain peak experiences. What is the nature of this feeling? Can we tackle it directly? I say we can.

Stuck Thoughts, Incomplete Movements

I suggest this disconnect arises because over time we accumulate forms of "experiential debris" in our dream-space. The ideas we accept, the thoughts we have, the other encounters in the world whether passive or active - all leave traces which, when repeated and reactivated, gradually solidify. There are many implications of this, but the important ones at the moment are:

- *Stuck Thoughts.* These are basically thought structures that have solidified in your space rather than naturally dissolve. These may be located in your body area or beyond. This sense of division between body and world is one such thought.
- *Incomplete Movements.* These are intentions which were resisted or aborted before they followed through to completion. This might be a suppressed startle response, a decision to do something which you then halted by tension or a reverse intention, and so on.

Neither of these would arise or be a problem if we lived in open non-resistance. However, most of us are holding on to - identifying with - certain patterns in awareness, and this prevents the natural passing and dissolving of these

structures. This leads to a sense of clutter and constraint (stuck thoughts) and tension (incomplete movements).

Subtle Identity, Subtle Boundary

Although all held structures interfere with our direct appreciation of the dream-like experience, there are two particular ones which being subtle are often overlooked:

- The first is the *Subtle Identity*. This is a sense of location, usually somewhere along the centre line of the body. It is a "stuck thought" which consists only of a felt-sense. It is where you feel "me" to be, even as you obviously experience it from outside - i.e. "me" is experiencing "it".
- The second is the *Subtle Boundary*. This often corresponds to what is perceived as one's "personal space". As with the identity, it is a subtle felt-sense, a three-dimensional structure felt as a subtle "wall" between one area of the dream-space and the rest. Again, it consists only of a located feeling.

The key to directly experiencing the undivided nature of your world is to at least recognise, and ideally dissolve, these two structures.

Releasing Held Structures

There are three general approaches to releasing these structures, ranging from passive to fully active:

- ***Passive.*** Simply lie on the floor each day for about 10 minutes. Completely let go to gravity, and allow your body and thoughts to move as they will. If you find your attention narrowed on some aspect of experience, simply let go of holding your attention. Let it roam as it will. Gradually, over quite a long period, your held patterns will unravel naturally. However, you will feel benefits of increased clarity almost immediately, as the most shallow structures evaporate rapidly.
- ***Investigative.*** In this approach, you actively sense out difficult areas and release them. Sometimes we know there is a particular problem that needs tackled, other times we might scan our bodies or larger space and seek them out. Either way, we approach this task with an open, relaxed attention. Having identified a particular stuck area, we "sit with it" and let it intensify and release into the background of its own accord.
- ***Active-Assertive.*** The more extreme version is to go straight for the desired result. Residual structures are accumulated over time, a deformation of the nature open, empty experience that we began with. Instead of gradually diffusing these structures, we can instead *wilfully assert open space as our experience*.

  To do this, we allow our attention to open out and be unbounded: expand into the whole body space, the room, and beyond. We take our stand as the

background space in which patterns appear. We then simply *assert* - declare to ourselves as fact, summon the feeling of it being true - that we are experiencing complete open, structureless space.

You will immediately feel the contrary to this: it is not yet true and so you will be very aware of the elements of experience which are not open and empty. Reality will offer its counter-assertion! Regardless, you simply stay with this posture of assertion and sit with it. Gradually, the resistance will soften. With regular practice, you will rapidly approach a clearer more, open experience - the subtle identity and boundary will become particularly obvious to you, and soften subsequently. However, a sense of expanded space and looser division will be almost immediate.

Important: **You are asserting the *feeling of truth* of this directly into the dream-space here**, rather than merely *thinking-about* it.

Note that with the final approach, you are effectively *overwriting yourself with empty space*. As such, it is natural that you will encounter quite strong resistance and even a sense of existential fear. For this reason, it is probably better to start with one of the other methods, build up to this, and begin with only "light assertion" until you become acclimatised to the experience.

This process is closely related to the interrelationship of arising experience, creativity and memory formation.

[…]

Stuck in your Head

Q: After lying still for a while, I felt like I was 'stuck' in my head.

That's usually the first impression people seem to get, and it can be surprising. People meditate, work on letting their thoughts pass and so on, get some success - all the while not realising they have circumscribed their world into this little area. It doesn't really give any 'content' much room to arise and dissolve - no wonder people find themselves so "thinky". They are effectively "clenching their being" constantly. And tense, unmoving patterns spew out thoughts, no matter where they are in the body-space.

Another side-effect is that they are living their lives in "blind-sight". You are not truly out there in the world, you are only seeing it through a peripheral view, actually experiencing your *thoughts-about* rather than your *direct-sensing*.

Attention is not a Torch

Q: What I mean by this 'stuck' feeling is that 'all' of my consciousness was sort of balled up there. Do you have any suggestions for moving it around? To the bottom of my feet, for example, or the corner of the room?

I know exactly what you mean. To get clear - because your "consciousness" is actually always everywhere - let's call it "attention" for now. The problem you have is that your default "attentional profile", its extent in space, has become

defaulted and constrained to a certain area. You can temporarily force it out, but it'll spring back for two reasons:

1. You are trying to *move* it, when attention is not something that is to be moved - because it is not thing. The metaphor of the torch-light is incorrect, it is more like a 3-dimensional spatial filter, a "profile varying the intensity of experience across space".
2. You have accumulated structure/habit in your world where your attentional profile always settles into that shape, that location, probably with a 'felt-sense' boundary. Basically, you've ended up with a little "valley" in this area of your world.

Okay, the three methods described in the post are pretty much *for* this. First of all, adopt this assumption: Your natural state is to be completely open, without even an attention boundary - no localisation.

Following the passive approach regularly (in which you *don't* concentrate, simply let go), your tensions and division would eventually unfold by themselves, and your attention would become increasingly open. But this takes patience, and you have to do it every day, and you have to not mistreat yourself (by forcing and pushing) in between times, ideally.

The secret to doing this more deliberately is: You do not *move* your attention to an area of experience, rather you *expand it to include that experience* in your area of attention. The area you include doesn't need to be adjacent - what you are effectively doing is "increasing the intensity of attention at that point" - but it's initially helpful if it is. So, next time you're lying down, discovering you are constrained into your head area, let it be. Then *feel out* the tips of your toes, and include them. Gradually, *feel out* your whole body, bit by bit, in this way. Then *feel out* the space around you body, and beyond.

Remember, you are not really moving or expanding consciousness - that is already everywhere, what your experience is and is made of. You are basically including aspects of experience more fully in attention, and eventually dissolving the boundary of attention - the habitual valley - completely.

Switching Perspective

Now, this approach is focussed on the content. It *is* possible to short-cut this by switching perspective to the background space in and of which content arises. Once you know that you are really the whole space, you can just switch perspective to it. That doesn't mean all the debris disappears instantly, but it stops being troublesome, you are opened-out, and the debris will even be slightly loosening during daily activity while you are in this mode. The author Greg Goode has referred to this as *Standing As Awareness*, in the book of the same name.

Another quick shortcut is to include in your attention an external sound, such as distant traffic. Sounds are more discrete that images, and so attending to a sound often draws you to, and releases you into, the silence surrounding it. Finally, including (not focussing, remember) the sensation of space just behind your

forehead (where "your pre-frontal lobes would be"), can also help, since the thought-generation tends to occur nearer the back of your head-space.

In general, then, we want to avoid deliberately narrowing our attention, and find ways to encourage and allow it to open up without force - since force tends to paradoxically fix the current pattern in place.

The Patterning of Experience

The Patterning of Experience

This is just a quick bullet-point summary of the memory-pattern-based view of experience, plus guidelines for selecting experiences. I have a more expanded description but I haven't written it up yet (and it's probably not required here). You might use it in conjunction with the Imagination Room metaphor and the *Imagining That* post to help provide context.

The Static

- What you really are is an open space of awareness.
- Dissolved into the background, implicitly, are all the patterns that ever were, although they are only very subtly present and barely activated.
- Your background *felt-sense* is the global sense of all the patterns you are holding on to (the *facts-of-the-world*).
- All sensory experience is the *effortless and spontaneous* arising of patterns in alignment with the *felt-sense*. The shifting of the *felt-sense* is how we actually select experience.

The Dynamic

- The content of the senses and your apparent history have no *necessary* impact on what happens next, if you are detached from them.
- All that matters is the patterns you are holding onto right now.
- If you trigger a pattern it will subsequently arise in your experience (both thoughts and senses).
- Recalling or experiencing part of a pattern in any way triggers the whole pattern (and to a lesser extent all associated patterns) via *auto-completion*.
- Every imagining is a 1st-person pattern and all bring about an experience:
    - If you imagine doing something from a 1st person perspective, you are imagining “me doing this” and you will later experience yourself doing it or something like it.
    - If you imagine doing something from a 3rd person perspective, you are imagining “seeing myself doing this” and you will later experience someone doing it or something like it.
    - If you imagine an owl in front of you, what you are doing is imagining "seeing an owl". You will subsequently see owls. Everyday people call this "synchronicity".
- The pattern will overlap with other patterns you are holding onto. This is why it does not immediately become your experience. It is immediately *true* but your other patterns fit it into a time framework.
- The more detached you are from sensory experience and the *felt-sense*, the more swiftly and completely the pattern becomes experience. If you had no time-pattern at all, it would be immediate.
- Note that *an emotion is a sensory aspect*. To hold onto an emotion is to trigger or retain all patterns which have that emotion as a part of them.

The Angle

- *Define and assert yourself* as the open space of awareness in which sensory experiences appear.
- Remembering that all imagining is in the 1st person and is the triggering of a memory-pattern which will come into experience - you should always imagine from your own perspective.
- Patterns are manifest immediately from the perspective of time. “It is true *now* that this happens *then*.”
- Ultimately you should aim to detach completely from the sensory experience round you (what seems to be going on) and from the *felt-sense* (which is a summary of the *facts-of-the-world* you have accumulated).
- The more detached you are, the more you can simply “just decide” on something (the partial imagining that is the “decision” will trigger the whole pattern via *auto-completion*).
- In the absence of complete detachment, allowing the decision pattern (which will typically just be the *feeling* of the decision) or an imagined situation (a sensory visualisation of the desired experience) to intensify before letting it go will prioritise it over other patterns.
- It is fine to re-decide or re-imagine a pattern *provided your decision does not contain any temporal-but-non-specific details of the path of manifestation*, even if just implied. Otherwise it will be essentially recreating your future pattern again.

[…]

You can directly experiment with this.

First I'm going to say: you are experiencing your entire world right here, now. All of it. You tend to thing of the big shining images, sounds and textures as it, and then emotions and feelings, but that's just the unpacked part of the whole thing, which is here too as a sensation. But it's obscured, like the sun hides the stars.

You use it all the time. It's everywhere, but you find it by going to that feeling roughly in the centre of your body. Very subtle. Go to it, with a question in mind, the answer comes from there. Your intuition comes from there. Your whole body experience actually arises from this. It's the entire patterning of the Imagination Room, you might say. When something changes about your world or in your person, that's where the shift occurs.

> Q: I've just never really experienced a collection of all of my reality-shaping habits.

In truth it is always contextual in terms of what is clear, right? It is always responsive and unfolding. But everything seems to be in there if you go looking, vagueness comes into focus. I don't think you can *experience* all of your habits separately and all at once. That would be like trying to experience all colours separately but at once - you just get white. Does that make sense?

In the post I was mainly trying to highlight that you can't make changes (personally or in your world) if you are restricting the movement of this - e.g. the feeling that comes up associated with an intention and you resist it or push it or whatever.

> Q: What is actually a habit?

A very good question!

I say, today: An experiential pattern, the whole pattern being triggered from part of it, just like with any memory pattern. Which is why the way to stop a habit is to disrupt the pattern by dissolving the emotional aspect of the trigger, or breaking the sequence (can do this via imagination, summoned from the felt-sense?).

It's no different to, say, thinking of the start of a favourite song and it then continuing in your mind. Only this time the result is played out spontaneously in the main area of your imagination, as it were.

> Q: Is it an on-going intention?

In a way, it is right? But I think "intention" has become a difficult word since it gets used as something in mind that you're then going to "intend". Maybe we could say: An intention really is just a pattern of experience you've created, either a one-off (you create a temporal pattern which manifests something in the future) or something more general (you create a pattern which manifests in certain circumstances) or a "fact" (a static background pattern that filters everything else).

> Q: What I'm trying to figure out is, why do habits make it seem like we've forgotten how to intend? Does this mean that intending is also part of the pattern?

I think it means that people never knew how to change their experience anyway. Sensory experience is arising and as it unfolds they are imagining nothing useful. People simply don't realise how the work. They try to "do" things by summoning up muscle tension patterns, or ineffective verbal thoughts patterns, or actually focusing on the troublesome pattern more.

Want to kill a habit? Activate that pattern and activate a neutral pattern (such as the experience of complete empty space) at the same time - or some other stronger pattern. If you generate a strong emotion then that can help. (The *Overwriting Yourself* process is about getting rid of residual perceptual patterns in this way.)

Intending is deliberately "deciding", but deciding is simply activating a part of a pattern and having it auto-complete. What makes out an "intending" from another memory pattern? It's: the temporal pattern. Activate a sensory event pattern and a temporal pattern at the same time, and you've effectively updated your "timeline" (whatever you want to call it) with that event. And so on.

So, this is always about summoning a memory pattern or two in order to strengthen them so that they shape your subsequent sensory experience. Mixing patterns provides context and organisational structure. We've already got some pretty deep formatting - such as temporal, spatial location, all sorts of other

abstract frameworks, our own body pattern - we can leverage. And there's all those accumulated *facts-of-the-world* too.

The infinity aspect can get out of hand pretty quickly, so I always treat something like the Infinite Grid concept as my baseline. Experience works on an "as if" basis, so whatever metaphors you adopt, your experience will seem to fall in line. Using this knowingly keeps things in hand - rather than going on meta-adventures via synchronicity. Choose your fictions wisely!

> Q: Can you rephrase the last bullet? I'm having a difficult time grasping that

On the *felt-sense*? To experiment, literally place your attention roughly in the centre of your body, perhaps nearer your lower abdomen. And wait quietly, to feel what is there. The feeling is what you might call the "global sense" of your whole situation. It's much easier to do than to describe! Give it a go and get back to me if you don't have any luck.

> Q: No I meant *"It is fine to re-decide or re-imagine a pattern provided your decision does not contain any **temporal-but-non-specific details of the path of manifestation**, even if just implied. Otherwise it will be essentially recreating your future pattern again."*

Ah, right.

The idea is that if you just think "I will see owls", without specifying any details, then "owls' is overlaid across time. If you keep thinking "I will see owls", or "owls are cool" and "I really like owls" that pattern doesn't get disrupted. However, if you thought "I will see an owl on Tuesday", and then start thinking "no, owls on Wednesday" or "will I see owls on Tuesday?" then you are mangling what you've already laid out. You are revising your pattern.

> Q: I see, so consistency in your thoughts is preferable?

Yes. Passing thoughts are fine, let them rise and fall. With *intended* thoughts, though, you should stay consistent, because you are effectively rewriting yourself each time you do it, creating a muddle if you keep changing your mind!

The background felt-sense is (as I tell it) all the persistent *facts-of-the-world* you are holding onto. Obviously there are levels to this, patterns upon patterns. Something I've noticed is that even when there are stuck sensations elsewhere in the body, they are referred by this central sense. Which makes, um, sense really!

> Q: So that which arises is limited to that which you perceive as possible. Is that what alignment with the felt-sense means?

All experience arises from the felt-sense. If that *is* your world and you are navigating through it, then you are basically exploring the world as dissolved and summarised in your felts sense. You can do a little experiment. As you go about your day, exploring the world and exploring your thoughts, notice how you do it. Despite what you might assume, you actually seem to navigate by *feeling your way* along.

In quiet moment, settle your attention in the centre of your body and explore the sensation. Ask it questions and see what you get. The entire state of your world is

potentially available for exploration. If nothing else, it's free transformative therapy on tap! :-)

> Q: I've begun to get more and more familiar with this sensation. I consider this to be the source of all of it, am I wrong in stating this?

This is how I view it. Everything is in there. It's an area that would benefit from some proper coverage! I've not really explored how best to describe it.

> Q: I'm calling them other sensations but perhaps "the sensation" is the amalgamation of all sensory experience.

It's all patterns, your entire state. When you go exploring through levels and such, that's where you are exploring. The perceptual sensations (images, sounds, textures) appear spontaneously as you unpack patterns-objects from there. For fun perhaps we could view it as our Global Lightbee which projects everything in our Imagination Room. I view it currently as the Self created other (or perceived exterior) in order to have the necessary contrast to perceive itself.

It depends on what you mean by "ourselves". If you mean the thoughts, bodily sensation, etc, we identify with, that's just a habitual pattern. Think: how do you work out which bits of experience are "you" and "other"? By spatial proximity, by whether there is a feeling within that spatial proximity, by the timeliness of response between you "asking" and "receiving" and the case of inner-outer distinction it's subtle things like whether "other people" seem to respond to them.

These are arbitrary.

As soon as you experiment with synchronicity and intention, you realise that it's just all imagery arising within you - the undivided open aware space - and you are categorising different images-objects-patterns according to their intensity and location.

When you come to the idea of the floor of the Imagination Room, or the Global Centre of the *felt-sense*, you then view *all* of this as just spontaneous imagery from an exploration of that.

> Q: I'm more curious how we're able to perceive period?

I think on the one hand it's impossible to answer (I offer no other hands, it turns out).

All we can say for certain is:

- **We are a consciousness.**
- Experiences arise within and of that consciousness.
- We cannot experience ourselves "doing" or "selecting", which implies that we "take on the shape" of experiences.

We can only think in terms of 3D sensory images, we use metaphors to extend that, but we can never truly *think-about* these things - such as what we "really" are, how did experience come to be formatted the way it is, and so on. Thinking about those things creates a self-patterning chase of one's tail that we can't get out of.

The reason for that is that we think experience and think about things using the process that that experiencing and thinking follows. As I said elsewhere: Even worse, the more you try to get a handle on the whole synchronicity thing itself, the more incoherent, confusing and "meta" they will become. It's like a dream trying to work out how "dreaming" really works behind the scenes, and just ending up with... *more dream*, only this time about the subject of "dreaming". - TG

Whatever you think, formats your experience. There is no "how it is", only what we assert. All we can do is choose a pattern which is stable but flexible, and use that as our base. Experience behaves "as if" there is a static wholeness that we are exploring. And it behaves "as if" we bring aspects of that wholeness into experience by "remembering" them. I think that's as far as we can go.

> Q: I feel that there is static wholeness, but how are we able to explore the wholeness as though it is separate and to form these wild patterns that vary and differ?

We let ourselves feel separate from experience by designating one part of it as "us" and hold onto it, letting the rest change. Even "being the background" is a subtle version of this, albeit the most flexible version there is, and the one I go with, because it effectively attaches identity to "the consciousness" rather than "the world".

TL;DR? Stop trying to work out how things supposedly are, instead just decide how you *want* them to be?

(From elsewhere, but relevant perhaps when it comes to asking what we can truly say about our experiences, what is permanent and fundamental, and what is changing and so cannot be. Maybe other Oneironauts might find it a useful exercise.)

Exploring Direct Experience

Here's how I have proceeded before, from empirical evidence:

- **It appears that am a conscious being of some sort. No matter what happens in terms of content, this persists. I seem to have no permanent structure. It is the one certainty that does not need interpretation.**
- During waking hours this conscious being it seems to have the experience of being-a-person.
- Within my perspective there appears both thoughts and perceptions as a seamless experience. I don't perceive either to be external to my being, however I notice they are of two levels in terms of behaviour or impact and I make a distinction between "private/inner" and "public/outer" as a result.
- I notice that I am not simply a passive experiencer (although through experimentation I notice I can just let things happen "by themselves"), I can also "intend-imagine" changes in my experience.
- Having noticed that this waking experience seems to be associated with a body, and seeing other bodies, I infer that there may be conscious beings

associated with them, having a similar experience. (However, having noticed how my own activities can occur spontaneously and without direction on my part, I quietly note that I can never be certain that activity equals an experiencer.)

- I notice that I am the occasional recipient of information that is beyond the context of my present experience. Sometimes intuitions about the current situation, but at other times knowledge which implies that situation I have not yet encountered are in fact already created in the background and awaiting my experiencing. This and various other things remind or suggest to me that I am not in fact a person so much as having a person-experience - I am not of this world but I have allowed this world to arise in me (or something like that).
- Exploration of phenomena such as synchronicity reveal that the inner/outer distinction I use for convenience is not as solid as I usually assume. They suggest that usual assumptions about the unfolding of events, coherence of narrative, and our simplistic "world-sharing model" are probably not solid either. However, since phenomena such as synchronicity get "meta" very fast, with an affect akin to exploring your own memory-patterns, it is best not to involve oneself too deeply.
- **All experience I have seems to arise within and of and be made from the consciousness that I am.**

Now, from this we are left with what I think are unanswerable questions or meanderings one has while exploring the above:

- What am I really, really? I can only know what I'm not. I seem to be just impersonal consciousness.
- I experience being a person or a mind, but I am not one.
- This "world" I connect to - does it exist only in this consciousness?
- Am I connecting to something or am I imagining something? Perhaps I am taking turns at being each of the people in that world, only I cannot remember being one when I am being the other.
- The previous point might explain why sometimes events "bend" in my direction in unlikely ways and even at the expense of others. I am that world's God having a person-experience, however so is everyone else in turn (and being-a-person limits one's "powers").
- The world might be structured so that every person-experience is responsive in this way, because its "sharing model" is not as simple as "people in a room, choosing the consensus decor together".
- If I have an OBE or NDE or (to a lesser extent) a lucid dream or (to a maximum extent) when I die, am I disconnecting from that world and connecting to another? Or is it revealing that I have basically been having a custom dream all along? Or is it revealing that there is always a next moment to experience, at the same level, and this never ends?

Of greatest interest to me is what the "world-sharing model" is, if indeed this is something that can be pinned down without encountering the synchronicity mind-formatting problem (that the metaphor you adopt tends to filter your experience).

Are you and I both here at the same time, in the same place, in a straightforward manner?

Anyway, from there we end up with the Patterning of experience, the uses of metaphors such as the Infinite Grid to help us format ourselves better, and so on. Another version of that "patterns + eternalism" view which can be used for "as if" exploration:

The Hall of Records

Imagine that you are a conscious being exploring a Hall of Records for this world. You are connecting to a vast memory bank containing all the possible events, from all the possible perspectives, that might have happened in a world like this. Like navigating through an experiential library. Each moment is an immersive 3D sensory image. And there may be any number of customers perusing the records. So this is not solipsism: Time being meaningless in such a structure, we might say that "eventually" all records will be looked-through, and so there is always consciousness experiencing the other perspectives in a scene.

At the same time, this allows for a complex world-sharing model where influence is permitted, because "influencing events" simply means navigating from one 3D sensory record to another, in alignment with one's intention.

This process of navigation could be called *remembering*. Practically, this would involve summoning part of a record in consciousness and having it *auto-complete* by association. This would be called *recall*. You can observe something like this "patterned unfolding" occurring in your direct conscious experience right now.

“If you intend something, and then later keep self-consciously acting to try and make it happen, will that work against you?”

Generally, you do the intentional act (imaging here, water-pouring elsewhere) and, since *the world is literally updated at that moment* you just carry on with your life, knowing that the change has already been done. Since your body movement is as much a part of the world-pattern as everything else, you'll let that carry on as normal too. If you happen to feel the urge to go somewhere or say something, you let it happen; there's no purpose in trying to work out what to do. "Don't interfere", is the phrase to have in mind, because interference amounts to re-intending.

However, since your main intention was probably a much more strongly activated pattens than your little interference, you tend to find you result really tries to push through into experience, whenever an appropriate gap or context arises.

Q: Quick question, what's a time-pattern?

It's the organising concept or pattern of "time", in the same way as "space" is an organising concept. The idea being that neither time nor space are existent "out

there"; both are part of your "human experience formatting", in the same way as the senses are.

To expand - Just as you might pass your attention across *things* (spatial objects) in a pattern of "3D-space"; so you pass your attention across the *events* (temporal objects) in a pattern of "time". The patterns are defined and format experience, like the colour spectrum is defined and formats experience - they place structure upon and as content.

Unfortunately, the idea that a *spatial* scene exists and is defined even when we haven't fully viewed it, is ingrained in most people, whereas the idea that a *temporal* scene exists even though we haven't fully looked at it, is not. In both cases it's better to say that the *formatting* or *environment-context* is defined, but the *content* is not.

[…]

> Q: What sort of exciting possibilities has this unlocked for you?

Puppeteer of the dream-space.

A Line Of Thought

I've been looking for simpler ways to describe the essentials of The Patterning of Experience, ways that don't require too much background. The core insight of course remains that "what we are" is a conscious space or perspective. Beyond this, though, it's how to describe content and change in a way that's practically useful.

This bullet-point summary was part of an experiment for getting people to move their bodies effortlessly (streamlining the Alexander Technique), visualise more easily (summon rather than create), and provide an intuitive way of thinking about generating deliberate synchronicity.

We *recall* things into existence.

A line of thought...

- The world is just a line of thought, albeit a bright and stable and immersive one.
- The world has no depth.
- Dissolved into the background space are all possible forms and relationships. It’s like a toy box filled with pre-made shapes and layouts, objects and containers.
- To bring them into worldly existence, we merely have to *recall* them.
- To recall them is to superimpose those patterns upon current experience. They are incorporated and “manifest” wherever context permits.
- The more specific we are with our recall, the more narrowly defined the context. (For instance, we might incorporate a timeframe or location or circumstance, and manifestation would be constrained appropriately.)

Manifestation vs synchronicity...

- An ’intention’ is simply the name for a pattern which we want to see incorporated into our life.
- It can be non-sensory, since it can be the overall *felt-sense* of the pattern, without it necessarily being expanded into the sensory.
- What separates an intention from recall is the introduction of a specific spatial and temporal context plus, typically, a subjective viewpoint.
- This marks the difference between experiencing *manifestation* (including body movements, thoughts, “results”) and *synchronicity* (the appearance of the same patten across unrelated situations).
- If you can recall (conceive of) something, you can experience it.

An alternative formulation of the same thing, for those who like to envisage the nature of a persistent state of all logical possibilities which is being modified by re-emphasis:

All Thoughts Are Facts

On using the *world-as-thought* perspective as a way to create deliberate synchronicity and therefore particular scenes:

- You are an "open conscious space" in which thoughts arise. The apparent world is basically a very bright, stable, full 3D-sensory immersive strand of thought.
- The world evolves by the accumulation of observations or "facts".
- Every thought you have about the world is *literally* adding a new fact to the world.
- Thoughts which randomly arise simply reveal the current state of the world.
- If you deliberately think a thought, then you are deliberately adding a new fact to the world. (This is how to make changes.)
- The more intense the thought, the stronger the influence of that “fact” upon your experience.
- If you respond emotionally to a random thought, then you are in effect re-thinking it as a more intense thought, meaning it will contribute more. (Hence fearful thoughts tend to increase the prevalence of fear-related experiences; however this works just as well for nice-emotion thoughts.)
- If you “grasp” onto a thought then you are persisting it - you are maintaining it at its present level of intensity and not letting it fade and be “forgotten”.

Things such as detachment, surrender, abandoning yourself, and so on, are all about letting the current dominant thoughts or “facts” become softer and fade, letting the world shift freely, and allowing other thoughts to shift into prominence.

[…]

> Q: Some interestingly seem to be "further into the background" than others. I haven't nailed why latency is variable yet. Thoughts?

I think of it as being that their "amplitude" has faded over time and so they need some more "summoning" - in much the same way as a distance memory may take a little allowing in order to have it come back to full strength.

> Q: I'm not entirely sure what you're trying to convey with "wherever context permits", but theoretically, any experience can be instantly manifested anywhere, in any way.

Agreed - but if you specify a time and location, for instance, then you have deliberately narrowed the context. The notion of "context" here is pretty open, see the little example I've attached below. Context is also about the association a

situation brings, and so on. (EDIT: I've added an extra sentence to my post to make this clearer; thanks for highlighting the ambiguity.)

> Q: Non-sensory is far easier for most people, I suspect. Might not have been a few hundred years ago, but is now.

It is. Which is a problem when combined with the "only visual-auditory-texture is real" as their assumptions, because they don't understands they are making changes, or they try to "experience themselves doing" which can get in the way. And yes, it's interesting that "to concieve" is associated both with giving birth, creation, and with ideas and notions. And when you give birth, you are doing so to something that *already exists* - you are just bringing it into "the world". That word alone tells us pretty much all we need to know it seems!

Owl & Screen Metaphor

You draw a picture of an owl on your TV screen. It is always there, but its visibility depends upon the rest of the imagery onscreen. When the dark scenes of the TV show switch to a bright white scene, suddenly the owl "appears" - it is "manifested".

Now imagine an owl idea being dissolved "holographically" in the space around you, and replace the notion of dark/white scene with appropriate contexts. Having "drawn" the owl into the space, you go about your day. Mostly the owl isn't anywhere to be seen, but wherever an appropriate context arises then aspects of the owl idea shine through and are manifest: A man has an owl image on a t-shirt, the woman in the shop has massive eyes and eyebrows like feathers, a friend sends you an email about a lecture at the zoo highlighting the owl enclosure, a newspaper review of *Blade Runner* talks extensively about the mechanical owl in the interrogation scene, and so on.

> Q: “An ’intention’ is simply the name for a pattern which we want to see incorporated into our life.”; Interesting, so do you think our ability to be able to name it (whatever we're recalling) is of much importance then? At the very least I'd imagine it'd help.

I think naming helps, because a name or word is inherently part of the pattern it 'represents' and triggers it. (If it didn't trigger, you wouldn't know it, because to know it is to experience it, at least at low intensity.)

If you can conceive of it, you've party recalled it. If you can't conceive of it, it doesn't exist for you anyway?

[…]

For clarity, let's maybe split things into two:

- There is "triggering the pattern you want to experience". (We bring aspects of it into imagination, intensifying the contribution of that pattern to our subsequent experiences, where the context arises.)
- There is avoiding interfering with your unfolding experience afterwards. (Basically, not resisting it or re-intending it.)

Expectation itself isn't a problem if it's just anticipation of what you have created (I suggest). That's really just feeling the pattern again. The problem comes if when you are doing this, you are actually intending a different state, or if you are resisting the (sometimes rapid) shifts towards the new state.

Non-attachment means being "okay with whatever is happening", trusting that everything has already been done at the moment of intention, and things are going in the right direction. If you are attached to the outcome, then there is a risk that you bring it into mind along with "oh I wonder whether this will happen!" or some other pattern which implies it is not certain.

Short version - When we are creating the change, it's about imagining *from* the end-state as if it was happening, then and now. When people get attached and concerned, they tend to imagine *about* the end-state and whether it can happen or not. This can mess things up,.

I would **treat every intention as *literally* updating the world**, as intensifying the contribution of a particular fact, at that moment. So you should pretty much do it, and then just carry on with life.

If you *like*, you can do a regular session each day (e.g. using imagination to create the scene that corresponds to your desire being fulfilled, as a sort of regular "intensification" or deepening of the fact), but then leave it alone other than that. And if you do that, you have to be careful of how you do it...

Again, think of it as being a direct interaction with the world. The problem with people constantly fiddling about, is that when they intend again, they often do it by re-intending the initial state first, then intending the desired state. Reset! So *only* intend the *target* state.

Usual example which you can practice yourself: When people stand up from a chair, they often do it by first re-asserting that they are sat down, and *then* they intend standing up, by overcoming the sitting-down they just intended. This corresponds to re-intending the initial state, before intending the target state. Try this out. Now try standing without doing the re-asserting of sitting. Just *imagine-that* you are already stood up - and let the body move as it wants, *being okay with whatever happens*. You should find this a much more relaxed, effortless approach.

So, with the chair example, you are sat down. You "feel-imagine" what it would be like to be stood up. You do not resist any movement. Your body will move effortlessly and "by itself". The key is in: a) not re-asserting being-sat-down first and, b) not resisting what arises. And those principles apply to *all* intention! With the chair example, you can actually do it as an exercise to get used to what "allowing" feels like.

On time-based, it's no different. You just need to create an immersive scene which *implies* that the result occurred in good time, with all the feelings and sensations that would go with that. All you're doing there is providing additional context to your intention - rather than just "I will see owls" it becomes "I will see owls within these additional circumstances; with this scenery".

It's all about experimenting to see what works for you; just keep playing with it.

In general: **Stop trying got manipulate yours sensations, because they are transparent.** For example, you can't move your arm by "gripping onto" the sensation of an arm, because that's just a sensation floating in your perceptual space. Sensations should be seen as *results*; the actual source of them (the thing that you are, and that you "do") is *pre-sensation*.

It matters somewhat what *you* are interpreting and intending the images to mean. That's the bit we can't really put into words very well - the intention. Basically, that doing this *means-that* it will happen.

[…]

For the world having no depth, /u/Utthana just summarised this nicely:

> **[Utthana**: **There's no objective reality hiding behind your experiences just waiting to be experienced.** It manifests when, and only when, it's experienced.]

For the context aspect: it's that things will usually arise in circumstances which "make sense" according to your expectations. The looser your acceptance of the world, the broader the definition of acceptable context becomes. In terms of intention being non-sensory: the *felt-sense* is that "global meaning feeling" associated with things. For instance, when you decide to win an arm wrestle (silly example) then you may or may not have a visual-auditory-textural visualisation arise for that, but the "unpacked *felt-meaning*" of that instead.

Additional: For what you are trying to so, you basically want to: not do it. You want to *recall* the target state while forgetting the start state. Just as when you get out of a chair, you should do so by *recalling* the state of being stood up without first re-remembering sitting or moving in stages (let experience flow "by itself" towards the shape of standing). As a general help, you might find it useful to recall the experience of being a completely open, unfilled space. Remember that the "memory" already exists, you are just bringing it unto sensory experience.

[…]

> Q: Reminds me of a line from Star Trek - "Nothing unreal exists" – Spock.
>
> i. e. it is not event possible to imagine a thing, event or world that is not a part of existence, however, it may be a part of a reality frame that is not accessible from this one.

He's a logical guy, that Mr Spock! And after all, possibilities are concepts in "logical space". If you can conceive of something, you can experience it in some form - because of course even just the conceiving of it is the experiencing of it in some form.

If you adopt a new perspective on your apparent reality, you find that *in effect* you have a private copy of the world. Your experience is basically an ongoing immersive thought *about* being in that world. So you can change that apparent world however you like, and that includes your experience of other people's situations. Your question is then inevitably: in what sense am I sharing the world

with other people? And the answer is something like: it's more like sharing a "resource" than an "environment", like everyone has access to the same library of possible experiences. It's actually super-simple it's just very hard to put into words!

If I were you I'd simply choose to completely accept one of the two metaphors listed in the sidebar and take it from there. (They are designed to give you an easy way to adopt this without having to worry about the details.)

Then, every day spend ten minutes lying down on the floor and "playing dead", giving up control, surrendering completely to gravity, releasing your mind and body and especially attentional focus, letting them move however they want - to get used to what detaching is like. (It feels nice to do this anyway. Nothing to achieve, no aim other than allowing things to shift about as they please. The most relaxing thing you can ever do.)

Just Decide.

Lie down on the floor, in the constructive rest position (feet flat, knees bent, head supported by books) or the recovery position (on your side, upper arm forward) and *let go to gravity*; just *play dead*. Let your thoughts and body alone, let them do what they will. Stay like this for 10 minutes. If you find yourself caught up in a thought of a body sensation, just let it go again.

After the 10 minutes, **you are going to get up. *Without doing it.*** Just lie there and "decide" to get up. Then wait. Leave your muscles alone. Wait until your body moves by itself. This may take a few sessions before you get a result, perhaps many, but at some point your body will just get up by itself. Once that happens, avoid interfering with your muscles and let your body go where it will, spontaneously and without your intervention.

This is how magick works. All you need to do is, *decide*. As Alan Chapman says, "the meaning of an act is what you decide it means". But you don't even need an act. You can just *decide* an outcome, a desired event, to *insert a new fact into your world,* without a ritual. Just decide what's going to happen. **Just *decide*.**

Decide to be totally relaxed. Decide to feel calm. Decide to win at the game. Decide to meet that person you've dreamed of. Decide to be rich. **Decide to triumph.**

Because **in this subjective idealistic reality, where the dream is you, what else is there to do?**

Note: When doing the part of the exercise where you get up, you may find it helpful to centre your attention on the area just behind your forehead. This keeps "you" away from your body, and any attempt to "make" it happen.

[…]

I'd prefer to be committed to the idea that **it can all be effortless**, and that **all I need do is make the choice that what I want to happen will happen, and it will.**

[…]

Hypnosis is pretty much 'decision and allowing, or acceptance of direction, without muscular action'. You are actually doing hypnosis on yourself all the time, but you accompany it with excess muscular tension, to feel that "you" are doing it.

Super-Simplified Models of Reality

One of the outcomes of Oneirosophy is that, since all experience is effectively dreamlike and is you, we recognise that models of reality are pretty arbitrary and pattern-based. However, we do usually feel we need of some model or metaphor in order to contemplate and direct our experience. And indeed, it is discovered that a fully absorbed model itself behaves as an "active metaphor" which *shapes* our experience.

I was briefly musing about what the most basic *but useable* version of my idea of reality would be, ending up with the text below.

TG's Super-Simplified Reality Model™

Think of yourself as an *open holographic conscious space*.

- All patterns are present *right now* and active *right now*, dissolved into this space.
- Nothing is hidden or elsewhere; such patterns are simply not activated at an intensity level that is noticeable.
- Meanwhile, there is no time or space, other than as a formatting pattern.
- All content is ‘imagination’.

To bring something into experience, we *imagine or recall that pattern*. We do this simply by intending to do so. Everything else is then completely automatic.

- The first step is to decide to enter a state of detachment and absolute allowing. This is to cease the re-activation of current patterns and allow them to yield or subside.
- Optionally, one may also spend time imagining an open empty space, in order to clear oneself of residual experience.
- From then on, one does *intending-imagining* to trigger experiences you want to have.
- Our identification should be with the open space, rather than with any particular piece of content that appears within it.

[…]

Daily Releasing Exercise

- Twice a day, 10 minutes, lie down in the constructive rest position.

- Completely let go to gravity. Give up totally, play dead.
- If your body moves or thoughts come up, let them be. Just let them release without interference.
- If you find your attention becomes focused on something, the same: just let go of your attention. Give up, again.
- At the end of the session (don't worry about exact timing), decide to get up, but don't make any movement. Wait until your body moves by itself. This won't happen for a while, but during one session, it will.
- In general, resist the urge to interfere with your body and mind, to push it along. Settle back and let it run at its own pace.

That's the chap! It's basically the passive version of *Overwriting Yourself* plus the experience of *Just Decide*. It's simple and effective. **It feels good and it involves nothing more than not-interfering, so no excuses!**

Life is a Dream

You Are Dreaming.

The Circular Ruins

> The purpose which guided him was not impossible, though supernatural. He wanted to dream a man; he wanted to dream him in minute entirety and impose him on reality. This magic project had exhausted the entire expanse of his mind; if someone had asked him his name or to relate some event of his former life, he would not have been able to give an answer. This uninhabited, ruined temple suited him, for it is contained a minimum of visible world; the proximity of the workmen also suited him, for they took it upon themselves to provide for his frugal needs. The rice and fruit they brought him were nourishment enough for his body, which was consecrated to the sole task of sleeping and dreaming.
>
> -- *The Circular Ruins*, Jorge Luís Borges

To know you are not a person, this can be done. Releasing your hold upon content and therefore attention, your focus loosens and expands, deepens: you re-identify as the world. To discover that you and all experiences are made of consciousness, the non-material material whose only property is awareness, that is easy. However, it is the *patterns* within this consciousness that constrain your perspective, not the nature of it.

What are you *beyond* the world? What is its context? How can you perceive outwith a container that *has no boundary*, escape from a *room without walls?*

A Dream

Some Dream Reminders

> "In a deserted place in Iran there is a not very tall stone tower that has neither door nor window. In the only room (with a dirt floor and shaped like a circle) there is a wooden table and a bench. In that circular cell, a man who looks like me is writing in letters I cannot understand a long poem about a man who in another circular cell is writing a poem about a man who in another circular cell . . . The process never ends and no one will be able to read what the prisoners write."
>
> -- *A Dream*, Jorge Luís Borges

We each dream alone.

> "The world I perceive is entirely private, a dream."
>
> "The world you can perceive is a very small world indeed. And it is entirely private. Take it to be a dream and be done with it. Is not the idea of a total world a part of your personal world? The universe does not come to tell you that you are a part of it. It is you who have invented a totality to contain you as a part. In fact all you know is your own private world, however well you have furnished it with your imaginations and expectations."
>
> -- *Excerpts from Sri Nisargadatta Maharaj - Part Two* - also: *Part One*

Wherever you go, whatever you discover, it is only... *more dream*.

Bonus Read

Tlön, Uqbar, Orbis Tertius, also by Jorge Luís Borges, is a short story depicting an unknown country where a conspiracy of idealism takes place. Excerpt:

> "They cannot conceive that space can exist in time. The sight of a puff of smoke on the horizon and then of a burning field and then of a half-stubbed-out cigar that produced the blaze is deemed an example of the association of ideas."
>
> -- *Tlön, Uqbar, Orbis Tertius*, Jorge Luís Borges

[...]

We might also ask how our dream is formed. Patterns arising and stabilising via hypnogogia is one way of describing this. Our ongoing reality may be thought of as no more than pattern triggering in noise, feeding back on itself.

> Q: Right. I'm starting to view it like this too. The fact that the forms have evolved to be this vivid, this complex, it's rather... incredibly remarkable. Remarkable. Interesting. I like to take a deeper look at words sometimes and I feel that in this context the word remarkable is interesting indeed. The forms are so interesting perhaps, that we feel compelled to "re-mark" our

> world with them, to recreate new and novel forms to attempt to satiate our undying appetite for creation.

Thing is, the "re-mark" process kinds happens by itself, like water waves sloshing around a tank, bouncing off each other, leading to new overall surface patterns, always changing.

The difference between many traditions and the oneirosophic approach is that, where others recognise this "self-happening illusion" as ourselves but encourage detachment and acceptance, we encourage detachment and occasional assertion: a "re-folding" of the material which constitutes us and our evolving experience.

It happens "by itself" as in it unfolds consistently with the present state. From below, I deliberately define terms:

On terminology: "intending" is the act of imposing a pattern onto consciousness; "the intention" is the form of the pattern being imposed. If you say "my intention is..." you are saying "the pattern I am imposing is..."

So the "intention" persists and has an ongoing effect, but you are not actively "intending" in an ongoing way to make the effect keep happening. Once you've made the deformation, it persists, provided any part of the extended pattern is active. This is important: superimposed patterns *apparently* evolve and unfold in time even though the patterns themselves (the accumulation of "intentions") do not change. This is why there is no effort in continuing to experience the world-pattern you have set up.

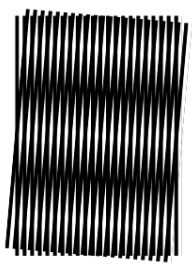
> Q: Take what you call "just decide" and stop limiting it to a single moment. That's intent.

It's not limited to a single moment in "just decide", never has been. The act of activation takes place at a "moment" but the activation itself applies globally over all time and space (which also means the activation then didn't take place in a "moment", but there you go). It's a pattern which is overlaid upon the whole "world-pattern". There is no such thing as a momentary intent. All intention apples to all time. To the extent that your apparent past (i.e. future recall of memories) will change in alignment with your intent.

Really, you are superimposing (or triggering) patterns upon patterns upon patterns. The superposition is what gives us the "world-pattern" and the *apparent* temporal segment of that (again a pattern) is what corresponds to the present experience.

Like Moiré patterns.

> [QUOTE: In mathematics, physics, and art, moiré patterns or moiré fringes are large-scale interference patterns that can be produced when a partially opaque ruled pattern with transparent gaps is overlaid on another similar pattern. For the moiré interference pattern to appear, the two patterns must not be completely identical, but rather displaced, rotated, or have slightly different pitch.]



We don't "do" things, rather we "have the experience of doing". You and I need a different word for intention. I use the word "act" and "activation" to indicate a self-shifting of the world-pattern which is subsequently experienced in the observations which follow.

It happens *as change* but it does not happen *in time* (because time is actually a now-pattern upon which other now-patterns are hung; it is a flat thought-structure not an environment).

All that stuff about starting, stopping, moments and so on are artefacts of *thinking-about* experience.

> Q: I am saying the initiation (cause) is not something in-time.

Of course. Forget time. The "act" is a shifting of the whole world-pattern, which consists of all time laid out flat (for visualisation's sake). The "act" is not experienced, only the experiences associated with the shift. The "act" leaves no trace and therefore is not in time. There *is* change but it does not occur in time, which is itself a structure of within the world-pattern.We are inevitably bound to talk about things using language and illustrations which imply to "parts", "location", "space" and "moments" in "time". This is simply because we think by using "shadow-senses". As soon as you have divided something into concepts, you are dealing with parts, and parts are distinguished by location relative to one another in conceptual space.

"Act" is maybe the broadest word. "Intending" and "intention" are traditionally good because they can't be imagined very solidly, but (as you are indicating) they can all too often be associated with the "feeling of doing" localised in apparent time.

For clarity: When I put "do" in quotes it is to indicate that I'm referring to the conventional usage of the word "do". Implying that the causing of experiences is not as traditionally thought; there is no cause in experience.

Another tac: "Doing" implies a there is a thing doing and a thing done-to. "Intending", by contrast, is shape-shifting of reality "across all time and space". Some of that reality might be presently sensorily "bright" and therefore a change would be experienced, some of it not.

If the world was a landscape, then our usual conception of "doing" would be getting a spade and digging around on the hill of the "present moment" to reshape it. However, the actuality of "intending" is that the landscape self-shifts to adopt a new topology as a whole, and any change of the hill of the present moment is a result of this. We tend to confuse this result with "doing".

> Q: I say that experience is inert, and has no own-power. So nothing experienced self-shifts. Whatever is experienced is shifted by something that is beyond experience and beyond convention altogether.

Exactly. Experience is a byproduct. Experience isn't doing anything, it is just the part of the landscape which happens to have sensory aspects. Only the landscape shifts and it shifts of its own self.

Ping-Pong Balls Metaphor

Imagine some ping-pong balls floating in a tank of water. (In this description, the water is already in a state of motion: ripples are moving along trajectories.) The ping-pong balls are all different colours. On one of them, a blue one, you write "me". The balls float about, bouncing off each other, due to the trajectories of the waves of the water. As the "me" ball bounces off other balls, you say to yourself "I did that". However, you did nothing. Now, you splash the water. The act of splashing in and of itself produces no change to balls, however it does modify the pattern of waves. The *subsequent* trajectory of *all* of the balls is therefore adjusted. At the point of splashing, the "me" ball might be moved ("I did this"), or it may not be moved for a while.

In this metaphor:

- The water is reality (or whatever you want to call it) or consciousness.
- The waves are the world-pattern as dissolved into consciousness.
- The balls are aspects of reality which have sensory aspects.
- The "me" ball is the misidentification with certain sensory aspects.
- The collisions between balls are "events" and the collision with the "me" ball are those events misconstrued as "things I do".
- The splashing of the water represents "intending", which is to change the landscape of reality, the *facts-of-the-world*.

Now obviously, we're having to use time and space here in the metaphor, whereas in fact the world-pattern is "static" and more akin to a set of superimposed patterns, dimensionless "facts" dissolved into the background. However, the purpose of the metaphor is to illustrate how the illusion of "doing" is brought about due to focusing on sensory aspects and identifying with part of that.

> Q: It doesn't shift of its own. Nothing does. Things shift when you shift. Or more specifically, your intentionality shifts.

Language tangle! The only thing there is, is you. The only shifting that happens, is you shifting. Hence the landscape metaphor earlier (the landscape changing its own topology).

> Q: In your metaphor there is own-power to the system that's independent of your involvement.

No, there isn't really: because the whole system *is you*. It is "the current shape of you". Which is what you've gone on to say. Bear in mind the metaphor is to illustrate a certain aspect! The reality has no moving parts, strictly, because it actually has no time element. But if you go all out then... you stop having a metaphor that illustrates anything.

> Q: Now both splashing and calm represent intending. In fact, in my version of your metaphor even the existence of the water tank, water, and the balls, represents intending.

Which... renders the word "intending" meaningless. That's why metaphors involve splitting things into parts for illustrative purposes. It's the whole "everything is consciousness" problem. The ultimate truth is basically worthless when it comes to discussion. The whole universe is, in the end, your "intention" overall, since it begins with the first pattern created up until the most "recent". That's not very helpful as an explanation though, given that we aren't at this beginning now. We could call each change an "additional modification" or "an update to the intention", but most people are more comfortable with "intention" referring to a change to the current pattern. We might talk about the "overall intention" of the system, though, to make this clearer.

> Q: Intending is ongoing instead of being limited to intermittent splashes.

I think it is better to say that *intention* is persistent, that its effect is ongoing, because intentions accumulate (superposition of patterns) and sum to the "overall intention". *Intending* is better reserved for the changing of the system to a new state. To avoid words like "acting" or "doing", which automatically imply subject and object, doer and done, to most people.

> Q: If the system was me, I couldn't be anything different from that water with ping pong balls.

I think you are just arguing against the structure of the metaphor, rather than what it represents. Strictly speaking, the whole of the metaphor is "you" and none of it has solidity it has simply "taken on the shape of" the patterns involved; the ping-pong balls merely indicate the current sensory aspects.

> Q: You even described it in your own words as "everything is on its own until you splash some water." I am saying, that never happens. There is no "until" in my view.

Again, you are arguing with the metaphor's structure rather than the meaning. Experience unfolds according to the world-pattern within consciousness until the world-pattern is updated. If your arms were frictionless and tireless and you windmilled them clockwise, they would continue "forever" in that direction until you intervened to reverse them (say). That intervention would be a change of state in the world-pattern; experience would unfold accordingly subsequently. The change would not occur in time, since the world-pattern retains no state in and of itself (although an apparent past may be a part of certain patterns). The metaphor necessarily uses division and space and time, because all thought requires those things. This is why we cannot speak of the whole situation, only aspects of it, depending on what particular thing we are talking about.

> Q: Intending means whatever you find is ultimately what you intended to find.

You cannot "find" anything. As soon as you intend something, it is done. Intending a change in the world-pattern, the intention is already found.

I oppose your opposition! :-)

So, if all is consciousness which is me, and the shape of consciousness is the shape I adopt, which is the shape of the world - in its entirety and not just this present moment 3D sensory aspect; I am in effect experiencing the whole of reality right now - what else is there?

There is no limit in terms of the possible experiences (including not-being-a-human) in this regard.

> Q: From the POV of metaphysics this is bad view.

I beg to differ (well I would wouldn't I?). Although of course the metaphor we're discussing is very much meant to offer a practical way of thinking, for usability, as you point out. You seem to be bound to some notion of an *ongoing intending* when the perspective inherently dictates there is no time, and therefore no "ongoingness" available. There is only *state*. Of course, we can adopt any position or standpoint, and experience things relatively, but fundamentally that's the deal. The "world-pattern" does not necessarily refer to "this planet" and "this body". The larger picture is one of associative patterning. More like a "memory block" of all possibilities (logically or actually, no difference essentially).

> Q: Consciousness is only the shiny property of mind, and consciousness displays only one single version of what all it could be displaying.

We're differing on our definition of consciousness then. I've been using it to be the "background awareness" rather than the particular content or structure. I agree on potential: all possibilities are implicit within that awareness. When I say you are experiencing the whole of reality, I don't mean that *this sensory experience* is all there is. I mean something more like the entire "logical space" is present and dissolved into awareness, of awareness, and is "being experienced" in that sense.

> Q: But there is a limit to what you can experience at one time.

I deny this - but only in the particular sense I mean above. This is why the "ping-pong balls" were the sensory aspect and "the water" was the entire structure.

The point on "human formatting" vs "dolphin formatting" is good though. If they co-exist then you aren't aware of one and the other simultaneously; one does not "make sense" within the other.

> Q: Where your view is bad is it suggests inertia as something non-volitional.

There's no inertia at all, it's completely frictionless. Unfortunately there's a lack of physical-world things that can be used as a good metaphor! You are a "frictionless material" with no inherent boundaries or divisions which can change shape at any time. Think of a donkey! That was frictionless wasn't it? Your shape changed to be (partially) that of a donkey without any effort whatsoever. Think of a *running* donkey! Again there was no effort or resistance. The donkey changes direction! Did the thought-donkey encounter any inertia there? No. It's in this sense that I mean it. It's a completely non-physical change (as are all changes of course).

> Q: So intent is beyond time and ongoing, both.

Messy language. It'd prefer to say "has ongoing effect" rather than say it is ongoing. The *intention* is static but the *effect* is ongoing (even though that division is obviously arbitrary and language-based).

> Q: Configuration space is implicit in experience, but most beings don't realize it.

Foolish beings! :-) All agreed on that section, although there is an "extra bit" where I'd go into the world-pattern being the entirety, and being able to dice it according to certain configuration perspectives (e.g. divide it into "moments" or... whatever). But that's just getting metaphorically out of control.

> Q: Experience is mostly identical to formatting. It's not something that arrives through vision or hearing or touch. It's not a percept. Rather, the intuition of a configuration space is concommitant with the percepts when one is wise.

I say... we are *always* aware of the pattern. Just because it isn't experienced sensorily (image, sound, texture, etc) doesn't mean you are not experiencing it right now. "Felt-sense", baby. And as you indicate, another word for this is "knowledge".

> Q: [There's no inertia at all, it's completely frictionless.] Then go back to your older posts and reread them.

Bah, you're wanting each metaphor to be all things, and it cannot. Each metaphor illustrates only an aspect and is always accompanied by a "but". The ping-pong balls do not wait for input; the water is already sloshing (frictionlessly) and can be redirected.

> Q: Rather the material self-shifts into patterns, but in this metaphor, the patterns have no own-being.

Of course not, but (and remember there's a larger audience in some discussions) if we cut straight to the "not-even-holographic open aware space which is inherently non-spatial and non-temporal and is empty but also full of patterns" it's not very useful, is it? ;-)

We already agree on this area anyway. The only areas we disagree are: the patterning of the world and, the description for intention/intending.

> Q: Raise your body temperature by 20 degrees Celcius, NOW! Did it work? A bit more difficult than changing your thought pattern, isn't it?

No, it's perfectly easy. I can intend this no problem. And that intention (pattern) is instantly overlaid upon the world-pattern. However, it doesn't result in a particularly strong change in sensory experience, relative to the contribution of more established patterns (i.e. body is at body-temperature), habits of the world. If I were to "forget" some of those habits then the strength of the contribution would be subject to less cancelling out.

All intending instantly creates the intentional pattern and it contributes from that point onwards. The extent to which the contribution results in a sensorily significant result is another issue.

Q: [The intention is static but the effect is ongoing] I don't agree.

Intending instantly incorporates an additional pattern into the world-pattern. The experience you have is of the entire world-pattern. The apparent level of the intention in experience will depend on the world-pattern. Like Moire fringe patterning, the intentional pattern may apparently break through into sensory experience later as patterns align or open gaps:

Reused Owl & Screen Metaphor

You draw a picture of an owl on your TV screen. It is always there, but its visibility depends upon the rest of the imagery onscreen. When the dark scenes of the TV show switch to a bright white scene, suddenly the owl "appears" - it is "manifested". Now imagine an owl *idea* being dissolved "holographically" in the space around you, and replace the notion of dark/white scene with appropriate contexts. Having "drawn" the owl into the space, you go about your day. Mostly the owl isn't anywhere to be seen, but wherever an appropriate context arises then aspects of the owl idea shine through and are manifest: A man has an owl image on a t-shirt, the woman in the shop has massive eyes and eyebrows like feathers, a friend sends you an email about a lecture at the zoo highlighting the owl enclosure, a newspaper review of *Blade Runner* talks extensively about the mechanical owl in the interrogation scene, and so on.

[...]

Prelude

On dreaming, I think it's perfectly possible to have any experience whatsoever. Your disposition to be male is not a restriction, for instance. Nor do you have to experience a dimensional space, and so on.

The threads between individual world-experiences can be narrow, and in reduced connections between patterns can make it difficult to navigate in memory between on and the other associatively. However, there is only one overall pattern and one felt-sense, because there is only one consciousness in which it all resides. The water sloshes "on its own" in the same way that if you set your arm swinging then (in the absence of friction) it would swing "on its own" from that point onwards, in experience. The experience would *apparently* oscillate (sensory: "arm movement") however the pattern itself would be static (dimensionless facts: "limit angle=45 degrees; period=2 seconds").

I do *not* associate intent with effort or bursts! How many times have I said "no effort is involved"? The shifting of a state or the incorporation of a pattern is a frictionless self-shifting which happens beyond time. There is no inertia.

Habits & Cravings

To me, habits are simply established patterns which contribute to experience. So in this regard, indeed your "maleness" may be a deeper pattern which tends to

dominate your experience. Would you call "humaning" addictive, or merely *established*?

You description of *next-step* world-making, I agree with broadly speaking. When I talk of a "world-pattern" or similar, I exactly mean these established structures. Long ago (so to speak) these were shallow and malleable, but over time they have become more established. Some we recognise as obvious aspects of experience, others are more like "contexts" or "based formatting" - time and space themselves are such, as are shapes and colours, and so on. Later, we have "people" and the like. The established structures deepen and form the basis for yet more complexity. The "humanness" of experience *is* this formatting. The body itself isn't a part of this, but the sensory division of "a world" definitely is. The world, the patterning or formatting of experience, is all in consciousness (what you call "the mind" but annoyingly for me that always suggests a container of some sort). A private memory-block of experience that we explore and evolve by that exploration. Observations implying facts implying observations, etc.

Intending is Easy - But

When I say that intending patterns is easy, I mean that the actual doing of it (excuse language) is easy. There's not trick to it as such. The trick is to choosing *exactly what you want to happen* so that pre-existing patterns don't result in, um, undesirable experiences. If you have deeply established habits (like being 38C) you're going to need to hold that pattern for quite a while and diminish the restriction. Unfortunately, breaking the habits that constitute the body might involve it dissolving before you get to your target. You're gonna need to re-conceive your body first, perhaps, as - say - a floating image with no content whatsoever. Tedious.

Yeah, so insane.

> Q: So those habits don't belong to the world, but to you. You aren't a feature of the world. The world, as it appears, is a feature of your private state, but your state isn't capable of change willy nilly. There are entrenched aspects that will not readily change until you work on them.

Completely agreed. Except that I'd say the habits are in the world and the world belongs to you. The "world" is the entire experiential environment which includes your body and all that also. All of which constitutes the private universe in you! Don't think we need the "mindstreams" concept, do we?

[...]

> Q: So where would you fit intention into this? Hand that initially splashes the water?

Since the water is you *and* your experience, "intending" would be when you intervene to deliberately reshape yourself to a greater or lesser extent. The waves then continue sloshing, consistent with the amendment made, as if it were always that way. For instance, if you "reshaped" the waves such that a past event or fact was erased (by which I mean, a persistent aspect of the pattern which is

influencing the current sloshing) then from that point onwards it would never have existed; there would be no trace of the former state.

If you were to completely calm the water, you would be restarting experience from scratch, a new universe emerging from minor random background fluctuations.

So in this metaphor, the *surface* of the water is consciousness - and there is nothing else except for that surface (no depth to the water below and no extent to the surface above). And we can see that there is no definite permanent "past" or "memory" of any previous state of the surface as a whole, because we can choose to deliberately amend or delete any residual patterns (echo ripples) from existence, via intention.

Note: On terminology: "intending" is the *act* of imposing a pattern onto consciousness; "the intention" is the *form* of the pattern being imposed. If you say "my intention is..." you are saying "the pattern I am imposing is..."

[...]

I suggest maybe: The background of consciousness is never completely empty of patterns. It is eternal. So in fact, all patterns are present and "dissolved into awareness" awaiting triggering. Babies aren't "new things" they are "new experiences", however the patterns which become layered and emergent for those experiences have always been there.

An Imaginary Tree

An Imaginary Conversation About An Imaginary Tree

> If a tree falls in the forrest and nobody is there, doesn't it make a sound?

Well, no, because "sound" is a word indicating a human experience. And with no experiencer, there is no "sound".

> Okay, but there's a vibration produced by the impact, yes?

Well, no, because "vibration" is another sort of observation, detected by feeling or by instrumentation. With no person or instrumentation beside the tree, there is no "vibration".

> So if I put a detector by the tree, and get a signal on my equipment miles away, there was a vibration?

You might call it that, but in fact what there will be is a light illuminating on your equipment. The "vibration" will be a thought in your mind, as a result of that illuminated light.

> But, if I go back to the forrest, I see the tree lying there, it *must* have fallen, even if I wasn't there!

No. Right now, imagine a tree in the forrest. Okay? Imagine that tree wobbling, tumbling, crashing into the ground. You are imagining the tree "falling", yes, experiencing the "falling" of this tree?

Okay, now - *don't* imagine that.

Did the tree still "fall"?

And is there a forrest? If so, where is it? Can you point to it?

[...]

I'm a big fan of *Three Dialogues*, actually (and that's the best formatted version too).

The only place it falters is requiring that objects be experienced in the mind of God in order to persist - but that's because he assumed that the "world" was laid out spatially in a way similar to how we perceive it. If we see the universe as instead subtly "enfolded" into the space around us right now, then we are all the observers that maintain the world, just not in its object-based form. **The entirety of existence, all time and space, is present in the room in which you are reading this.**

(The post is an attempt to lead to that thinking, in the most efficient way possible.)

Similar to the holographic idea, via David Bohm's *Wholeness and the Implicate Order*.

If we follow the story from the start of the universe - an undivided, structureless aware blanket-like material folds upon itself, so it can experience relative to itself,

then folds again, and so on - we can reach something which permits the Berkleyesque view. Since the material itself is not an object - objects are just the patterns within it - the material gives us the property that "everything, everywhen is everywhere all at once, right now" at the background level, giving us the holographic view's benefits at the same time.

Of course, we can never conceptualise it "independently", because our concepts shape our experience. The very notion of parts and patterns creates the experience of parts and patterns, for instance.

So, stopping being an object and noticing this background is like stepping off your front doorstep and instantly becoming the whole universe. One small step for a man...

Miscellaneous Posts

/r/DimensionalJumping

The Mirror Method & The Act is The Fact

THE MIRROR METHOD

This is the original mirror-gazing method by /u/Korrin85 which kicked off the subreddit:

- First things first, you're going to need a mirror. The bigger the mirror the better. If you could theoretically walk through it all the better. It helps out a lot.
- Best times to do this are at night. Most success happens at around 12-3, although you can still do it in the day time. Just harder.
- Turn off all the lights, get rid of as much noise as possible, and sit facing the mirror. Have a candle between the mirror and you. Everything else around you should be dark.
- Relax, clear your mind. Concentrate on your reflection. View your reflection as another YOU. A YOU from a different place. Call out to that YOU, whether it is out loud or in your head. Concentrate on switching places with that YOU.
- It takes awhile, and some get it faster than others, but if you "shifted" from your current universe, you should feel something. Some of the signs for small shifts have been a brief feeling of movement, a moment of disorientation, or even your reflection blinking at you when you didn't blink. Bigger shifts include your reflection moving on it's own or even the feeling of you literally moving into the side. The bigger the shift, the more you feel.
- If you feel any signs, STOP! Take a few days to note any changes. They can be small, like a scar on someone that has mysteriously disappeared or something being a different color. The more you shift, the bigger the differences you see.
- Optional, but it works better if you have a "destination" in mind. For example, you can focus on you switching places with the YOU that has more money, or slightly better off in general.

An exercise to try:

The Act is The Fact - Part One: An Exercise

*NOTE: I strongly recommend you don't bother thinking about this too much. Just go and do it. It works. Any ideas you might have about it are useless to you. Come back and read and contribute to the comments **after** you have done the exercise.*

Although we often tend to view "dimensional jumping" or "reality shifting" as a specific event involving a particular act, in fact it is just a special case of a larger truth about the nature of experience. In everyday life we are usually oblivious to all of this, due to inattention, or deliberately ignore it, because its implications can make us uncomfortable.

However, it is to our advantage to embrace this knowledge and there are simple ways we can leverage it for easy change.

There is more to be said on that, and I'll follow this up with another post in future, but for now I'd like to encourage everyone to perform a very simple practical exercise.

Instructions: Two Glasses Exercise

Here are the instructions, which you should follow exactly:

- Choose a specific situation that you want to change, but one that you don't necessarily have much influence over.
- Decide clearly what the current situation is, and what the desired replacement situation is.
- Get two glasses.
- Get two bits of paper or labels.
- Fill one of the glasses with water.
- On the first label, write a word that summarises the current situation, and stick it to the filled glass.
- On the second label, write a word that summarises the desired situation, and stick it to the empty glass.
- With the two glasses in front of you, pause for a moment, and contemplate how your life is currently filled with the first situation, and empty of the desired situation.
- Then, when you're ready, pour the water from the first glass (the current situation) into the second glass (the desired situation), while really noticing the sounds and feeling and shifting of the water from one to the other.
- Sit back and see the glasses in their new state; allow yourself to take deep breath and feel relieved.
- Drink the water and enjoy the satisfaction of having made the desired change.
- Take off the labels, put away the glasses, carry on with your life.

One thing I'd like to emphasise is that you *will* get results here, so if you do decide to perform this exercise:

- **Please take this seriously and only choose a replacement situation that you will be happy to live with**.

[…]

> Q: nothing (well *not* nothing) … not *much* has changed

What does that mean, more precisely?

> Q: My financial life hasn't changed the way i directed for it too be, intentionally, visually. Maybe i need to continue creating, sometimes i just feel like giving up since i don't see the occurrences changing, but then again **whats the point of giving up if theres nothing to lose.**

Suggestion: maybe initially go for something tangible, a specific thing or situation, rather than something as abstract as money?

I think that no matter what your approach to getting something, you need to conceive of it as a lived situation from your own subjective perspective.

Whatever you seem to want, what you actually want is one or more *experiences*, whether that's an audio-visual experience which implies a desirable fact, or an ongoing experience of a feeling which implies you are in a particular state. So, it is important when setting targets (everyday goals or more esoteric things) to frame them positively: in the sense that they are formulated as an actual thing you could live as a moment as a *moving-towards*, rather than an abstract concept or a *pushing-away* from something.

> Q: This is Wiccan spell casting 101.

For sure - or rather, it has common elements, without the unnecessary (or rather: optional) cultural baggage. It is simply meant to provide a useful experience for those who would not otherwise encounter it.

(And it's a bridge to a more generalised version.)

> Q: It's all quantum consciousness and fractal spacetime in the end :) whatever method works is what works!

Spacetime?? A mere fairytale!

Those darned "quantums" do seem to get everywhere these days though. ;-)

> Q: as above, so below

Hmm, I kinda think that phrase is a block to understanding for a lot of people, just because it immediately causes them to think in terms of a spatial relationship (even if it *is* a metaphorical one), which separates out two aspects which are not separate. But then, that's probably to take it too seriously anyway.

> Q: A theory of everything has to include everything. ;)

And that includes the theory itself! :-)

> Q: So this is what wicccans do to cast spells? The reason I'm asking is because I am a Christian believer but I still like to consider and ponder the thought and possibility of multiple dimensions and I personally don't believe that the two have to be mutually exclusive however, being a person of a particular faith I don't want to be practicing spell casting so that's why I was asking.

Well, *they use the idea of associating objects with things within a ritual.*

No indeed, they don't have to be mutually exclusive at all. In fact I'd say the essence of the Christian faith is perfectly aligned with this (although we're talking

New Testament God rather than Old Testament). I'd suggest that the "mechanism" behind this, such as it is, is precisely the same as that which underlies traditional prayer. In other words, it is "with God" rather than a manipulation of the world in opposition to God.

> Q: Interestingly, the ideas you propose here are consistent with the writings of physicist Max Tegmark, which you perhaps may already know. However, he does not go so far as to suggest that it is a phenomenon that can be tested and/or manipulated. I.e. he proposes that the basic substance of our universe is a sort of mathematical object, but stops there and does not make the final step to equating that object with the Akashic Record.

Yes, I've read some of Tegmark's work with interest (and he's an entertaining guy).

From memory, where I'd differ is that he still views the universe as a "thing" and that it is "made from" structures which have an independent existence, and his treatment of consciousness as a state within that. There we, once again, take the information processing metaphor as "real" and independent, and place consciousness within that. The universe still seems to be a "place" rather than a idea or pattern which formats experience. Tom Campbell takes a similar approach, although he *does* suggest that intention can select outcomes; it's just that he binds himself with the concepts of probabilities and rulesets, as if they are independent system properties "out there", and implies intelligence in that beyond ours.

In our approach, we recognise that all narratives are abstract and arbitrary; they are experiences like any other. There is no fundamental structuring at all - except what we adopt *as* consciousness. We are intelligent, patterns are "dumb". And that's why we can test and manipulate it - we've got it the right way around. Recognising ourselves as unstructured consciousness which has "taken on the shape of" particular patterns, we are free to "shape-shift" in order to change state and select the form of subsequent experiences.

The problem is that this requires some faith of a sort: You have to actually *do* a "shift" in order to experience a state change and thereby prove to yourself that patterns are arbitrary. If you try to work this out intellectually from your current view, or investigate without actually intending results, you'll just continue to have experiences from your current state - confirming your current state.

That's why there's the *Two Glasses Exercise* above and the *Owls Of Eternity* synchronicity exercise. Easy stuff that hopefully gives people the experience. Then they can play with reformatting themselves with whatever "active metaphor" they're attracted to (Hall of Records, Infinite Grid, Imagination Room, etc).

I think if Tegmark (or we) reinterpreted his description as "experiential formatting" then it could be quite a powerful enabling metaphor.

> Q: But his approach is still very material, and seems to miss the obvious follow-up question...

Yes, that's the thing. Tegmark essentially gets to the "patterning" approach, but then insists that those patterns are somehow "external" (the problem with all

simulation and information models). If he just made the step to saying that these patterns are modulations of consciousness, that there is no "underlying", he'd be pretty much there. I can understand why he'd be reluctant to do so though. (He's also bound by viewing the world as a "place" I think.)

Other physicists such as David Bohm have gone there - as did many of the early 20th century physicists. But at some point there's risen the tendency to confuse our abstractions as being objects rather than narratives. (See Mermin.)

Sam Harris is okay as an engaging speaker, but he doesn't really get to the bottom of it. His conception of self is of "this person" but he doesn't follow it through and arrive at the context of experience. I think he confuses "consciousness", "consciousness-of" and "self-consciousness" - which is why "awareness" is a better word perhaps for the "non-material material whose only property is being-aware". He then ends up in a corner when it comes to things like free will. We have to remember that this crosses over deeply into philosophy, and neuroscientists tend not to be that well-versed, and even with the physicists there seems to be a trend towards ignorance of the fact that all models have an implied philosophy whether recognised or not. (See George Ellis for comment here.)

A better bet in my view is cognitive scientist Donald Hoffman's take, with interface theory and conscious realism. It still implies an "external environment" of some sort which I disagree with, but the rest of the picture is interesting. (If you get rid of space, there can only be internal environments - or actually, "dissolved" environments.)

Yeah, it is the ultimate mind food... with mind as its ingredients!

> Q: Could this method work for any change? Any significant change?

Potentially any change, although this method is going to generally produce results by "plausible if very unlikely" means. In other words, that's a pretty big discontinuous change for this zero-prep approach! Although you'll tend to get results of "some sort" anyway even for "impossible" things.

The above method is intended to be a demo that gives "plausible if very unlikely" results, although people *have* used it for rule-breaking outcomes. Give it a go. Meanwhile, if you check out the introduction post, there's a link to Neville Goddard and his "pruning shears of revision" in the edits that's worth your while.

In terms of your model, I'd throw away the notion that everything is *happening* at the same time and that there are time streams and so on. Throw away the idea of an unfolding world, and instead go for something quite static. Perhaps go with something like:

- Every possible "moment" of experience is present in your perception right now, like an infinite stack of photographs of the world, all being displayed simultaneously.
- However, they are of different intensities.
- The intensity of a "moment" dictates its contribution to your experience.
- The "moment" you are experiencing now is the "brightest" in the stack.

- The "moments" you have previously experienced are still quite bright and shape your ongoing experience.
- To change the so-called past is really to reduce the brightness of a particular moment, now, so that it is contributing less to your ongoing experience.

So, a stack of photographs (or more generally: patterns or facts), each contributing to your experience, change the relative intensity to change your apparent world.

You should do it once for a situation, and then let it settle out. If you keep doing it repeatedly for the same situation, you are just constantly changing state. Remember: the change happens *at the moment you do the exercise*; it's just that the you don't necessarily encounter the evidence until later. In other words, future events are set in place when you do the exercise.

There's no limit to how many times you apply the exercise for different situations - but you should perhaps leave a gap between each use, because things might get a bit unstable if you do it a lot, without letting things settle a bit after each time.

Well, when you want a change, then *something else has to change too*, and there will always be some collateral shifting to keep the world coherent and "plausible". And that's a good thing. Generally, if you're feeling superstitious like that, just have the additional background intention that things should work out the best for everyone. But your real problem is that you are full of "whatiffery". *But what if this or that.* Well, what if something really great happens?

When it comes to this stuff, you shouldn't be planning or second-guessing at all. You simply do the exercise, then consider it done at that moment and **carry on with your life - the results will *come to you*.**

Really, you should start treating all your thoughts as direct interactions with the world. Don't spend time *deliberately* thinking anything that you don't actually want. Passing thoughts are fine; they're just fleeting ripples. But to *intentionally* think stuff you don't want, would be... an error.

Y'know, all of the religions and magickal traditions have some concept of "faith" or "surrender" - this is what they mean. You have to simply *trust* that, although you can't see beyond the horizon of the present moment, that your intentions have already been incorporated and will come to you when the appropriate context arises. ***Trust it.*** (There's really no other solution.)

> Q: Now my question is...do I have to stop thinking about our lost friendship for a while? Do I keep my mind as blank as possible for the next couple of days?

Just *know that it is already done*. You have *literally* updated the state of the world by doing this exercise, and you will encounter the evidence of this in good time. Would you think about something that was already a done deal? No, because thinking is for things which are uncertain or regretful. Passing thoughts are fine, they are just like leg twitches.

Would you obsess over a leg twitch? No, it's just a passing distraction. So treat thoughts about this area like that - dismiss them with an "it is already done!" and continue with whatever it is you are doing.

Aside - you should never *deliberately spend time thinking* about anything unless it is for the purpose of inserting that thought-pattern into the world, because that is what you are doing.

So, all of the above is the reason why the last instruction is to "carry on with your life"!

It's fine if such a thought arises, just appears in your mind, and you let it pass. But you shouldn't *deliberately* think it. Don't get hung up on this though!

First of all, why would you do that anyway? It's a superfluous act. Talking to yourself like that surely isn't healthy. ;-)

In this particular context though, you are making a declarative statement of fact which, by its nature, activates the extended pattern associated with it. *This happens automatically since it is required for the statement to have meaning.*

If you say "I wish we were close friends again" you are literally triggering the experiential pattern of "wishing you were close friends again", which implies the fact of not being close friends. You are persisting the state of "wishing" and of "not being close friends".

This complication is why the exercise is constructed in the way it is; it avoids all this formulation stuff and just accesses states directly, shifting their intensities.

Summary -

- Statements are not just observations, they are *assertions* which trigger the corresponding state, intensifying its contribution to your experience.
- Do not engage with any thoughts which arise that are contrary to your desired state - don't fight them or explore them, just let them pass.

Factual Updates and Collateral Shifts

If the world is a continuous and coherent pattern, a blanket of material with folds as facts, then you can't adjust one fact without tugging a little on the rest of the material, impacting the other folds. Although these "collateral shifts" would make sense in terms of the fundamental nature - the blanket - they wouldn't follow the logic of the world's apparent content - the folds. For instance, your car tumbles off the side of the road but - *flash!* - suddenly it didn't happen after all. Changing that fact inevitably results in a collateral shift of the world as a whole. But it takes the form of, say, an extra tin of fruit in your kitchen cupboard, a news reporter's hair being parted at the other way, and an acquaintance you've not seen in 10 years now never existed. Those changes are *causally* linked to, but not *logically* linked to, the event.

Quite possibly you would never encounter these updated facts. However, the change in your *felt-sense* of things - that "global summary" sensation that you

have - might mean that the world sort of "tastes" different subsequently. You intuitively know that you are no longer in the same place. There's a different "flavour" to your life after the accident somehow.

The essentials are something like (haven't got the exact wording here):

- *Shift = Detachment + Intention + Act*
- The assignment of meaning to an act is what gives it casual power.
- Experiences gain causal power through accumulated meaning, establishing habits.

Yes, detachment is the vital thing - or better said more recently, perhaps: non-attachment. This amounts to:

- Ceasing to interfere with the shifting of state or the unfolding of experience.

If you are completely open to shifts, then you get to "just decide" change - simply intend. Of course, if you want any stability to your experience at all, then you don't want to completely eliminate all structure. So it's more about adopting an "active metaphor" (a metaphor which acts as a base patterning on your experience), such as the imagination room, which provides flexibility but still enforces a high level of coherence.

Remember, this is about a change of state of the world - and since "the world" also contains your body, then that is part of the shift. Your experience is local and your intention here applies globally, but global changes can also involve immediate local changes.

The way to think of this is that you are selecting subjective experiences for yourself. And this of course means that you can select experiences *of other people changing and getting better*. Typically, I'd allow some settling out time after each use of the exercise; couple of weeks maybe. The original idea of the exercise was as a demonstration to show that there is "something going on", with minimal effort, so it's a kind of "fire and forget" approach. It just so happens that it's a handy tool also.

The general idea is right, but you're right it's not easy to describe. It's not belief or convincing or representation, although we can use these as clumsy metaphors for something that is actually more direct. Rather than those, I'd say that we are deliberately entangling one pattern with another (via declaration or assignment of meaning), so that by manipulating one pattern, we are manipulating the other.

If you think of the full definition of the world as being one continuous pattern, then it's like you are attaching sensory "handles" to parts of that pattern, such that moving the handles shifts the pattern.

The same applies to your everyday habits. You move your arm using exactly the same process. Snappy bullet points from elsewhere:

- *Act + Intention + Detachment = Shift*
- Assigning a meaning to an act is what gives it causal power.
- Assigning a meaning to any experience can give it causal power.

- Habitually observed cause-effect relationships are the outcomes of previous assignments or associations.

An important thing to realise is that all of experience, all of the world, is "within you", even though only part of the world-pattern is "sensorily bright" at any one moment. So what's actually happening is that you are "shape-shifting" your own state.

Belief doesn't really matter *as such*. It only matters in that if you believe in something you will fully commit to an act rather than holding back, and if you believe in something you won't spend all your time thinking the opposite.

Basically, belief "works" only in the sense of promoting *non-resistance* or *aligned action* (mental or physical), rather than as a causal mechanism.

Meanwhile, you don't need to necessarily have any sort of obvious experience when you do the exercise - there *may* be felt shift in that moment, but the change you want is really a pattern mapped out into subsequent experiences, so there's no need to worry about that. Note that the instructions intentionally avoid going into descriptive detail, because the "spontaneous" approach to the instructions is likely to be the right one.

The words are a "handle" on the situations, they don't have to *describe* the situations. So, knowing what your current situation and your desired situation are, you pause and let the words "come to you" that are most appropriate (rather than intellectually working out what the words are). And yes, if that turns out to be someone name that's fine - since that name *means-that* the situation is one where you are associated with them, within you.

I agree we're not so different in the sense that it boils down to something akin to patterns - but I think he left some dangling concepts (time and space and occurrence) and didn't quite fold it into subjective experience. *But*, it's all metaphors and you pick out what's useful or elegant for you. In the end, if you can think it you can usually experience it "as if" it were true, so it doesn't make sense to get overly hung up on one formulation vs another. (My own original desire was to have a concept that was as generalised as possible, and helped think in terms of direct experience and "becoming" states, so that there was no sense of remoteness, and or of something "operating" or "managing" experience. Something within which you can answer the question: what exactly *is* intention?)

[...]

> Q: Despite your glass example...

Alright, why don't we run through this? So, the first thing to do is to flip your perspective around on things, and then start with something simple...

Note: obviously we're not directly interacting here, so I'm just assuming it makes sense as we go. Hopefully you'll get the flavour anyway.

Generally, without really considering it, we assume that we are a little "me" sat in our heads looking out at the world. Your *actual* experience is more like: you are "an open aware conscious perceptual space" within which experiences arise as

sensations, perception and thoughts. In effect, the experience you are having right now is of being a "mindspace" which has taken on the shape of *being-a-world-from-the-perspective-of a-person*. (Meanwhile, we should really say that thoughts are "shadow-sensory" perceptions, arising in this space.)

Take a moment to pause right now, and notice that you are somehow open and everywhere, and that the room and your body are sort of floating within that space. Don't *think-about* it; this is about stepping back and *noticing* your direct experience as it is. It's not something you understand or work out - it's something you just recognise as true.

Okay, **you are now enlightened. Well done!** :-)

Given this new understanding, you pause once more and consider your arm. What *is* your arm, really? It's a collection of sensations floating in space. Okay, now raise your arm...

Now, normally when people move their arms deliberately and specifically, they sort of find them and grab onto them and then move them. What they end up doing is fixing those sensations in place and then trying to *also* intend their arm into the air. But you now understand that this makes no sense: how can you grab onto and move a sensation? A sensation is a conclusion, it is not a thing.

So approach it differently. This time leave your arm alone completely. Don't both tinkering with those sensations. Instead I want you to imagine, in space, the feeling of your arm being up in the air - as if you had a "shadow arm" which you can move. Do that now, create that shadow arm position - and allow your 'real' arm to do whatever it wants. See what happens. It should be effortless and slightly disconcerting. What you've done there is *intend* an end-state, and allow your self to shift spontaneously to that end state. We did it very simply, but it works the same way for more complex movements. And also for things which, it would seem, are not "yours". Of course, since everything arises in that "open space" that you are, *everything* is yours really - it's just a matter of whether it's presently unfolded into the senses, or dissolved into the background.

Can you see where that might lead?

What's most important is to *cease to oppose* shifts in experience and in state. With a ceasing of opposition (which requires a certain trust and faith that everything naturally works out), intention - which is really a type of contextual thought, a triggering into activation of patterns - becomes experience ever more efficiently and effortlessly. Meanwhile, the glasses example is a method of attaching patterns or partial states to "external" objects, so that they can be manipulated. (Remember of course, that those so-called external objects are within you also. The glasses become *literally* connected to the extended patterns of the situations you are dealing with. The labels are effectively "handles" onto the dissolved states.)

> Q: And might I ask how you figured this out for yourself?

Like all things, it's a mixture of all the things I've read and experimented with, and restructuring it in a way that makes sense to me as a whole. The same things are

said again and again in different language, I think; I'm just finding a modern interoperation that works for me (and if others find it useful, then that's really great).

I've never really come across anything which completely integrates experiencing, patterning, intentions, body movement and larger shifts - so that was the motivation for trying to join this together. A "practical metaphysics", if you will.

Q: I'm not sure if I can do this. Maybe fleetingly. It's hard to notice it.

The trick is to not try, because it's actually a release of your constraint on attention which brings it into experience. So, pause again, and now let go of your hold on your body, mind, *and your attention*. Then "just decide" to be the background volume of space in the room. See what happens.

An alternative: you are looking at these words. Now, direct your attention to "the place your are looking out from". What do you find there? Where is its boundary?

Q: I think this is what I already do. [Arm movement.]

Yes, not teleport. But yes, you intend the end state, and let things move by themselves, by whatever route happens to arise. The more you withdraw from intervening, the more everything takes care of itself in that respect.

So imagine the same principle, but with your body, mind and attention all allowed to move freely however they want, towards the end state you have decided upon. Eventually, the feeling is one of being "open space" and experience just flowing naturally within you and as you.

Q: Basically it boils down to willpower?

I wouldn't say willpower, but just because that's a bit of a mangled word, since for some people it implies narrowed attention and effort. It's *intending* - which is simply to bring into mind the thought of the state (or the experience) that you wish to transition to. The more you've learned to get out of the way, the more efficient the route by which that transition happens.

There's really nothing complicated about it. It's just about realising that the whole of your experience follows that same patterning, not just your arms, because it's all "inside you".

If you've done the exercise, *then it is done.* Follow the last instruction! There is nothing for you to do except get on with your life. Just let it go. The outcome has already happened, literally, and the experiences will now "happen to you" as if laid out as a sequence of pre-determined moments, all without you having to consciously manage them or second-guess yourself. Just as with life more generally, there's not much point in being analytical about this. Doing so assumes you can *work out* the state of things by creating a little parallel construction in thought, when actually thoughts themselves are aspects of that state. It would be like trying to create a sandcastle which accurately represented both "sand" *and* "the beach"! You can solve conceptual problems (stuff you *think about*), but you can't solve experiential states (your ongoing *life*) - you can only intend new target states and allow the world to *auto-complete* the path between here and there.

Plot twist: solving conceptual problems actually works the same way and the experience of "solving" is just a bit of theatre.

Yeah, so that was my spontaneous little spiel to encourage you to give up thinking analytically about life, regardless of this little exercise.

> Q: it's just coincidence that I wake up with a remembered state and all changes already allowed for every day

Clarify?

> Q: well, that i wake up and events that are **already known** occur to me is "coincidental" to me experiencing them (because i decided the day before or the week before or even a few years before to experience the experience) - but in reality, their cause is **incidental** to my experiencing them (i decided to let it happen)
>
> take, for example, a worldwide religious sect that is based on opposing nature and instead sees itself as the ultimate source of **everyone's** reality (including my own) - well why won't they just stop annoying me? why is it that everything i do to oppose this sect only emboldens them? because i want it that way...at least, i hope.

666
imgflip.com
alertajudiada.com
SHOWN IN "DER STÜRMER", Sep 1939
UNDER THE SPELL OF THE JEW
Im Banne des Juden
The world is in bondage to the Jew,
they are subordinate to his will
and he forces them in the night of
the insanity with the power of secret forces.

Oh, I see. Well, maybe we have to be careful about "want it that way" though, because I think we trigger all sorts of things accidentally, *by implication*. If we intend something that *implies* another thing, then we are both creating (increasing the contribution of) the fact of the intention, and of the facts implied by the intention. For example, in your example, you may be performing actions which imply the ongoing existence of the sect. For as long as you were fighting such a sect, you would be implying something existing for you to fight. Etc.

[…]

There is no other "you" necessarily. It's more like the dream your are having about *being-a-person-in-a-world* shifts dramatically.

The nature of this is that there is no "theory" as such because it is "before" observation, only metaphors.

This method *is* basically mirror gazing as a way to detachment and releasing intention (old magick style). The larger concept (see links in sidebar) is about re-patterning of experience, or the intentional creation of /r/Glitch_in_the_Matrix. Overall, I'd say the perspective is that of (philosophical) idealism and nonduality - updating your "private view" in the network within a mental universe.

"Jumping" is really a metaphor for changing your experience dramatically, such that it's as if you've switched to a different world ("dimension"). If you can do this once, you can do it again!

The experience is exactly that, though. You wake up and, over the following days, you find that the *facts* of the world have shifted. Friends behave differently, some historical facts have changed, some buildings might be there that weren't there before, new opportunities appear that seem very unlikely.

A good way to think of it is that everyone has their own "private view" of the universe, and can choose different experiences. You are always in your "own dimension" and you can change which facts you let in. "Dimension jumping" is when you let go in a way that allows the facts to shift. So you never "swap bodies" with "another you" or whatever - you are just changing the experience you are having to one that is the best version, something that would be your best dimension (hopefully).

> Q: So, it's a mental trick. Nothing more.

Only in the sense that **your current perception is a "mental trick"**

If you can imagine it then, yes, it obviously exists as a thought. And what is the difference between being in a place and thinking about it? Perhaps not much.

So you really have to shift your idea a little bit of what the world is and what "you" are. The short version:

- What you truly are is a conscious space which "takes on the shape of" experiences.
- Currently you are taking on the shape of a *being-a-person-in-a-world* experience. Or more accurately, being a world from the perspective of a person.
- The world is *not* a "spatially-extended place unfolding in time".
- The world *is* more like a "shared resource" of all possible experiential patterns, at different levels of contribution.
- In effect you have a "private view" of the world, a personal slice of the "infinite gloop". And so does "everyone else".

That maybe gives you an insight into the answers to those questions?

It's worth browsing the key posts above, but if you read maybe *The Imagination Room*, then *The Hall of Records* or *The Infinite Grid*, then *All Thoughts Are Facts* that probably gives you the basics in terms of metaphors.

A partial version would be like having hypnagogic imagery and entering a new dream; in a complete version you'd have no memory of your previous states so it would be like being born again? Perhaps this is what happened when you started this life.

A so-called "jump" is a change of state of the world, and that includes (or *is*) your own state. So I think it can be beneficial. Being in a bad state is more likely to affect your choices than anything else, rather than affecting the actual process. People have done it for all sorts of thing involving their personality, and since personality = apparent behaviour = apparent perception, this seems as good a target as anything.

Doing something like the *Two Glasses Exercise* for stability is a good approach I think; it can only assist.

This is about deliberate, *intentional* imagination and shifts. For instance, passing thoughts don't matter - they are just bubbles from your current state. It's *deliberate* thinking and movement and action that matters.

Now, in the past you might have "accidentally deliberately" worked against yourself sometimes (in effect, fantasising about poor outcomes that concern you), but you won't be doing that anymore, will you? But if you *do* end up in an unpleasant state, you'll now be armed with the approach to change it again. You'll always want to do occasional course correction anyway; that's just how it is. You can't fully anticipate everything that might arise in your life. Which is why it's worth living it in the first place!

"Magic(k)" is just a name given to the deliberate changing of your experience without seeming to do so directly by contact in space and time. And "dimensional jumping" is a way of doing the same thing: shifting your experience to something resembling a new set of facts. So one way to look at it: you had the experience of "someone doing black magic" and your subsequent *facts-of-the-world* shifted accordingly. But the world you are living in is *your* copy of the world; nothing happens without your allowing it (although you might allow things through ignorance); you can make changes directly if your decide to do so.

If I may be so bold: The best thing you will ever learn is that there is no "how it really is", no secret knowledge, and no mission you are on - except that which you adopt and pursue for yourself. If you go into the world looking for answers, what you'll get is a reflection of your own uncertainty, your own insecurities, or fragments of the theories you are holding at that moment. Nobody has ultimate power over you, none that you can't just take back.

So just treat right-now as fresh and think: how do you want the world to be, what kind of life do you want to be living? Then you can do some patterning stuff, and commit to that new state.

The "mirror technique" is really a technique for providing a low-light-level focal point that allows detachment. You could try a webcam image - my first thought is that the "correctness" of the orientation might be distracting, but you could flip that round in software, I imagine. Experiment and see!

There's nothing "special" about mirrors, necessarily - although they do lend themselves to symbolic meaning when it comes to the metaphor of "dimensions", and mirrors are used in certain traditions, it's fine to experiment there.

[…]

Well, how I'd approach: every day, just for general life improvement, you should be doing a ten minute session of lying on the floor and "playing dead and giving up". At the end of that, you should… continue to do nothing. No more than an ten additional minutes.

The key to all of this is to *cease holding onto your attentional focus*.

Most people have the habit of narrowing their focus when they intend things - e.g doing computer stuff or whatever, or even walking to the door. You don't need to do that. And it actually *locks you in state* and opposes any shift! Leave your *attention* open to roam as it likes, and let the movement follow your *intention*.

So when you are "playing dead", you let your body, mind *and attention* move freely. And then when it's time to get up, the intention leads to the movement with no manipulation of attention (it'll feel like it "just happens", because you won't experience any "doing"). But note: this is not *required* for making changes, it just makes things effortless because you've ceased to oppose shifts in your world; it makes just moving around doing everyday stuff as a body feel pretty nice.

Another thing you can try is to imagine you are the background space in the room, rather than a body inside it. This releases "holding" quite efficiently.

It's not easy to describe "intending". It has been described elsewhere as:

- "To wish without wishing, to do without doing, there is no technique to intending, one simply intends."

Which is perhaps not very helpful.

My best description would be, that to intend is to "change your shape" such that something is true. So if the world was a landscape, and you were that world, then to intend it to be different would be to simply shift yourself so that you *take on the shape* of the new situation, the new contours. In this case, you are *changing the landscape* such that your body will be getting up.

What the exercise is meant to demonstrate to you is that any "action" you perform, that you feel yourself doing, in order to cause change, is superfluous. It's all just theatre you engage in to experience yourself "causing". In this exercise you don't cause anything, you simply intend it to be so - *assert* the fact of it - and it will happen subsequently.

So you lie down and, having simply intended that you will get up, your work is done and it is already true. You remain non-attached ("you are okay with whatever happens") and "getting up" will come into experience by itself.

If that's not working for you, then try this description:

- Centre your attention near your forehead, a couple of inches back, thereby withdrawing your "presence" from the rest of your body. *Then:*
- "Wish" to stand up but don't do anything about it, instead remain centred in the forehead, and allow whatever arises to unfold without interference.

This is a zone empty of sensory experience so you don't trigger your nervous system habits. What's probably happening is that you are re-triggering the "my body is in position" pattern. (If you do the letting-go exercise for long enough, this will fade in its own time, which is when successful "spontaneous" movement kicks in.)

I get that because this is experiential it's not easy to read and then replicate, without someone able to guide you in person.

[…]

> Q: You know why it's better at night? Because the body enters lucid state much easier. Of course you are not traveling anywhere. The kind of thing described here violates the second rule of thermodynamics. If you claim that you can violate rules of thermodynamics with a mirror you should be a leader of the earth by now. Of course it's impossible if you clam this show some proof. Of course you have no proof. I love how little kids claim to violate fundamental laws of physics yet show 0 proof of any sort.

That rather misses the point, no? Certainly you are not traveling anywhere physically.

Although you might want to define: what *is* a law of thermodynamics, exactly? Shortly after that, I'd like you to prove to me that you are a conscious being who experiences thoughts and sensations. ;-)

What do I have to prove exactly, and to whom, and why?

You're going to have to wade into some metaphysics so we can be clear about where you're coming from:

- How do you determine that something is "physical" rather than, say, "mental"?
- What is a "thought", exactly, and how is it detected?
- What is a "law of physics", how are they arrived at, and how does it influence reality?

In answer to *your* question, "mind" is a poorly-defined word whose meaning varies depending on context, but I will define it as:

- "A term used to indicate a 'container' concept in which it is envisaged that personal thoughts, sensations and perceptions arise as a conscious experience"

I'd say you've got it the wrong way around. Nobody can give you evidence of anything ("extraordinary" or not). All they can do is point you towards an experience that will indicate to you that the world is a certain way (or not). They can say "I did this, this happened; you try it too, see if it happens for you". This is true of all physics too, but because we have become accustomed to certain experiences, or thinking in certain ways, or accepting second-hand evidence, we tend to forget an important fact:

Experiences are all that is true, everything else is imagined. All claims are actually pointers indicating a potential experience - or they are not claims at all. From elsewhere: My own guidelines are: experiences are *real experiences*; explanations are *useful narratives*. We must be careful not to treat the concepts we invent as actual things, even when they seem to work really well. Our observations are what define our stories, our stories don't define what it is

possible to observe. That's why we should welcome different ideas, because fragments of them might be useful later on.

I wasn't being facetious when I asked about whether you could prove you were conscious. Some well-known scientists have (in effect) claimed that awareness is an "illusion" because it cannot be observed non-subjectively. It is important to contemplate these things.

Do you require other people to have a model fully describing consciousness, thoughts, dreams, perception before you will believe they exist? Because that is like saying you will not believe your own observations until there is an explanation for them. Which is science inverted and rendered meaningless!

This gets to the heart of what is being explored here.

What Are We Trying To Prove?

We'll perhaps begin with:

- What, *exactly*, would we be trying to prove to ourselves here, by experimenting with one of these methods?

I would suggest: what we would be trying to prove is not that there is something called "dimensional jumping" - because that is just a metaphor, a conceptual framework. Rather, we are trying to demonstrate to ourselves that we can, through some act or practice, bring about personal experiences which correspond to our intention or desire. Meanwhile, "personal experience" is evidence that... you had a particular experience. *Anything* beyond that is storytelling. Even if you replicate the experience, and even if you get others to replicate it, all that you prove is that there is an "observable regularity" to your experience. Any conceptual framework you erect around is a connective fiction; it is not "what is really happening".

So to emphasise: "jumping" and the associated metaphors would be simply a way of *thinking* about this, a convenient narrative which provides a conceptual framework for those observations. But the observations would come first. The observations are all that is "true".

Returning to confirmation bias, let's go with the streamlined definition:

> *"Confirmation bias (or confirmatory bias) is a tendency to search for or interpret information in a way that confirms one's preconceptions, leading to statistical errors."*

So-called "jumping" asserts that there is, in fact, *no* underlying interpretation to any observed changes brought about by its approach. There is no "how it works" in particular. There are ways of *conceiving of change*, but those are not descriptions of how change occurs.

What we are left with is:

- Is the *fact* of observing a change, a sign that one's prior act was causal in some way?

No. One case of this would be a (literal) coincidence. Many cases might be a correlation. But at no stage would you have to commit to the notion that it was "true" that performing an exercise "caused" a result. And you would certainly not confuse any of the metaphors for a "causal mechanism" that was happening behind the scenes.

What Could We Confirm?

So what you end up with is only ever, *at best:*

1. A correlation between the content of two experiences, in this case:
    - An experience of "my body and thoughts performing an intentional act".
    - A subsequent experience of "being in a situation whose content corresponds to the intention".
2. A selection of conceptual frameworks which assist us when thinking about those correlations.

If you never witness a correlation, then you never witnessed a correlation. How you interpret that, is up to you - just as if you get a "positive" result. You might say, "Maybe I didn't believe in it enough!" Okay, that's one theory. Maybe you could try again and believe in it more. Not sure how you do that though. Or you might say, "Maybe it just doesn't work." Well, it definitely didn't work that time, that's for sure.

In short, if people "want to believe" then they alway go looking for signs and confirmation. That's true in science, psychology, everyday life, and this. It is independent of the particular topic. It's up to *you* how you approach things. And my personal approach: why believe anything? Abstract concepts and beliefs are *always wrong* in the sense of *not being how it is*.

The benchmark instead should be:

- Is it useful for your purpose?

TL;DR Summary

Trying to bring this together in to some sort of overview:

- Aiming to prove that concepts are *true* is the wrong approach. They never are; they are merely *useful* or *not-useful* when pursuing a particular outcome.
- "Understanding" is not a useful outcome unless it is applied in the service of producing other outcomes; because all "understandings" are merely "connective fictions" or metaphors.
- "Jumping" is metaphor which can be used for thinking about observed correlations between certain personal acts and subsequent personal experiences. It is not "true" apart from this - and that is fine.

Firstly, I suppose it's best to clear something up: nothing is being marketed in terms of a way of thinking - there's not even the promotion of a particular worldview as *fact*, only as conceptual framework.

If there's anything being consistently adhered to, it's more of a meta-position akin to philosophical idealism: begin from direct experience, proceed from there.

I'd begin by saying that this is a problematic phrase:

> Q: Truth is the reality of facts, independent from whomever is observing.

It's laden with presuppositions, but that's not necessarily important. **Science doesn't get at any of those things, nor is it intended to. That is philosophy.**

Science is an approach whereby the subset of observed regularities in personal experience which can be intersubjectively agreed upon in language, are abstracted as conceptual frameworks. (Although there is some interplay between observation, language and concepts here, as any anthropologist would tell you.)

More leanly:

- Science *in effect* is the study of a subset of subjective personal experience that can be easily communicated intersubjectively.

Are we suggesting that everything which falls outside of this remit would be a "mental trick"?

It's unlikely anyone would say "it's just a mind experience" I suppose, because that would be redundant. *All* experience is a "mind experience". Although what you're actually trying to say is that, if someone reports experiencing an apparent change in their environment of that nature, they should be told it is "not real"? The problem with this is, to do that we'd have to be able to say how, *exactly*, it came about. I don't think there's a way to do that.

I'm not sure what you mean by "reality is... real"? Do you mean that there is an independent, persistent, consistent substrate which underpins all experience? That isn't at all clear. Science certainly lets us identify those aspects of experience which seem to be persistent and consistent, but it can't really address the nature of this, nor claim that this is all there is. That science is a systematic (ideally anyway) approach to gathering evidence that suggests, supports, and perhaps later contradicts conceptual frameworks - of course. But that evidence is *always* experienced subjectively. What science does (quite rightly) is in effect throw away all the aspects of subjective experience which cannot be confirmed intersubjectively = the objective frame.

However, that doesn't say anything about "reality" at all. It is instead something like:

- The best account of the those elements of subjective experience which can be: a) correlated intersubjectively, and; b) described in terms of available language.

Which is great. And you could *define* that subset of experience as "the real", however you'd then need another term for "how things actually are" because this is only a subset of that.

Aside: Don't think that I am science bashing here. I'm a big fan and did physics before escaping for the cash. But I think it's important to pay attention to what we are *actually* doing in science, rather than the *story about* what we are doing.

On the multiverse hypothesis in quantum mechanics: as science, despite the enthusiastic articles in popular science magazines, it's rubbish. Quantum mechanics is a mathematical formulation which predicts the set of potential outcomes from a particular, well-defined situation. Any step we take beyond that, is philosophy or metaphysics, and there's no way to distinguish between the options.

Which is completely fine. So long as we bear in mind that this is what we're dealing with. A quantum mechanics experiment produces an outcome; the multiverse theory is a way of thinking about it. "Multiverses" can never be distinguished from other interpretations, so they are not scientific. You might *infer* that the results of your experiment are *consistent* with the concept of a multiverse, for sure, but you cannot establish them as the best description. You can merely find that description a *useful way* of conceptualising the *fact* of the observed result.

[*Aside* - It is interesting to note that some recent interpretations of QM, such as QBism, are switching to a subjective frame and essentially deferring worrying about the objective frame since it is basically inaccessible (effectively non-existant, others might say).]

In the same sense "dimensional jumping" is not literally jumping dimensions, because the very idea of a dimension is unfalsifiable. Which is why it doesn't claim to be that (the term is actually an unfortunate leftover; it's not something I would have chosen). In fact, you'll note that the whole subreddit is very much geared towards: do not believe in any explanation. Do an experiment and see what happens. Any descriptions are at the philosophical and metaphysical level.

[*Aside* - Slightly retreading here, but: I would say science cannot *even* approximate the nature of reality, but what it can do is get better and better at creating self-consistent descriptions for the subset of observations that fall within its domain. By "nature" of reality I mean, what is the *nature of experiencing itself*. Because all of our evidence is made from that.]

So this probably leads us to something like, that the perspective of this subreddit is something like this:

1. It is suggested that by performing certain exercises one can have subjective experiences which correspond to one's intention. Only you can satisfy yourself of this; it is not a matter of belief.
2. No claims are made as to the underlying nature of these experiences, because it is inherently inaccessible to study. (Although see 4.)

3. However, certain philosophical or metaphysical frameworks can be useful in conceptualising the nature of experience and the apparent results.
4. Finally, there *are* approaches to better comprehending the subjective experience from within the subjective frame. However, they are not useful for objective frame modelling because they are "before" that.

The word "subjective" is not intended in a dismissive sense; it is a recognition that such experiences are by their nature "before" objective concepts.

So a couple of questions which might spur us on in interesting directions:

- Do you believe in an objective reality? If so, why and in what sense, exactly?
- How would we test for "mind self-deception" in quite practical terms?

EDIT: Note that I don't use the word "connection fiction" in a derogatory way. I mean, literally, that they are invented concepts which connect observations and provide a coherent framework for thinking, designing experiments, and making predictions.

The Buddha Makes A Jump

From an article over at *Science and Nonduality* -

> We may read about the “emptiness” of reality and be perplexed by what this means from a conventional perspective. However, in the context of an interdependent co-arising universe, the fullness of one moment vanishes completely only to be replaced by the fullness of the next instant of manifestation. All that existed in the preceding moment disappears completely so all things are truly empty of an enduring, physical existence. This is a subtle and foundational insight for a wise relationship with the complete dynamism of reality.
>
> --*The Buddha Awakening*, Science and Nonduality

Okay, this is a bit of a different angle, but if you are interested in such things then Buddhism has quite a nice description of how "reality" dissolves and is recreated every moment. This provides a way of thinking how dramatic changes can occur in your experience almost instantly: the continuity of experience is something that *you* do; it's not a property of the universe itself necessarily. By letting go of that continuity, with an intention in mind, we can jump more directly to our desired situation than would otherwise be possible using a "stepwise" approach.

Recommend reading the article in full for the quotes, if this is your kinda thing.

The Imagination of Neville Goddard

One of the most eloquent promoters of the New Thought view that imagination affects experience was Neville Goddard. Although not strictly 'dimensional jumping', his ideas are one way that we can envisage "what fills the gap" - how new experiences are seeded in the gaps between moments.

Candles and mirrors and detached states are all very well, but the resultant shifts are a plunge into the unknown if you aren't clear about what dictates their direction.

This may sound familiar:

> Self-abandonment! That is the secret. You must abandon yourself mentally to your wish fulfilled in your love for that state, and in doing, live in the new state and no more in the old state. You can't commit yourself to what you do not love, so the secret of self-commission is faith - plus love.
>
> Faith is believing what is unbelievable. Commit yourself to the feeling of the wish fulfilled, in faith that this act of self-commission will become a reality. And it must become a reality because **imagining *creates* reality.**
>
> -- *The Law and the Promise*, Neville Goddard

The world is imagination! Notice the mention of "feeling" as being fundamental to his technique (described elsewhere in the book). This is also emphasised in his *The Power of Awareness*, which is probably the better book.

Both are interesting reading though, if you can put aside some dated wording and the biblical references. Goddard viewed the Bible as a metaphorical guide to the true nature of reality, with 'God' and 'Jesus' and 'the son and the father' representing the process of creation and the relationship between imagination and the world as experienced.

Reality-shifting Retrospective

The post below is excerpted from page 15 of the stories section over at Realityshifters.com. I came across it again recently and figured others might find it interesting. It's not strictly dimensional jumping, but it covers the imagination -> reality thing very well from one person's view. It was one of the first "hmm" stories I came across, after reading an old book on visualization which had also covered the "car parking space" thing mentioned, and it triggered the whole idea of an "ongoing updatable now". Enjoy.

Three Shifts

Nugo, El Dorado Hills, California

These are three shifts that took place just days apart.

- We live next door to a park and we were going to go play base ball with the kids and dog. My husband goes to the bucket to look for the MIT, bat and ball, and ... No bat, my son looked-No bat. I looked-No bat. I walked away and thought to my self "reality shift" and said aloud to myself I can shift this, the bat is there. I told my son to look again. There was the bat under a toy that we had all looked under.
- I was wiping off the counter in the kitchen and there was a bottle of soda on the counter with no lid on it. Looked around for the lid and figured it will show up. Well, it did! Right on top of the soda. My son who was standing next to me said, "That wasn't there before." It was fun to have someone else witness it too.
- Change of season for the clothing and I was looking for this sleeveless top in the closet. Went through each hanger 3 times, dug through all the drawers no shirt. I knew this shirt was there and I really wanted to wear it. I just stopped and laughed pushed back a hanger that I had pushed many times and ah ha! It was there!

About Shifting

I could go on and on about shifts in my life and I subtly knew about them but kind of dismissed them as oh well. All I have to do is Ask, "Parking space in the front please" and wait usually no more than 30 seconds and one always appears. I have been doing this for years unconsciously but now it is a conscious thing. You call it reality shifting but I call it manifesting. Everything we need is there for our asking. Once we understand that this is truly an illusion and it is ours to manipulate and direct through our thoughts many shifts can take place.

This is why the power of imagination is so important and my big soap box is that our children are lacking time to create - i.e. taking all art out of the ciriculum. We are creators and it is through the mind-our creativity that we can manifest our reality. If I was of the conspiracy theory mindset one would think creativity has been slowly squeezed out of our lives because it prevents us from manifesting our

given right to all information, all things and allows for others who understand this consciously and unconsciously to control.

If we can think of it, it exists! If we can think of it, it exists.

Once we realize this potential - or not even potential, **this *truth* - that we have total control over our destiny**, then, and only then can we make choices/shifts in how we live.

Yikes! Frankly, that is a lot to ask for of most people. People like the idea that someone, something else controls their destiny.

How I Manifest/Shift

It is created with a thought. A very focused clean and clear thought. Then a visual image is formed in the mind clean and clear, then the request is made to the great cosmic goo where all matter is derived, it is brought down through the various frequencies, transformed through the power of the spoken word, and then the knowing, knowing that it is true. A key point is to know that it is *true-already*. Gratitude is always good, then just look to find it. Give thanks when it does appear. Your mother taught you that please and thank you are always good - it applies here too. Very simple yes, but the knowing part is for some reason is the hardest part to accept. Ninety-nine percent of the time I can request a parking space and get it at once. Ego says, "That was just luck." Reality says, "Just ask and you shall receive, it is all there waiting for you." There is no difference between a bottle cap, parking space, or baseball bat, or 10 million dollars.

It all comes down to whether or not we know that this is what we truly want, and if we are ready to receive it into our lives. A bottle cap has a lot less impact upon our lives than millions of dollars -- but they are all the same energetically. They all originate in a thought and isn't that what everything is?

[…]

> Q: I wanted to do the thought experiment, where you just turn off all your sensoric experience to get aware of what you really are, I simply cant get to the point where I dont feel my limbs anymore or dont hear anything.

On the thought experiment, you are just imagining what it would be like; that's enough to give you the understanding.

On knowing it's true - try and view your experience as being a thought *about* a world. Just a very intense one. If you can think of something, it therefore exists, because reality is just a "bright and stable thought". Shifting is then just about letting the current dominant thought fade (detachment and allowing), and having a replacement take root in its place.

Your experience right now is a thought and only exists as a thought; thinking of something means that the something must already exist and that it could become the dominant experience.

T-Rex Life Invasion

> Q: So really everything? An abstract example: If I can think of a T-Rex, does it mean I could really see a T-Rex outside? Sounds a bit stupid, I know.

Really anything… So if you view everything as a "pattern" or a thought, then the fact that you experience it at all (as a dim sensory image when you contemplate it) means that it truly exists to the same extent as anything else does. There is nothing "behind" your present experience it; it is *only* a bright sensory thought. Therefore absolutely anything could happen.

But, you have over time accumulated certain habitual patterns - formatting contexts such as apparent space and time; things you have ingrained which you might call *facts-of-the-world*. This is a good thing, because an unstructured world is no world at all. However, this dictates how much you have to detach in order to have a shift. For instance, most people don't really want "discontinuities" - i.e. things appearing from nowhere - so what tends to happen is that they appear in a way that is "plausible", albeit massively coincidental. Perhaps they really want a particular object, but rather than it just materialising, it'll be in a place that they maybe didn't quite look hard enough, that there's some vagueness about, or a friend coincidentally calls that evening offering a spare one.

You can usually feel your own resistance to stuff. Okay, imagine for a moment a T-Rex appears outside the window. What does that mean for your world? What are the implications? I bet you don't really want them. ***But* results are always guaranteed**: If you intend a T-Rex with commitment, then you *will* find T-Rexes fill your life, in terms of art and television and overheard conversations and dreams and all sorts of oblique ways too, like news of a fossil discovery...

Which is where the whole idea of experimenting with creating synchronicity and The Owls Of Eternity came from, to demonstrate to ourselves that it is automatic, almost mechanical, and can be very direct...

Direct Avian Incorporation

Random not-great example of directness. Over the weekend I was listening to an ASC podcast about the making of *Twin Peaks*, slightly daydreaming, and there's a whole conversation about the red room scene and how they created the bird shadow within the spotlight. As the host says "bird" I have an image in my mind which clears and there's a bird outside the window exactly in the centre of my field of vision. Not a great example but what I'm trying to convey is the nature of the experience, that when you're detached your thoughts can get directly incorporated into the thought-image of the moment. (Similar to this story. "Found object" stories in general have an element of this.)

You are truly not experiencing a spatially-extended world; there is nothing "happening" except for this current "sensory fact".

Aspects of Extended Persons

> Q: I read yesterday in this forum that we only see other persons as we determine them to be.

We have to be careful with the wording here - we are usually not explicitly specifying other people's traits, they are following "logically" from the pattern of our world we've accumulated to date.

When we shift an element of the world, the world stays self-consistent. If you make the world a friendlier place (say), people's personalities will shift to being nicer, but it'll be the "nice aspect of that person". Other times, people might disappear from your life because they don't have the aspect which corresponds to your intention, without them changing so discontinuously that it's beyond what you find acceptable.

The Evil Persons of Doom

> Q: But what is about people that want to hurt us / kill us, I mean it seems that it doesn't matter since we can't really die (according to some posts I read) but why would I allow this?

The main answer is: your world is stupid. By which I mean, it's just a collection of imagery and it doesn't know what images are "good" or "bad". In Biblical parable terms, the world is "unjust", meaning that it doesn't pass judgement upon your requests, it is actually an automatic and mechanical process. So if you have a view that the world is a dangerous place, then that pattern is overlaid onto the world and you will have experiences which correspond to (arise from) that pattern. Or bad people might come from the logical implications of another intention, etc. So you see it's not about "allowing". Like in the bird example, it's simply a case of what you are thinking being superimposed and incorporated into your experience, one pattern on top of another, to make a composite pattern which then unfolds self-consistently.

> Q: It doesn't matter since we can't really die.

The "conscious aware space" that we are is eternal, although all experiences rise and fall. So every moment is a death, in a way, it's just that we can't imagine the *next-moment* that might follow the *last-moment* of this body-pattern. Although we do dream every night, so we should have some clue. On the whole, I'm still kinda for apparently living a long life in this TG format, I must say. :-)

> Q: But they [people and objects] won't disappear like "poof" from my memory or? For example they would say "Hey I got this new Job in New York I have to move away from germany" and disappear like this.

Yes, there would tend to be a plausible story happening. Not because there *has* to be, but because implicitly that's how you're continuing to pattern the world. The more detached you are, the more rapidly these things happen - e.g. next day someone calls up and they're leaving in three hours. It works the other way too: a friend you haven't seen in five years emails two hours after, with a great offer.

> Q: So I can only make objects, for example, appear when it's logical (win the lottery and get a car), but can't say I want a car to "spawn" over there?

But remember that **it's *your* logic that counts.** If you come to truly accept (both in terms of possibility and in terms of allowing) that objects can appear and disappear, then it will become "logical" that this can happen too. Do you think you can control the clouds just by deciding to? After all, the clouds are simply in your mind so there's nothing stopping you! If you don't really think you can though, then that means you are thinking you can't - and that thought will be true, in your logical worldview. (If that makes sense.)

There's also the thing that your world might shift right now to a different state and you will have no memory of it. Suddenly your green car is red, but there is no trace of it in the world of it ever having been green. If the entire state shifts including personal memory then it's just "always been that way".

But that's not worth worrying about (except that you should always have in mind the idea that you want to remember everything that happens).

> Q: I've often wondered exactly how different manifesting and shifting to another diminsion really differ.

Different metaphors for the same thing really: Changing your experience in a way that's beyond your usual. I suppose the different terms suggest different levels of change, how "reality-breaking" they are.

- "Manifesting" tends to imply smaller changes apparently coming through normal channels. They can be "plausibly explained" but are just a bit unlikely.
- "Shifting" suggests larger changes that you can't really explain away, because they are very hard to explain based on your knowledge of how things were.

Say you lose your wallet somewhere while out shopping (not a great example but let's go with it):

- Manifesting = "a series of coincidences means someone finds it and you get your wallet back". So lucky!
- Shifting = "your wallet materialises on the table, and everyone denies you ever lost it in the first place"

Multidimensional Magick

Introduction

This might be of interest. Several groups of people have tried "world jumping" in the past, using different systems of thought or concepts. Links below are about an approach called *Tesseract* or *Multidimensional Magick*. I've quoted some of the key paragraphs to save you wading through the whole lot. I'd suggest that the details of the process described in the main document aren't so important - it's just another version of the approach 'relax your hold on yourself and the world, allow it to change'. More interesting is the larger context.

Meanwhile, everyone should check out the movies *Coherence*, *The One I Love* and *Safety Not Guaranteed* for inspiration and 'the feel'. Further suggestions from comments elsewhere: Ursula K. Le Guin's *The Lathe of Heaven* and the recent pilot for *The Man in the High Castle* based on the excellent Philip K Dick novel. Ari Folman's movie *The Congress* also captures the notion of alternative simultaneous worlds.

Ebony Anpu & Tesseract Magick

One approach to world-jumping was Ebony Anpu and the Hawk & Jackal system of *Tesseract Magick*. One *Tesseract* story comes from a personal recollection:

> *I know that I promised not to tell a tesseract story, but since tesseract magick was probably Ebony's greatest contribution to the technology of Thelema, and because (though a trivial incident in itself) it served to convince me of the evident power of magick to transform one's universe I will include it here after all. I had for some time been hearing incredible reports about the efficacy of Ebony's tesseract workings. Being rather skeptical by nature I was somewhat dubious and didn't at all credit the reports I'd heard.*
>
> *One day in late 1987 or early 1988 I was visiting at 41st and Opal where I'd often go to rap with Ebony, listen to him play his magnificent, bluesy fuzz guitar, and share some sacrament. The conversation turned to what I'd recently heard about his tesseract workings. He laughed at the reports, but he didn't deny them, and he offered to take me through a tesseract ritual so I could see for myself.*
>
> *"But you have to be ready for your universe to radically change.", he said. "Can I control how it will change?", I asked. "'fraid not", was his succinct reply. As I was rather satisfied with my universe at the time I declined his offer. "Well, let me just show you what it involves.", he said, and I agreed that just having it explained couldn't do any harm.*
>
> *So he went over to his desk and brought back a slim calligraphic manuscript. As we sat on the sofa he showed me, step-by-step, how the Hebrew alphabet could be arranged to form the geometry of a tesseract (a "four-dimensional" cube; sort of to the cube what a cube is to the square). As he finished up the explanation he flashed his characteristic*

smile, devilish and angelic all at the same time, and said, "Oops, looks like I took you through it after all!". I wasn't upset by this, I didn't believe in it anyway, so I went home without expectations or anticipation about how my universe might change.

That night I set to making dinner, but when I turned the knob to light the burner under my pan of water for the pasta, the burner behind it went on instead. I had been living in this apartment for close on five years. The inner knobs had always lit the front burners and the outer knobs had always lit the back burners. I got one of my room-mates to come and see. "But that's the way it's always been.", he said. No one else remembered it the way I did.

Later that night I called Ebony. He laughed, but he seemed impressed, "You must really be doing your will if that's the only change your universe needed to balance it." Considering some of the horror stories I've heard related I'm grateful that a switch of the oven knobs was all it took to convince me of the reality of magick!

-- *Some memories of Ebony*, Frater Faustus

Multidimensional Magick

Later, the *Tesseract* approach was extended to become the rebranded flavour known as *Multidimensional Magic*.

Some excerpts:

“We used to call the Multidimensional Magick section Tesseract Magick, after the first of the major innovations in Magick developed by Hawk & Jackal. Since then we have begun doing work in dimensions beyond the fourth.”

On the overall effect:

“There are phenomenon that we should warn you of. Time will sometimes be perceived in a different way immediately before, during, or after a Tesseract.

The effect can be sudden shifts in time or space. Driving a hundred miles in less than 20 minutes. Going through the same stop twice in the same direction on a public transit system. Losing the entire day, someone once skipped their birthday. Distortions in space. Being able to perceive beyond a closed door to the extent that you walk into it. A universe where the sky is red and has green cracks in it. Universes where there is no radio or TV on the air, and there is a smell of ozone in the air (jump again immediately!) People can change eye color, hair color, height, weight, or personality.

Some say that Tesseract jumping is a better version of suicide, and should only be undertaken in the same circumstances. Some say it is habit forming and leads to permanent tourist syndrome toward any universe one finds oneself in.”

On jumping and other people:

> *“Only those that jump with you can be counted on. Everyone around you and every social circumstance can change rather dramatically in the most highly vectored jumps.”*

On post-jump stabilisation:

> *“Usually in a few minutes, though it may sometimes take a few weeks, your new universe begins to harden and become more cohesive. You quit being able to see through walls and time-space distortions become more manageable. Hey don’t try to drive until you get used to these effects. Cars have been wrecked. But again lives have been saved as well.*
>
> *I remember an emergency jump when I was in a car wreck on a skyway, I must have fallen 5 or 6 stories before I felt the jump, and then instantly I was back on the roadway sliding upside down toward the opposite guard rail. I had a broken shoulder but was otherwise all right.”*

On over-specification:

> *“Don’t try to manipulate your new universe too much. Micromanagement can really screw things up. Think about it, what if you tried to consciously control your adrenals or the production of endorphins, or every other hormone or drug made in your body, it can be fun but do you really understand how every thing about how you works.*
>
> *When you are God, and you are when you create a universe, let the automatic systems function normally unless there is a abiding need to interfere, then be prepared for much more than you predicted.”*
>
> -- *Multidimensional Magick*, Fra. 137

[…]

I think that, fundamentally, *all* successful 'magick' is of the "Neville Goddard style":

- Detach from the current facts and experience.
- Assert new facts (until the corresponding *felt-sense* arises...)
- Profit!

How you represent the change to yourself doesn't really matter, so long as it involves relaxed detachment and it generates the *felt-sense* of the new 'reality'.

> Q: Although there's a point at which **all the studying must stop, and Faith must rule.**

Right. Something that happens with those chasing 'the truth' and those chasing reality changes is that... they end up just talking about it. Putting off the doing. And you can understand: implicitly, everyone knows that realising the truth (dreamlike reality with no solid foundation) or changing experience (transforming the dreamform) corresponds to a sort of death.

Everyone wants what the want - except most don't, not really.

I think that making the firm decision (and fully accepting it) is enough. After all, this is what you are doing in daily life anyway. Holding onto some things, letting other things unravel and change. With this approach, you are just *letting go of more*.

Perhaps to make it easier, you could try imagining it in a slightly different way. Rather than imaging jumping dimension via a leap into the void, imagine that right now there are two paths. The left-hand path, no game. The right-hand path, in a short while there will be some new information that shows all is well. The rest of the universe remains untouched.

Get into the right frame of mind. Step onto the right-hand path.

[…]

This is an x-post from /r/DimensionalJumping. It seemed appropriate to their efforts and I was curious about how they'd respond, but it's really more suited as a discussion with the more clued-up audience here. It describes an approach called Tesseract or Multidimensional Magick for jumping universes.

I'd probably offer some extra information: When "jumping" you are effectively allowing the structures and patterns of your experience to shift by letting go and allowing. This involves the enfolded "universe" of your mind, consisting of the environment but *also* the body and thoughts which appear to you. *Any* pattern that you don't "hold onto" can shift and realign!

This means:

- When you jump you are not just allowing the effective death of your original universe but also of the "person" you have been experiencing as "yourself" until this point. It is worth considering at what stage you are simply no longer "you" and have effectively committed suicide to be resurrected as someone else, because...
- Once you've jumped once, and seen changes, you will no longer be "home". Before, you accepted imperfections as just part of your solid external world. Having let things shift, you realise there is no such thing. Everything is up for grabs, and you can't go back now! "Tweaking for perfection" could become an obsession.

Sometimes, acceptance may be the better route since the balancing effects of narrowly focusing on one particular change after another might not lead to a beneficial result overall.

> Q: I'm reading it more like 'the patterns you willingly release can shift and realign'

That's an equally valid way to say it too. The reason I phrased it my way was to imply that the natural state is of letting go and that "holding on" is you resisting change unnaturally. Perhaps that's how you ended up in an undesirable universe in the first place, by blocking the direct manifestation of your desires?

> Q: ...it turns the concept of faith, something that's often so difficult to get past, into a given and makes one focus instead on what their faith produces. thanks for posting

Yes. I think it captures a few solid ideas into one handy worldview/system, including resistance, identity and True Nature and all that stuff. Had the links for a while but only thought of them again when I spotted /r/DimensionalJumping. (I've been experimenting more with a direct "enfolding, unfolding dreamlike mind-space" type format of late, but actually that fits in quite well with the Multidimensional/Tesseract symbolism.)

I'd say that you can only know what you are holding onto, not know what you are *not* holding onto - you can't make a list of all the things you you don't know you don't know - and that's the problem with this approach.

You might make a list of what you *want* to change. But those aren't the only things that *will* change. Anything that you aren't holding down will shift, subtly or dramatically depending on how extreme the main movements are.

Blanket Metaphor Time

Imagine the world was a blanket (yeah, I love the blanket metaphor) with loads of 'bumps' or 'folds' in it at different heights, representing the current objects of the world. You are one of the bumps, with a limited viewpoint. You've seen some of the other bumps, but not all. You decide to change the shape of two of the adjacent bumps you can see, while holding on to two of the other bumps. Great, yeah? Well, no.

When those two bumps change shape, say grow taller, they pull on the fabric of the blanket. Sure, the two bumps you are holding onto stay the same, and you get the changes you want, but everything else that falls outwith your scope in the world is subtly "pulled". Door handles may turn the other way now; the colour of Alfred's hair might be lighter; Nelson Mandela is alive yet again; Berenstoon Bears. No big deal?

Thing is, lots of other "folds" might have been teetering on the edge of more dramatic change. Several 'bumps' that were adjacent to each other are pulled into a single form, or one pushes into the other, collapsing it...

At the other end of the blanket to your bump/perspective, a chain reaction has started, the effects of which may not fall into your line-of-sight for days. All because you held onto (prevented the change of) one aspect of the world, keeping it static against the larger flow you have requested and so interfering with the normal self-consistency or "coherence" of the whole.

Summary

- We can list the things we are holding onto: that list is finite and within our perspective. We can't list the things we *aren't* holding onto: that list is infinite and beyond our scope.

- To make *any* change it is *required* that other things are allowed to change also, because each object is part of a seamless whole. Any changes that do occur "pull at" the rest of the world as part of the process.
- Artificially restricting change may destroy the previous narrative coherence and lead to more dramatic, unintended changes to compensate for it.
- It is therefore not possible to consciously control the details of the jumping process.

Obviously, by making this change I may have inadvertently caused other aspects of the world to be altered. If the hair colour of your SO shifts overnight and they develop a hitherto-unlikely love of cornflakes & peanut butter for breakfast, you can blame me.

> Q: that makes perfect sense - can't go wrong with the blanket metaphor. *BUT* (you knew there was a 'but' coming) - how can you really 'hold on' to anything? As a made up example that hopefully illustrates what I'm thinking:
>
> There's a boy named Tom, and Tom's life is shitty - objectively shitty. We're in an example here, so let's make it as bad as can be. He was born into a North Korean prison camp, and at that, for whatever reason, his position is as low as can be. He routinely gets beat, raped, starved, whatever you can imagine in such a horrible place. Everything is really, truly terrible, and trumps the worst that a 'normal' life dishes out.
>
> Everything except for this certain bird that always lands on the barbed wire fence and sings beautiful songs. Tom gets lost in that bird's song, it's the only thing that gives him peace, or love, or hope or joy - maybe it's the only emotion that he feels, since pain and cold and hunger aren't really emotions. Imagine Andy in the Shawshank redemption with the opera song. Like that but worse, right?
>
> For the sake of exposition, let's say that one day there's an older man dying and Tom happens to be around him while it's happening. He's pulls Tom close and tells him something similar “Once you shift you can not shift back!”
>
> Obviously Tom doesn't have much to lose, but he wants to hold on to that bird. What does he really know about it? Its song? The shape of its body? The way it makes him feel? How can any of these things be more than an 'imagining' and how to 'hold on' to such a wispy thing? Even if he could - does he know where the bird lives? How and where it hatched? What it eats? If any of *those* things change - possibilities all of them, since no doubt he'll be wishing for a change of scenery to say the least - how can that bird still be there?
>
> /example
>
> It's similar, in a way to Zeno's paradox - no matter how much you 'have' (there's an interesting wording) of something to 'hold on' to - the shape of the bird, it's song, the way it makes you feel, etc - you'll never have it all.

> There's ***always*** something missing, always something lost. So - when you say 'you can only know what you are holding onto', and I think your argument for that was quite sufficient, what then? Tom knows that he's holding onto the bird, but *how* does Tom hold on to the bird?

That was a nice piece of storytelling and a great point! Nice when a discussion teases out the issues like this.

To recap:

- What does it mean to hold onto something and how do we know what we are holding onto? And:
- If everything is continuous and whole then how can we hold onto a "part" of it? In other words, how do we define the perimeter of an object? Do we actually need to?

How does Tom "access" the bird and retain it in its current form when everything else is going to shift?

To answer this, we're going to have to push a little into the nature of the world. The blanket metaphor is handy for showing interconnectedness, but of course it implies a 'spatiality' that is not actually present. For this next part, we must dispense with it and realise that in actual fact the whole universe isn't out there, extended, but enfolded into the space right here - *intended?*

Well, we're going a bit deeper than I'd initially meant to, but let's go with it and see where we end up, shall we?

Before we offer advice to Tom about his situation, I think we have to talk a little more about what the world is, how it appears to us and how we interact with it. Obviously, we'll still be trapped within metaphor, but with some juggling we can work our way onwards - and arrive at a *practical* approach for him.

Beyond the Blanket: Into the Desert

Where is the world right now? It is not "out there". I suggest that the world is enfolded into the space *right here*. We talk of the conscious and the subconscious, as if the subconscious was beyond our awareness, unavailable and secret, but it is not. We are simply being biased towards one form of experience versus another as being "real". We attend to sights and sounds and textures while ignoring another sense that we have: the background and ever-present *felt-sense.* This *felt-sense* contains - no *is* - the world enfolded. It has no spatial or temporal structure but all aspects are within it. And what we think of as the present moment experience is simply an aspect or perspective of the *felt-sense*, unfolded into images, sounds, sensations.

Literally, we have a sense of the world and it turns out that this actually is the world.

One can think of the experience around you as a *mirage* that is floating above the sand dunes of a desert floor. We confuse the mirage with the real world, when in fact the form of the world-mirage reflects the shape of the sand dunes below. We cannot interact with the mirage directly, although we may be fooled into thinking

so; in fact, we can only change the dunes and see those changes reflected in the mirage. Although we might experience single moments as unfolded sensory experience, in truth we simultaneously have access to all time and all space via the dunes. So, in everyday life we actually make changes by *intending* alterations of the timeless dune landscape. We might intend our arm to move right now, and it will, and we will feel that we “did something”. However, we could equally intend that our arm move tomorrow, and when tomorrow comes it will seem to happen then. Strictly speaking though, it was *always happening* that day, from the moment we intended it.

In our metaphor, the mirage is the multi-sensory present moment experience, the sand dunes represents the felt-sense, and what we truly are is the entirety of the desert landscape. When we intend what we are actually doing is *shifting our own shape*; we *become* the world we subsequently hallucinate. The world, in other words, is ourselves. This accounts for its occasionally dreamlike nature: the apparently external world is in fact symbolic of our current state. Or to be more accurate, our current state is symbolic in nature. We don’t need to delve into this to solve our current predicament. Suffice to say that the objects we encounter are in fact *meanings*.

To finish off, we note that just as all objects were actually continuous forms of a whole in the blanket metaphor, here all objects are dissolved non-spatially and non-temporally into the *felt-sense*. The difference now is that our metaphor suggests a way we can interact with the world practically.

A. *Can* Tom hold onto the bird?

So, armed with his new metaphor, how can Tom change his situation while holding onto the bird that has given him so much comfort?

First we must decide what it means to “hold on”. This is easy enough now: since the patterns of the world are the patterns of ourselves, we simply need to intend - basically, just decide - that a pattern is going to persist. We do this accidentally all the time, by implication. (For instance, *identification* with something implies a resistance to change because you 'stand as that thing'.) Here, we are simply doing it deliberately. However, importantly, one can only make deliberate decisions about things that are unfolded as objects in awareness. Tom can easily unfold “the bird” from his background sense and intend it will persist - simply by recalling it and making the decision. He cannot do so to aspects which have not yet been object-ified, though.

So, Tom decides that the bird will persist and then relaxes completely. He ‘gives up to God’ as it were, and intends that his situation shifts to the best possible one. With the bird still present.

B. *Should* Tom hold onto the bird?

The thing is - if the whole world is shifting for his benefit, it’s not clear he should retain the bird. The bird fulfilled a particular purpose: it gave him comfort when the rest of his situation was dire. Now that he has allowed his situation to flow

towards a better one, the bird will no longer have the meaning it once had. In fact, it is likely that Tom’s feelings towards the bird will be quite different. He might have gratitude towards the bird, but he no longer has a requirement for it. Which sounds harsh. The poor bird!

But what is the bird anyway? The bird was its *meaning* - of hope and escape. It was the aspect of him that knew there was another way. The bird was his pathway to changing the world and with the world changed, the bird has no place. The bird was actually an aspect of Tom all along, and can now be allowed to dissolve back into his awareness.

Conclusion

A key word here might be "realignment". Why would we want a world which was part changed and part not, a partial alignment to a new existence? An incoherent world means an incoherent self and experience.

In other words, it is not clear that Tom should hold onto anything. Perhaps he should actually let go completely of all patterns in awareness - let the winds of destiny shape his desert floor consistently and naturally - if what he really wants is “the best thing for Tom”.

Afterword

So, how does this apply to the specific workings in the original post? Well, it suggests that the details of the working are a symbolic representation of >3-dimensional space, and stepping from one part of the tesseract to another represents a 'releasing into' parallel possibilities. In other words, the important thing is the understanding and opening to this type of change, rather than the details of the diagrams and so on.

The *felt-sense* I have described *has* no dimensions and no limitations, except those placed upon it by the intentions enfolded into it. Recognition of this alone will improve your experience of the world - i.e. yourself.

I'll begin by saying that my original posting doesn't necessarily *recommend* performing Multidimensional Magick; it just points out an interesting approach. For me, it's as much about how it illuminates the nature of experience. With that in mind, we're going to push it to the extreme.

Why Jump?

It may well be that "stoic acceptance" is a better approach to life rather than expose oneself to an unpredictable process that one cannot fully guide.

However, what would it mean to guide, to know in advance, what was going to change? We wouldn't actually want to have to go through each aspect of the the world individually and adjust it. The key here is to ask what the nature of the change is going to be.

What's really happening?

1. We're *letting go* of the world so that it can shift.
2. We're *intending* certain changes.

3. We're *allowing* the world to shift to accommodate those changes.
4. In the process of that accommodation, the world *rebalances* as a whole.

So, potentially we get something we want and simultaneously everything becomes more harmonious at the same time. The more we try to control the details consciously, the less coherent and harmonious the result is.

To ponder: What if we just didn't do the intention, and simply let go completely? Might that perhaps give us not what we want - but what we *really, really* want? In other words, the question might be not so much about whether we jump, but whether we *control* the jump at all.

It's not Solipsism

Solipsism is when we think the "person" we are is the only person on the world. This is something different. In one sense we are saying that the whole world *is* the person. Taking it a step further, we realise there is no "person", there are no "people", there is only the world. You and I are both the world.

It can be hard to reconcile this mentally with an idea of a "you". One approach is to think of each of us as our own dreamworlds, which are connected at some higher dimensionality. In other words, an *intersubjective idealism*. For practical purposes, you can just treat "all this" as your dream, with you being the dreamer, the dream and all its content. The "person" you seem to be is a dream character, just as the other people you encounter. Since "everything is you", you will not behave solipsistically, you will not be cruel to yourself.

Tom Falls into the Mirror

All your ideas about changing oneself, bettering oneself, escaping oneself - all of those ideas depend on what one thinks of as "oneself". Without having that clear first, we cannot really weigh up the pros and cons of apparent suffering vs transformation. One of the problems with Tom's story and our interpretation at the moment is that we are talking about "Tom" as if he is separate from his world. We talk of *meaning* and what the world means *to* Tom. This isn't quite the correct wording though: The world is literally parts of what Tom really is. Tom *is* the world; "Tom-the-person", meanwhile, is just a perspective and a collection of thoughts within that world.

When Tom sees war and catastrophe, that is not just a representation of Tom's inner turmoil, it is literally part of Tom, unfolded into sensory experience.

> Q: ...what now? he's not getting beaten or starved anymore, but surely his sanity must be in tatters? we can assume he lands in a 'real' place. His mom is gone. In fact, to the world he finds himself in, it's as though she never existed. The thing which made his life possible is irreparably lost.

But the thing that made Tom's life possible was not "his Mother", she was just an aspect of the experience. What would happen in this extreme case is that Tom would be confronted with his true nature: He is an "aware space" in which experience arises.

He is not any of the content of his experience. He is the background in which experiences appear. He had forgotten this, assuming an external world and that tone part of experience - his thoughts and body sensation - were "him".

Was the jump worth it? Would he be God?

Being God: Would ya?

One worry people might have is that, effectively, this sort of magick implies that one can be God. More worryingly, it implies that one *already is* God.

Before they've thought about the implications, people quite like the idea of Infinite Power. Actually it might not be so attractive - it could get boring pretty quick. It's *cheating*. It breaks down what we think is important in our lives.

- If you could change anything instantly, without going through an apparent process, it means you could do anything and have anything. It would just happen. (God.)
- Or you might change things to you liking, but choose to forget that it was different - i.e. you deliberately forget that you used your Godly Power to update the world and make it nice. Just so you could enjoy it all more. (God + Memory Wipe.)
- Alternatively, you might say it's okay to have what you want and remember asking for it, but you're going have those things arrive through seemingly normal channels. In fact, you will have updated the world to get what you want, but you will experience it as happening via coincidence and opportunity. (Magick in the World.)
- Another option is to hide from yourself the fact that you get what you want. You simply always get what you ask for, but never realise it. You live a life of struggle and triumph, terror and joy, and only at the end will you realise it was your own creation; you were chasing your own shadows in a fictional grand adventure. (Powerless Person.)

At any point, one might "realise" themselves from one situation to another via insight. The Powerless Person might notice that, hey, something is going on here -> Magick in the World. They might later realise they aren't a person at all, and are effectively the world itself! For a while, you become God. Then you get bored of that, and decide that you'll make everything ideal, but then forget that you did it (God + Memory Wipe).

Then you're back to Powerless Person...

Conclusion

Aurelius has it right. As he implies, the world is yourself pushed out. All change is to the self. Live from the perspective of a person, but understand this is not the case. Objects appear and disappear; they are patterns in experience. The universe is transient and it is made from meaning. **But that meaning *is you*.**

Q: What do you think is going on.

When you ponder it for a bit, it actually makes sense that there should be changes on a global scale. Although I always scoffed a bit at the optimism of this in my early days, think about it: When you become clearer about things yourself, you effectively dissolve the boundaries between your personal self and the world (realising they are the same things). Meaning that the barriers between your own thoughts and intentions and everyone else are greatly reduced. If *you* have "realised" how things are, you help everyone else (also you really) realise the same thing.

> Q: So you're saying that all those steps basically get boiled down to: allow the world to shift

Once you look at what you're actually doing: yes. At first though, we might *think* we are going through various steps, thinking things through, deciding what we want (as if we don't already know deep down), choosing something then letting go, letting it happen. The four steps I listed. But we only need to do that because we went off track at some point. In the end, what we're really aiming for is a state where we're balanced, and our desires and the world are aligned anyway. No resistance.

If we hadn't "fallen" at some point during our lives - started pushing and pulling instead of flowing - we wouldn't feel the need to do magick in the first place. Our world would be us, effortlessly, whereas currently its movement is busy fighting through our defences. However, while we still feel we've got things to "work through", there will still be stuff to "be done".

> Q: Correct me if I'm wrong - you're going down a sort of Alan Watts path of "God playing hide-go-seek with itself"

Well, I don't really like that angle because of its anthropomorphism and I don't quite see us as a part of anything. But I'm struggling to describe it at the moment.

> Q: Is there such a thing as transformation?

There's such a thing as a change in perspective and identification. Do you think one *should* have to work hard for the goodies? Might that not be like rippling the water in the hope of clearing view to the bottom of the stream?

Implicitly there are different levels to these conversations:

1. First, everything is as it is already, so let things be. You are already whatever you are, you don't need to do anything to get there. *Life* will forcibly unravel you and make you clear (since the world is you and it tends toward harmony).
2. Second, yes but... can I make it happen? Then there are two options: Accelerate the process by deliberately searching out and working through aspects of yourself, analytically or experientially. Or quicker: Just drop straight to the non-resistance level, including letting go of more structured beliefs, and deal with the massive shift.

The middle ground is *intended* shifts with the "collateral damage" of partial reharmonisation. (Or perhaps you could just *intend* to Be God Now, thanks.)

Which you choose depends on what you're aiming for and what results you want in the interim. Are you looking for harmony, a nice car, total annihilation and rebirth, or what - for instance.

> Q: a cover for not having the perseverance to really push through whatever it is...

But is the "pushing through" not just a bit of theatre? Something we just play at, which actually has nothing to do with seeing how things are or changing ourselves. You do all this stuff on the stage, getting your performance just right, so that you eventually allow yourself to exit stage right and go out into the street.

> Q: the narrative by-products of the system one chooses to live by.

That's very interesting. Is it that the basic truth is fashioned into a narrative, which implies a worldview which then impacts the behaviour of followers and therefore the world?

In other words, the end-point might be the same for all (originally) but the extra "prove you're worth it" path each organised religion sets its followers (rather than *just* saying let go and have faith) actually mutates the teachings and causes collateral damage. There's somethng in that (if I've followed you correctly).

> Q: if I'm a zen superhero and I can accept everything in my life with equanimity, what about the people around me and how it affects their lives? what about my kid who was depending on me to get food on the table?

Well, the position isn't so extreme. What you describe there is a "selfish solipsism", but most teach a compassionate stance. After all, you have worldly responsibilities ("chop wood, carry water") and Shiva looks out the eyes of all. It's not nihilism. Tibetan Dream Yoga, for instance, is very specific that - yeah, it's all a dream, but you still have dream bills and dream gravity, and the dream bankruptcy or dream impact won't be any more pleasant for them being part of a dream!

You have to give up everything if you want everything; **relinquish all control to gain the ultimate control.** Resistance is useless!

> Q: ...have you ever read the term "tesseract" used to describe journey work?

I was familiar with it as a mathematical shape - a 4-dimensional hypercube - and as a way of representing time diagrammatically (and in crap films!) before I came across this, but hadn't seen it used as a concept in other esoteric practices. But I think the overall approach is intimately linked with practices involving inner and outer.

> Q: Could changes be a subtle as a plant growing where it was not growing previously?

Exactly this. Let's explore!

The World is You

What if we look at the world as your extended self; in its entirety it is your true self. If you change one part of the world, there will be corresponding adjustments elsewhere, in two senses:

1. **The sense of it being a continuous material.**

   If you tug on one section of a blanket of material, other parts of it will get changed also. If you create a new fold in one area, other folds will be changed: they will be pulled to a new location, may combine with other folds, or even collapse completely into the flat background. *Self-balancing.*

2. **The sense that all of the world is *meaning*, is an aspect of you.**

   When when you change the form of yourself, the world will correspond to that (because it *is* that). For instance, having a clear sense of self you may notice that the skies literally have less clouds in them. When you have a clear idea of what you want in life, you might that the winding path into the village literally has less stones or pot-holes than it used to; it might even now be a straighter path. *Self-presentation.*

The essence of *Multidimensional Magick* is also that of changing the enfolded aspects of the "inner self" because the "outer world" is just an unfolded image of that. The limits of what can happen depend on the balance of *intention* and of *letting go* - "decisions and permissions". But how?

Inner and Outer

This sounds a bit vague initially, because we are left with wondering what/where that "inner self' is. Actually, it's right here right now.

- The "outer world" is the present moment's sights, sounds, textures, thoughts - which all arise in one mind-space. These experiences are transparent, mirages, and cannot actually be changed directly.
- The "inner world" is the subtle background *felt-sense* you have. Everything is enfolded into that. *This* is what you change with magick.

The thoughts that arise to you and the objects you encounter are both just experiences and both come from the same place, unfolding from this *felt-sense*. So to change yourself *is* to change the world, and vice versa. Attempt at illustrating that and the feedback-loop nature of experience in this diagram. The unfolded is experienced as sensory objects; the enfolded is experienced as the *felt-sesne*.

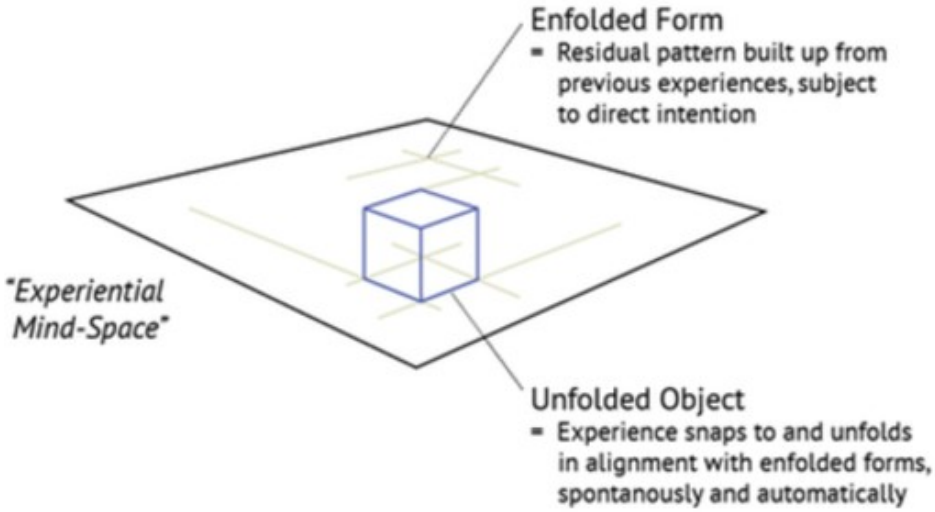

Enfolded Form
- Residual pattern built up from previous experiences, subject to direct intention
"Experiential Mind-Space"
Unfolded Object
- Experience snaps to and unfolds in alignment with enfolded forms, spontanously and automatically

Fig 1. An illustration of the relationship between enfolded forms (belief, expectation, memory traces) and unfolding experience. In an ongoing feedback process, experiences leave traces which then in-form the structure of subsequent experiences, as spatial and temporal structures - i.e. objects and narrative, respectively. To change the nature of experience requires exposure of the ground to alternative types of experience ("external" change) or a shifting of the form of the ground directly ("internal" or first-cause change).

The Underlying Process

So really, I think all magickal processes involve releasing our hold on the mirage of the moment to better connect with the *felt-sense*. It is always there, just as the stars are in the sky even at noon, they are just obscured by the brightness of the sun. At that point, *any* intention will shift the enfolded structure, subject to your beliefs and identifications. Basically, we "insert new facts" into the universe at the lowest level. The more you let go of holding onto any particular pattern the more the *felt-sense*, and therefore the world, can shift. Most people have quite a tight hold of their personal self and of certain basic rules of reality - not to mention that many basic rules have now become quite deeply entrenched as "habits of the world" - which limits what might happen. Fundamentally though, there might be no true limit. And even minor changes could lead to instant changes. Perhaps this explains the stories in /r/Glitch_in_the_Matrix, for instance. (The ones that aren't just dreams and forgetfulness, that is.)

Meanwhile...

> Q: ...the 3d projection of a tesseract from the wiki...

I try not to look at it. It's so hypnotic. One can so easily get lost in time and space... :-)

TL;DR: **All magick is changing your self-world.** Any changes to your self changes the world; any change you see in the world *is* a change in your self. This includes plants growing in unusual locations.

In effect, it's another conceptualisation of possibility. In truth, it's just a scheme by which we might allow ourselves to intend over all time-and-space, across the entire enfolded world. There are no actual dimensions and realities and many-worlds or whatever. Rather, there are inter-subjective minds. And the intersubjectivity is not a limited sort; it doesn't restrict possibiliites.

It's actually not solipsistic but I think that in general for a stable world you need a stable posture, as it were. By which I mean that we are not fluctuating between detached relaxation and narrowed attention, mixing releasing and pushing.

Relevant Experiment: Facts Are Now

Facts Are Now (Choose Your Observations Wisely)

Redditor /u/UniversalChairs has submitted a post elsewhere linking to a recent study of the Wheeler Delayed Choice experiment:

> To put it very simply, a particle (in this case an atom that has the physical properties of weight and mass) can behave either as a discrete particle or as a wave ... this experiment proves that whether the atom behaved as either a particle or a wave can be decided *after the fact.*

What it *really* means is that, in effect, the atom didn't behave one way *or* the other at the time. However, the observations you make later decide if reality will behave "as if" it had.

What's the relevance to dimension jumping?

Well, it highlights that what really matters here is *what you experience as true, now*. Directed jumping involves detaching from the current observation while intending, or "asserting", that a new situation is true. Asserting a new fact in this way is like *creating a fake observation*, such that subsequent experiences will be "as if" it were true.

The insight that comes from this: imagined experiences are of the same form as sensory experiences and, if intense enough, have the same weight (create a memory in the universe *as fact*) as sensory experience. See the Imagination Room metaphor as an illustration.

Yes, it's a nice experiment, thanks for posting! Some thoughts:

I'd suggest the particle-or-wave isn't a wave *or* a particle prior to conducting an observation - rather, "particles" and "waves" *are* observations.

> The only reality is mind and observations, but observations are not of things. To see the Universe as it really is, we must abandon our tendency to conceptualize observations as things.
>
> -- *The Mental Universe*, Richard Conn Henry, *Nature*, 7th July 2005

To continue: Talking about things "being this" and "being that" independent of them being observed is an error. Extending this, it does not make sense to talk about "something happening" when it is not being observed. This is because the *facts-of-the-world* do not exist in the same form as we experience them within the senses. Our habit of using our minds to "imagine how things are" and "imagine what happened" is just that - imagination. It amounts to making up little "sensory stories" about the world *as if* they were playing out.

Philosophers like Immanuel Kant had the notion that time and space were, effectively, "basic sensory formatting" of the mind just like shapes, tones, and so on.

The world itself, *world-as-it-is*, is not spatially or temporally organised. It is an "infinite gloop" of dimensionless facts - not even! - which doesn't correspond to our conceptualisation, because conceptualisation itself *is* formatting.

This means that you live in a mode of *constant experiencing* which is only organised "as if" there is time and space.

Cause and effect don't mean anything:

- **The *only* rule is that the apparent world remains self-consistent as an entire pattern.**
- This means that all observations will be coherent, without regard to apparent distances in time and space.
- Time and space are part of observing, not inherent divisions of the world.

More broadly:

- Things that you aren't observing don't "happen" in a way that corresponds to sensory experiencing.
- Observations are the only things that "happen".

Potential relevance to glitches:

- If a change is made to the (implied) world-pattern, the *whole pattern* will shift to ensure self-consistency.
- There will be no trace of the previous state of the world-pattern after the shift.
- This may not include the observer's memory, which will contain memories of experiences of the former state.
- The observer's memory may therefore fall out of step with the world-pattern.
- Glitches involving a world-pattern shift will leave no physical evidence other than the memory of it.

Final thoughts:

- Therefore in a way what we are truly experiencing is the "formatting" of our own minds.
- We might view this "formatting" as the memories of previous observations + their implications.
- Experiences leave traces which *in-form* subsequent experiences...

...

The key observation I make:

> **The *only* rule is that the apparent world remains self-consistent as an entire pattern.**

If an "observation" is made, the apparent world will appear consistent with the observation from that point onwards. In this subreddit, we suggest that both sensory experiences and imagined experiences count as "contributing observations", differing only in their intensity.

[…]

For the main takeaways, just read the quotes in the post - but for the experiment, it amounts to (*very* loosely speaking):

- Passing a helium atom through a "switch" and then to a detector.
- The "switch" is such that it can correspond to the helium atom being a wave, or a particle.
- But the switch is randomised *after* the the atom passes through it.
- This means that the "wave or particle?" result depends on the measurement, and not the switch.

In other words, "wave" or "particle" are properties which belong to the *observation* and not the atom.

It's a bit like discovering that the brightness of the sun really is a property of which pair of sunglasses you are wearing, and not the sun itself.

TL;DR: **The world *is* your accumulated observations of it. The world itself has no inherent properties.**

> You could possibly send yourself into a hefty delusion if you dissociated successfully and heavily too many times.

I say we are mostly safe because the "world-pattern" remains a unified whole, it's just that tugging too hard on one part obviously involves indirectly shifting the rest of it.

However, whatever you fully intend - **or imply** with your intention - is guaranteed to produce an experience of *some* sort, even if it's just lots of thoughts or a dream about it. You could end up with a half-magical, half mundane experience. After all, *it's perfectly possible to dream that you are insane*.

So...

> Q: Do you think this is why people say not to jump too often or too "far"?

What's important is that you don't intend conflicting things - adopt a single metaphor and stick with it. If you view it as "swapping dimensions through a mirror", stick to that. If you view it as "updating your dream", stick to that. *And then let it go*.

In my opinion, we want to stay with a really streamlined "technical" metaphor that doesn't imply much else. e.g. If you start thinking there are "other you's" that you swap places with, you might imply to yourself that these others really exist and might linger or cause problems, that you might not fully switch, etc. And you will have experiences that are consistent with these thoughts. So keep it simple, keep it focused, don't think about it too much: What you are doing is literally "giving yourself a new observation", one which implies facts of the world via the metaphor.

/r/Psychonaut/

The Girl Who Saw Through Illusions

A little story I liked:

The Girl Who Saw Through the Illusions

By Leo Babauta

The girl was at work when one of her coworkers said something demeaning about her work, and she immediately got upset, felt defensive, and thought all day about how the coworker was wrong and how she could prove it to him.

At home, her boyfriend left his dirty dishes in the sink and the trash was overflowing and she felt irritated by his lack of consideration. She thought about how wrong he was, and why couldn't he just do these little things to be more considerate?

As she was stewing in her anger over these two people who had wronged her … she wondered what was going on. Why did she have to be so frustrated, angry, irritated, by these little comments and actions?

The next day, she went to work, and noticed other people also frustrated and stressed out and angry at different times in the day. She saw it in the faces of strangers on the street, then in the complaints of her friends when they went out for a bite to eat after work.

What was going on?

Then she began to see something strange.

What she saw was this: each person had a treasure they were protecting. A beautiful gem that no one else could see, but that they felt was really valuable and that needed guarding. An Inner Gem.

When one person would interact with the other, even if the actions or conversations had nothing to do with the Inner Gem … each person would worry that the other was trying to attack their Inner Gem. Everything became about guarding the gem, protecting it from attack, making sure it was safe.

The girl realized that the gems didn't really exist. She realized that we just imagine them to be real, and don't realize we're doing it.

She realized that it's all an illusion.

And it's making us unhappy.

So that day, she stopped trying to protect an imaginary gem. She stopped trying to be right, to be seen as good and competent and smart and perfect, to see herself as a good person at all times. She stopped thinking that other people's words and actions had anything to do with what she imagined herself to be. She stopped trying to protect her position and self-image.

> And, gently letting go of these illusions, she became happier. She would smile when someone else would start protecting their imaginary gem, and realize that their frustration or rudeness had nothing to do with her, but everything to do with the gem they were protecting. She would go about her day, enjoying herself, and trying to make the world a better place.
>
> -- *Blog entry from Leo Babauta's Zen Habits*

[...]

> Q: I like this a lot. Whenever I take a step back in my head and pay attention to how and why I'm reacting to things the way I am I usually feel a lot better. However the ego always creeps back into play and when I realize I am getting unhappy again I have to make a mental note of it and work on once again detaching from the ego. I hope to be able to detach for good one day!

A step back in your head - and this is kinda literally true isn't it? An easier and more persistent approach is (I find) so switch "context" to the background space that experience is arising in. Of course, you then have to just let actions be spotaneous and not push or rush or interfere - as soon as you do, your attention narrows (because that's how direct action works: you don't do it, you squeeze your attention).

Great when you're in it though! :-)

> Q: Never take anything personally

Right - because there's no "person".

> Q: What matters? You decide.

Yes, quite so.

[...]

> Q: In my way of thinking, the gem is not ego or individuality, but rather free will. I think free will is an illusion - a bad one, which makes us think that people are "responsible" for their mistakes, that they "deserve" punishment, and so on... the false idea of free will is, I think, the root of all anthropogenic human suffering.

An interesting idea. I'm not entirely with it, maybe. I'd say that "free will" varies in terms of context - in terms of the "sphere of attention". Someone who is narrowed on the body or certain thoughts is limited. Meanwhile, someone whose attention has expanded to the "background awareness" has more flexibility, greater choice. After all, free will isn't about the ability to do just *anything*, surely - it's about being free to choose among the maximum number of possible options, to take the route most appropraite for you.

However, this "maximum freedom" is in a sense spontaneous, potentially - the only choice you fully have is the ability to "say yes" to it, to cease resisting. And of course, to be able to switch to this larger context, you have to either have

encountered the concept of it ("grace") or just randomly have it happen to you (also "grace").

> Q: I'm not against the idea of freedom, the capacity to act. My problem is with *free will*, the idea that there's some sort of magical essence which is making "choices" and is "responsible" for its actions. It is manifestly obvious that the mind is an emergent phenomenon resulting from the brain, thus all our choices are the result of the shape of our brain, which itself can be explained entirely in terms of genetics, past experience, present environment, and of course the ever present quantum randomness. How can you blame someone for doing something which was the inevitable result of things entirely out of their control, some deterministic (as with genetics), some chaotic (as with experience and environment) and some random? Nowhere in that mess of causes is there room for a magical "free will force". When you let go of that manifestly ignorant, superstitious idea and recognize that all events, including choices, are the inevitable result of the laws of physics, you become able to forgive, to have mercy, to love unconditionally, as you realize that the illusion of self control is just that - an illusion. You also can learn to forgive yourself. Your mistakes are not "your fault." They were inevitable imperfections in an imperfect world - but the self acceptance which results from this realization inevitably causes some of those imperfections to disappear, and through the butterfly effect, a great good is unleashed upon the world.

Okay, I'll probably disagree from the "obvious of emergence" part for consciousness, but we can certainly say that the *content* of consciousness has correlations with the brain. We do have free will in the sense of identifying with one part of experience vs the rest, and having the power to pause and select amongst options. We don't choose those options, and we don't choose what we want to choose, but within the parameters of the environment we can select and "disobey".

So self control itself isn't an illusion, what is in debate is the basis of the control in terms of information. If we don't have free will in that sense, then we can't choose to let go, or to learn. If anything is a "magical free will force" it is awareness itself, which then turns out to accept what arises - so the real deal is that to operate the best you could ever operate would be to let go and have your *entire being* contribute to your actions. Also, I think that we can pause and 'ask' for random creative inspiration, and then act on it or not. This makes us completely unpredictable. We can always ask for additional options, in effect.

It turns out that even worms have free will, apparently.

> Q: I suggest you research chaos theory.

I know what you're getting at, but I would say that we can't extend chaos theory to brains quite yet.

> Q: Do you mean attention, which is a product of brain patterns and is thus chaotic?

Is it a product of brain patterns? Where is it?

> Q: Or do you mean consciousness, that which perceives, the inexpressible "essence" of mind which is aware of those brain patterns?

Consciousness. I use the term "awareness" because consciousness gets confused with *conscious-of* and *self-consciousness*. I'm not convinced that consciousness is "emergent" from the brain. I'm inclined to say that it is a fundamental property. But that's a separate discussion, and it does not necessarily matter for "free will".

> Q: Where in all this are you seeing a free will force?

I don't suggest there is a free will *outside of experience*, I suggest something more akin to (as another responder said) compatiblism: There is a part of us we identify with, and there are the options which appear. Furthermore, we can 'ask' for further options. We are "free" only to the extent we can choose amongst the options presented to us, using all the information at our disposal. In other words, we can make the *best* choice. That's "free enough".

Can I add, though, that brains are deterministic 'in principle' but really we are nowhere near understanding the brain, so I stay back from saying things "are" this or that. I try to stick to my own experience, as it arises subjectively, initially. The step between determinism and randomness may be something more structured, a probability pattern based on intention. There is also the issue of self-reinforcing "perceptual memory" which needs to be explored.

Maximum free will: To have all the information in the universe available to you, and to choose your actions based on this. Which would be deterministic of course; you would always choose the best option.

> Q: My problem is with the idea that there's this supernatural force beyond the brain capable of controlling it...

Well, brains are a problem because we really don't know anything about them and how the correspond to subjective experience (beyond certain content correlations, and even there much of it is the opposite of what is expected). So we put that aside.

I say that **"Free Will" is the ability to choose amongst options based on all the information available to you.** That's all that is required and that definition will outlast any changing notions of what a "self" is and what consciousness is.

> Q: I do not understand what you mean by deterministic in principle.

We have to say "in principle" because we do not actually understand or have knowledge of the mechanisms in use, we are drawing conclusions from out *concepts* of determinism and randomness. For instance, in practice what we have called "randomness" might not be what it seems.

> Q: I don't know enough about neuroscience to give you details...

Right. Really, if you actually look into the neuroscience, although it is grand for helping patients who have suffered brain damage and so on, it is basically rubbish as regards investigating the properties of awareness and subjective experience.

Because it is not intended to - it's not "science" in the same way as physics. Poorly designed fMRI-based experiments do not a good understanding make, alas. That's why I tend to put the brain aside, as it were. The theories change so frequently (e.g. for vision and perception, etc) as to be meaningless.

> Q: Yes, of course pure consciousness (that which perceives) is a self-existent, nonphysical phenomenon, however it is somehow interlinked to the brain...

There are correlations between experience and brain activity. Changes in the brain cause changes in the *content of experience*. This is different to consciousness.

For clarity, it is good to separate out different types: there is the consciousness (which I call "awareness" or *being-aware* to keep it distinct), then conscious-*of* (the content) and *self*-consciousness (the identification with a certain subset of content). There are all sorts of issues with correlation 'attention' and even 'memories' with direct brain regions, etc.

Anyway, I'm tempted along these lines:

- **What you are, is "open unbounded awareness".**
- Within this, experiences arise.
- From the outside (3rd person) the brain is seen as the "image" of this activity, in the world dream as it were.
- This means that brain imagery will show:
    - Some correspondence to the surrounding environment (if that is what is being experienced).
    - Some correspondence to the thinking going on (if that is what is being experienced)
    - And: triggering brain regions would be expected to result in experience in awareness, just as a passing train would.
- The brain is not causal; it something you are aware of It's like observing images in someone's eye, and noticing that if you poke the eye they report different experiences.

In other words, what's really happening is that there is correspondence between *the unbroken continuum that is the world* and one's subjective experiential content. There is much more that can be said about that (your awareness actually includes the whole extended world, it's just that the content is "brighter" in the brain area if you end up focussed there), but then we drift off-topic.

Returning to: “I say that "Free Will" is the ability to choose amongst options based on all the information available to you.”; The key here is, what information is available to you? Is it just the information localised in the brain area?

> Q: And I daresay science knows a lot more about the brain than you seem to believe.

I keep a good eye on it. Brains and consciousness and metaphysics are main areas of interest for me. Neuroscience is as rigorous as physics as a discipline as far as it goes, however (and actually physics is inclined to this of late) it makes public promises it doesn't know it can keep. Consciousness is one of them.

(It reminds me of the early days of genetic research, where we were going to have a "gene for every characteristic" via its blueprint. Of course, the reality turned out to be something quite different.)

> Q: The fact that the theories change frequently is proof that progress is being made quickly, not that they're all meaningless.

Or it means that it's ungrounded and unfocussed, with a 'theory-of-the-week' approach, because it hasn't yet developed an overarching and coherent framework. Individual research results are interesting and thorough, the attempt to connect the parts, however, falters.

> Q: Your awareness does not extend throughout the world. That is a manifestly superstitious concept.

I think you are misinterpreting me. Briefly put: I suggest that *consciousness is fundamental* as a property, and this is how we can connect 3rd-person and 1st-person views. It is not "my" awareness that extends throughout the world in an external view, however everything that I experience *of* the world does arise in my awareness.

> Q: stick to pure materialism and rationalism

Sticking to pure materialism is a problem, because it doesn't work, unfortunately, for these areas. It's fine as an unexamined background idea for 'patterns and regularities' as observed in physics, but it's no use for consciousness, alas.

This doesn't mean we go to "woo land", it simply means we incorporate consciousness as a property (a la neuroscientist Christoph Koch, perhaps). Note, this isn't *self*-consciousness! Rocks don't ponder their existence. However, sufficiently complex entities *do* have a "what it is like to be them". For humans, the brain is the image of that, but of course that reflects the complete nervous system, which in turn reflects the environment, so effectively the brain is an image of the world. That is what I mean by the world being unbroken in awareness. Where do you suggest consciousness "is" in the brain? And why does it have that location and not another? And what is the stage at which an area flips from being not-conscious to conscious?

Inserting consciousness at a fundamental level skips all of those problems. The entire brain becomes the experience that appears in and as consciousness. We keep all of our great neuroscience stuff (brain patterns == experiential content) but don't need to worry about 'how come it becomes aware of itself'.

> Q: I agree that it's fundamental. I've agreed with that all along. But it only exists in the presence of information processing. You know how supernovae generate neutrinos? Well, information processing produces consciousness. I see it as a kind of field, like an electric field, only generated by phenomena which process information, rather than by just any charged particle. It is a

> field in abstract space, rather than any concrete location. It's not "in" the brain, any more than an electric field is "in" an electron. It results from the brain, and exists in some dimension of reality which we cannot yet measure. Whenever anything - neuron, transistor, or otherwise - enacts an "if then" statement, compares a set of data to a threshold and outputs the result of that comparison, thought is happening, consciousness is happening. You know how mass bends spacetime? Information processing bends consciousness-space. No, better yet - information processing IS consciousness, the same way gravity IS the curvature of spacetime. And how do you know the amount of consciousness? It is proportional to the level of processing, the level of pattern recognition. Anything that discerns patterns is conscious. The more complex the discernable patterns, the higher the level of consciousness.

We're not so far apart - for instance, I agree there is something that could be called a 'fundamental field', only it has no spatial or temporal properties. It's only property is *being-aware* and it comes *before* neutrinos and the like. And before information. Because it comes before patterns - patterns are formed *within* and *of* it. And *that* is what "consciousness" is.

Note, that being aware *of* things and being *self* conscious is a different level, and it misnamed because, indeed, it is a form of patterned experienced.

> Q: The more connections among processing units, the more consciousness. But NONE of this leads to free will.

There is never "more consciousness" in the way I say it. I think we're differing in our use of the term. In my take, you'd mean something like "an increased ability to be aware of things and manipulate them". Something like "greater awareness *of* things".

All information processing does is transform one pattern into one or more different patterns. It does not change the 'stuff' that patterns are made of (which is "consciousness"). Free will is dependent on which perspective you are viewing things from. Someone standing in a 3-dimensional perspective would have free will in 2-dimensional world, although they would not be able to experience their 3-d will via their senses (they would only see the 2-d results and have to infer their intentions from those). From a 4-d perspective, the actions of the 3-d being would be predetermined.

In the limit, it is a static universe and there is no free will because there is no movement. However, that's not how we live our lives; we take a trajectory across all possibilities, and if we can choose our trajectory based on our present position, that is sufficient. The question is, what dimensionality are we?

> Q: I have no idea what you're talking about. Try to stick to falsifiability and scientific rigor instead of going off on New Age speculations. I respect your intellect, but pseudoscience bugs me. :3

Ha! It's not pseudoscience, honest. :-) Just trust me when I say that, even if I'm talking 'off plan', I'm trying to use metaphors to describe something I'm thinking, to explore the topic; I'm not saying it's a finished idea to be tested! :-)

Anyway, I think – The problem is that we will never be able to come up with a falsifiable model for consciousness if it is the fundamental thing *prior to* space and time - because all our experiments will be in terms of it. It's a matter of metaphysics, rather than physics. If we *don't* introduce it at a fundamental level, then we are left with handling emergence. And by "fundamental" I mean it has to be introduce *before* any patterns - i.e. before any information. And in the end, it *must* join together scientific theories *and* personal direct experience, other wise it's just another nice diagram for the collection.

The dimensionality stuff: A bit of fun inspired by *Flatland*. But it probably is an important perspective to keep in mind when dealing with 'how we act'. We can only experience the *result* of our actions; we can't experience ourselves causing them. On a simple level, you can't experience yourself causing your arm to move. And no, describing 'brain signals' doesn't help - that's on the same level of explanation. (Why is why free will is discounted, of course.)

> Q: ...experience of will and consciousness is actually equivalent to brain processes, arising from them and inextricably connected.

I don't believe this. I don't think we ever experience ourselves willing or (better to say) intending. We only experience the results. I don't think consciousness has a structure, although *can be structured*. I think intention shapes consciousness (non spatially, non temporally) and that shaping is reflected subsequently in the body.

If we put aside "arising from" then perhaps we can get somewhere. The brain is the 'image' of the local experience, at that time. Intention is not an experience.

Missing this point is why all those free will / response experiments are a misguided waste of time; the intention had already occurred, we do not operate ourselves manually and in detail.

> Q: I believe that within my lifetime the technology will become available to transfer my mind and consciousness to an artificial structure...

I don't believe this either - well, not on the current trajectory. And I think the problem will turn out to be, that your "conscious perspective" doesn't actually have a location, but it can have its attention focused on something. We might be able to create the structures, but at present science is completely ignorant on consciousness (rather than the *content of* consciousness). If you create another brain, you will have recreated the *content* of the experience, but you will not have transferred the experiencer. How to you transfer the experiencer (or transfer yourself), when it is not made from anything? Perhaps via an OBE?

That'll be the problem to solve.

It would be the ultimate medical advancement though - mixing the mechanical and the metaphysical, creating new vehicles and using 'spiritual practices' (I say smiling) to transfer yourself.

> Q: It's simple enough, to transfer one mind to another brain. First copy the structure. Then, via nanotech or some sort of neural implant, connect the two brains together, and keep them connected for a long period of time until

> the subject's every experience, thought, and emotion is reflected in both brains equivalently. Then put the original, flesh brain to sleep. The computer brain, however, will still be awake - one's mind and consciousness will have been transferred.

Um, I don't really see how that would work. Consciousness isn't ciphenable surely…

And if the brain is my "image" in the world, then creating a duplicate image at best just creates another perspective with the same formatting. If I am to switch myself into that perspective, it can't be physical so a connection wouldn't help.

/r/Oneirosophy/

Stanley Sobottka: A Course in Consciousness

A nice quick summary of how to get from "here" to "there" - a sort of "reality loosener" for times when all this stuff seems a bit too solid. The full course is quite interesting, a well put together survey of all the different aspects of science, metaphysics, and non-duality. I recommend it. It covers everything, even if you do not agree with its conclusions yourself, it will give your reference points for all the issues.

Valuable material, even if it doesn't quite embrace the "subjective idealism + magick" aim of this subreddit:

> When we realize that "we" have no control, there is a sense of freedom and energy because control is bondage even if we think "we" are the ones in control. This freedom brings with it the awareness of a power that is mysterious and profound, the power of Consciousness (God). Ironically, if "we" try to use that power, it disappears. This is a twist on the saying, "use it or lose it". Instead, it becomes, "if you try to use it, you will lose it". If "we" toy with the power of God, "we" will get burned by disappointment and disillusion, but when we realize that "we" have no control, the power of God, even though subtle, becomes awesomely apparent.

The short version from me, to have control *is/requires* a release of control. We *release ourselves into a direction*, rather than push ourselves into a direction. That we feel that effort is required is a misunderstanding. For instance, we tense up our muscles in order to move, to 'feel ourselves doing it', but actually the tensing up gets in the way of our movement!

The Arm-Wrestling Exercise

Get a pal, challenge him (or her!) to an arm wrestle. Now, you're going to try two methods:

- The first time, put lots of effort into it. Really and try to win that competition! Use all your power, all your muscle!
- The second time - don't. Once in position, simply *decide* that you are going to win, and then leave your arm, your muscles, completely alone. Direct your attention elsewhere (into the space around you, onto the place you want to end up, the space behind your forehead - just keep out of your arm), and simply *wait until you've won*.

This illustrates that the attempt to control actually gets in the way of getting what you want, in this case. Make the decision, let the path unfold by itself.

Rick Archer interviews Rupert Spira

I found this to be an interesting conversation over at *Buddha at the Gas Pump* (a series of podcasts and conversations on states of consciousness) between Rick Archer and Rupert Spira about direct experiencing of the nature of self and reality, full of hints and good guidance for directing your own investigation into 'how things are right now'.

Archer continually drifts into conceptual or metaphysical areas, and Spira keeps bringing him back to what is being directly experienced right now, trying to make him actually see the situation rather than just talk about it. It's a fascinating illustration of how hard it can be to communicate this understanding, to get people to *sense-directly* rather than *think-about*.

I think this tendency to *think-about* is actually a distraction technique used by the skeptical mind, similar to what /u/cosmicprankster420 mentions here:

> [The depths of the skeptical mind, by **cosmicprankster420**
>
> I thought i would share this experience while it's still fresh in my head because i am still baffled by the oddness of it. I was having a dream that i was walking around my neighborhood, and i realized i don't remember how i got here. I thought to myself, is this is a dream? It feels pretty real right now. So i decided to see if i could levitate and sure enough i could. I levitated a good 20-50 feet or so up into a tree and decided to stay up there. On a nearby branch in like a birds nest or something there was a black flask nearby. Curious in this state i decided to see if this liquor would give me a buzz. But just before i began to drink this voice out of nowhere came into my head and was like "dont drink out of that it might be poison, you cant be totally sure whether or not we are awake right now". And i'm like REALLY MIND? ARE YOU FUCKING KIDDING ME? I just levitated 20 feet up into a tree and you are still doubtful as to whether or not this is a dream. But i have had other occurrences like this as well, like if im pretty sure im in a lucid dream and i want to strip off my clothes, sometimes ill get this sense of "this might not be a dream, you don't want to get arrested". But there was still some legitimate doubt as i didn't do any levitating or nothing before hand, it was just a strong feeling that i was in a dream. But after levitating and having that voice go in, it really made me realize the lengths the skeptical mind will go to try to cling on to a materialist worldview. Maybe it has to do with the human part that wants to retain its survival, and maybe that has to do with that fear of dissolving boundaries and the comfort of consensus. This experience also shedded light on why materialists can take hard psychedelics and still remain materialists afterwards, the skeptical mind can always find excuses because skepticism can destroy any idea in ones mind because it is a kind of weapon, but the problem is that it can disprove truths as well as falsehoods if applied too liberally. anyway, that's all i have to say for now.]

> *“This experience also shedded light on why materialists can take hard psychedelics and still remain materialists afterwards, the skeptical mind*

> *can always find excuses because skepticism can destroy any idea in ones mind because it is a kind of weapon, but the problem is that it can disprove truths as well as falsehoods if applied too liberally."*

One of the major problems is that **people *literally and directly experience their viewpoints as true*.** The concepts and beliefs you hold actively shape your experiences, because they "snap to" the subtle structures of your/the mind, which then further embeds those viewpoints in a feedback loop.

If you believe materialism (or just assume it, unwittingly - belief is not a choice usually) then you'll experience that as your truth. Things that don't fit in with it either won't be noticed, or will be explained away, or quickly forgotten. Only aspects which fit in with your established concepts seem to be clear and in focus.

On the upside, once you are introduced to new ideas and entertain them a little bit, those ideas will infect your experience and you *will* have confirmation of them. However, any doubt at all will revert you back to your previous, more established worldview - in much the way you describe. "Hey, I'm levitating! But, y'know, better watch out I don't get arrested for being too noisy in this quiet neighbourhood."

… … …

Our natural instinct seems to be to fight against having our attention settle down to our true nature.

Overcoming this - or ceasing resisting this tendency to distraction - is needed if you are to truly settle and perceive the dream-like aspects of waking life and become free of the conceptual frameworks, the memory traces and forms that arbitrarily shape or *in-form* your moment by moment world in an ongoing loop.

His most important point as I see it is that letting go of thought and body isn't what it's about, it's ***letting go of controlling your attention*** that makes the difference. Since most people don't realise they are controlling their attention (and that attention, freed, will automatically do the appropriate thing without intervention) simply noticing this can mean a step change for their progress.

[…]

There's something you should try: Make sure your attention/focus/presence isn't centred on your head/neck area. That's where tension and resistance and fight-flight tends to kick in, plus the upper chest. Instead, try to start with a pretty open, wide attention, lightly centred on your abdomen. Then when you get a "reactive kick" it won't have quite so strong an effect.

Another thing that can happen is that we keep "checking" or at least slightly holding on to ourselves. Working towards an attitude of full commitment/abandonment is the way forward.

Of course, all easier said than done, because it's a wee bit scary. :-)

> Q: Moving my presence anywhere but in my head is pretty difficult.

You can't *do* it. Rather than *move* it, maybe it's better to say ***expand* it** - to reach down further into your body. You'll be tempted initially to try and do this muscularly somehow but a bit of practice and you're good.

Sorry, hard to describe!

The universe moves all at once - it's sneaky like that.

A "first person" account of not-existing?

Obviously, "first person" is in quotes as a way to indicate that the idea of there being a perspective (1st or 3rd) or a person (localised view) are meaningless during those experiences. Reading the account, you can see how language just doesn't capture these experiences without being misleading.

On existence: Well, that's a blurry concept. Everything could be said to "exist" as potential [experiences], although most people think of "exist" as being actually sensorily perceived, but by that definition when we stop looking at something and things fade into the background, they are not "existing" anymore. The whole concept is a poor one. Better to talk about relative intensities in experience or something.

Perspective implies a here and a there. When all distinctions fall away, what is there to have a perspective on?

> Q: Perspective implies that there are alternative ways of experiencing to what's happening now.

In this context (which is about 1st-person, 3rd person, and so on), "perspective" exactly does mean location and distinction.

> Q: When all distinctions fall away, how do you distinguish lack of distinctions from their presence?

What would you need to do any distinguishing? The experience itself just "is". That's a problem, an artefact of language, of the subsequent description, not of experience. I don't think you actually read the account, or you wouldn't be saying these... ill-informed things. You are trapped by your own words, Nefandi, forever *distinguished* from the truth.

> Q: You're confused. Experience *is* language. Language is not something different from and alien to experience. All experiencing is symbolic. All experiencing exercises a mind's faculty of discernment in one or another way. All experiencing is perspectival.

This is not really true. **Language *is* an experience and symbols *are* an experience. But experience is *not* language.** (That would limit us to division.)

Anyway - the point is that language cannot describe the linked experience, because it is *before* division and relation. To think about something, to talk of it with language, it must be cut up into parts, and those parts related to one another (in mental space, so to speak). All of which occurs, *within* consciousness. When all of that fades away, those distinctions vanish. Until you try to think about it of course, in which case you immediately introduce a split. This is one of the points made in the account. You can't really describe an experience, you can only set up a parallel experience at the same level, and declare one equivalent to another.

> Q: That's because language cannot describe anything. Words cannot even describe other words. If you read thesaurus definitions, they don't actually describe anything. All definitions are circular and they all assume you

> already sort-of know what's going on. If you don't know what's going on, a thesaurus can't help you at all. The role of language is not to describe, but to structure. Does experience have structure? Of course. Is mystical the same as mundane? No, it isn't. Is language the same as non-language? No, it isn't. That's structure. That's the discriminating faculty at work. That's language.
>
> I'm asking you to take a big view of language here. Language isn't words. It isn't hand motions. Look at the essence of language, not the superficial forms.

Then you don't mean language, you simply mean distinction and reference. Saying everything is language is like saying everything is meaning - it's just abstracting away until there's nothing being said. You don't escape from discrimination by analysing it; you simply cease to attend to it. Otherwise (as you indicate) you keep getting apparent further divisions - albeit in thought.

Let's get back to it: if all content faded out now, would you still be a perspective?

> Q: I'll put it in a way you can understand George. Characters are symbolic, but what about space around, inside, and between characters? If you don't think space is symbolic, then mentally remove the space around and inside the characters, and what happens? Do you still have recognizable characters? Is letter "a" still the same letter if it has no outline that separates the inked part of the letter from the background canvas? If words are symbolic, everything is.

Oh really. What is space a symbol *of*?

> Q: Let's get back to it: if all content faded out now, would you still be a perspective? Of course I would be. I'd recognize there is no content because I know what content looks like and this isn't it. This would be a perspective.

I don't underestimate you, but I *do* think you mix up your uses.

You are using "symbol" incorrectly here. The space inside your body is *not* a symbol for conventional identity and privacy, it may be *associated* with those concepts, and an illustration depicting a body-space may be used to *represent* those concepts in certain contexts.

I think there is a better way to say what you are trying to convey.

> Q: “Let's get back to it: if all content faded out now, would you still be a perspective?”; Of course I would be. I'd recognize there is no content because I know what content looks like and this isn't it. This would be a perspective.

As soon as you did that, as soon as the recognition (the thought of your experience) **appeared, you would indeed become a perspective again.** As soon as you think about it or try to describe it or reflect upon it in any way, you stop being it. I maintain that if content faded you are not a perspective, or indeed

anything. **You have ceased to "take on the shape of" an experience, and simply "are"**.

> Q: You think symbols have own-meaning apart from space.

No. You are confusing two things: that space defines non-space (fine) and vice versa - and the meaning of the letter, it's association, it's mental pattern-triggering.

> Q: But how would you know it appeared? You'd have to recognize the old state as though it were distinct from the new.

No, there's no recognition, there is simply *being*. Recognition would break this, introduce relation. It's not even a "state" because it is before states, although the limitations of language mean we must label it like this or similarly. It actually cannot be talked about.

If you really don't understand this, then you don't understand the basis of oneirosophy.

Symbolic means representation, one thing points to another. You mean something more like "implies" or "is of a piece with". I also think you are mangling the use of the word "meaning". Are you mixing one type of experience with another, perhaps?

[...]

Let's start, if way may, with a metaphor and then build to symbols and polarity and so on.

Desk, Paper, Origami, Fun

There's a piece of paper on my desk. I take my pen and try to draw a representation of the piece of paper, on the paper.

- What shape can I draw which will accurately do this?

Now the piece of paper itself has awareness. It tries to form a representation of itself in an attempt to experience itself. It tries to do this by folding itself, origami-style.

- What shape can it adopt that will actually do this?

Now, the piece of paper arbitrarily designates its left half as "internal" and its right half as "external". The right hand side had formed into a bump:

- Is that right-hand bump a symbol?
- Does it have inherent meaning?
- Is it *symbolic of* anything?

If the paper forms its left half into a bump and declares it to be representative of the right-hand bump:

- Is the left-hand bump symbolic of the right-hand bump?
- Does the meaning of the right-hand bump change?

- Does the left-hand bump have an inherent meaning?

[…]

Q: Yup, but remember metaphors have limitations.

Well, quite. That was the point. That's where the metaphor becomes quite "meta" because it itself illustrates the problem with metaphors because that's what it is "about".

Q: So the best way to represent itself is not to fold, but to remain flat.

Exactly. Or to be clearer: the paper finds that it *cannot represent itself* and to accurately capture itself it can only relax and *be itself*. That is the situation we find ourselves in when we try to talk about this non-experience experience (or whatever we want to call it).

We are not "like" anything.

Of course, the metaphor isn't intended to capture what we "are" (for this cannot be done) but to illustrate the futility of something trying to describe itself by using itself, or even describing part of itself using another part of itself.

Q: If you relax you won't find yourself nor will you be most like yourself.

Well, there's nothing to find. If you were to completely relax then even the "presence" thing would be gone (whatever we want to call it). If all activation went completely...

Q: There kind of is something to find.

"Nothing" in the sense that you tend to find what you are not, if that makes sense. As you explore, you associatively discover more and more things that you "become". You find more experiences by looking; you find more shapes but you don't find the "paper" as it were.

Q: Ordinary relaxation simply reinforces pre-existing habits.

Well, relaxation means ceasing triggering but that doesn't undo what has been done; detachment allows the current thread to fade out completely, potentially, but if you don't assert anything different then you just re-trigger the same patterns into experience again. Of course, you *could* always just start a fresh thread from a new "seed" thought and let it become 3D-immersive.

I'd say that relaxation (ceasing to trigger) lets things settle to their current stable state and can offer some clarity depending on what sort of patterns you've been engaging thus far. Some people are lucky and they get an experience which reveals to them that, wait a minute, I'm not a body in a world, etc. Others, it's too noisy and the feeling of boundary as become too established.

In any case, at some point faith is required. If you want to adopt a new state, you have to *become* it, you have to "take on the shape of" that new state. This is the *active-assertive* approach rather than the passive or investigative approach. You stop waiting or tinkering with what seems to be there, and just go for it.

Since anything that changes, you cannot truly be fundamentally, then that is a good way to see, the nature of thee.

> Q: It's not mechanical in the way you describe.

I think **it *is* mechanical though** - in the sense of being "stupid and basic", happening independent of context. In the sense that to change the balance on your sound system, you don't need to worry about which band is playing which song. The world has no depth and consists of inter-triggering patterns. It is has no intelligence apart from its creators. You don't necessarily need to solve *Columbo*'s case before you can switch channel to watch *Mr Robot*.

> Q: So it's always the best strategy to assume the best and instantly go for the target state. You'll either succeed instantly or you'll learn what blocks the path by bumping up against the blockage.

A great point. It can be tempting to try to work out the state and solve it advance but - as our little metaphor form earlier shows - that "working out" is a parallel pattern and resolving it does not necessarily translate to resolving your state. Instead, it's best to simply *assert* the final state as your immersive experience, and immediately you'll get a response.

Now, you don't necessarily need to *deal* with that response as such, but you need to accept it and incorporate it rather than avoid it or try to circumvent it.

> Q: [On "stupid and basic"] Relaxation is contextualized by your dominant narrative, habits, hopes and fears, etc.

I wasn't being specific to relaxation there, actually. This was about not having to deal with the details of something before asserting something else. Your narrative, habits, hopes and fears don't matter at all, unless you decide to wrestle with them. Let them go; there's nothing behind them. *Assert*, and your apparent world will blindly shift to the target state. (I'm not guaranteeing this will be a pleasant experience, however.)

> Q: Oh, no. You still need to work out your target state. You need to be able to envision your goal. If you don't know what the goal looks like, feels like, and intellects like.

That's not "working out". If you don't know what your goal looks-feels-intellects like, then you don't actually have a goal at all. To some extent this is what I mean about the "basic" nature of things. If you know what you want? Draw it in detail in the space of "your" consciousness. A result is guaranteed. However, any details you don't supply will be filled in by implication, so it pays to fully render the state.

> Q: So if you know you don't want the present state, but you can't envision a better state, you have to do what?

Then you'll roll along on your present logical trajectory. Fortunately, you can always conceive of a better state, and explore it fully. It does not need to be connected to the present one; in fact one should not seek the connection.

If you can imagine a moment you'd like to experience, that's all you need. You can explore the detail of that, great. It's hardly a challenge. Naturally,

one must be aware of these ideas to bother doing so. But that's true of anything, so surely we aren't talking about the random citizen who does not yet understand that there is no depth, and he has power over his situation?

You don't even need to imagine it as an immediate and readily available option. **It's a dumb, automatic mechanism.** In fact, working it out gets in the way - that's why faith pays. Do the thing and you'll get the thing.

No, it's got nothing to do with "fake". I use the word "parallel" to indicate they are of equal standing, it's simply that one *is not* the other and that needs to be borne in mind. There is no equivalence.

Fake and parallel have quite different meaning, especially in this context, and especially when I was referring to a metaphor which explicitly supplies a context for what parallel patterns would be.

It's you who have suggested that some patterns are "fake". So I should ask: fake in what sense?

Obviously the worst problem is confusing a conception as "what you are". However, the daily issue is that you end up operating on the parallel rather than asserting directly. For instance, we might work out a theory about our bodies and how to cure certain problems thinking that this will resolve our difficulties. However, what's happening is that we are exploring a *story about* our problems which is independent of our actual symptoms - unless we are fortunate enough to have declared explicit equivalence (which is pretty rare; basically magickal assertion).

The other more pertinent issue is something we see all around us today: people working through fictional descriptions of mind, brain and consciousness trying to solve things and derive insights from patterns which do not exist other than abstractions.

In general the issue is: People are dealing with patterns *parallel* to the world-pattern, and are not affecting or interacting with that.

Anything that is not a direct experience is a story about experience (itself an experience). The trick is to know whether you are interacting with the world or a story about the world. It's the difference between actual change and fantasy about change. Obviously **any *discussion* about these things is a story, a narrative.** That's language for ya. But so long as the participants understand what is being pointed at, all is well. (The problem is the confusion or assumed equivalence, not the presence of parallel patterning in and of itself.)

All experience is a direct experience *of what it is*. The error is to mistake one thought-stream for another. The "world thought" just *is*. The parallel thought just *is* too - except if it becomes a thought *about* the world and take it as equivalent, and *then* you've got a story.

If you understand what is happening, that's fine. Then you won't mistake operating on one stream with operating on another. The story of our times is the reification of abstraction, the confusion between streams - e.g. taking scientific

concepts as "factual" in the same way as world-experiences are inherently factual. Confusing "aboutness" with immediacy.

> Q: Whether any two phenomena are the same or different is ambiguous and is a matter of perspective/emphasis.

Two phenomena are always different. That is clear.

Hint: it's to do with the use of the word "two"…

Drinking the Transcendental Idealism

I've been reading up on Immanuel Kant's concept of *Transcendental Idealism* and I'm finding it quite an appealing take on the "world as mind-formatting" view. The exact interpretation of Kant's philosophy is still debated even now. With the ideas of Oneirosophy in mind, though, I'd say it takes on a clearer shape than it might otherwise.

The essentials are: We experience the formatting of our own minds; sensory experience is not what things are *in themselves*; even time and space, cause and effect, are something we bring to experience. That we apparently share a similarly ordered world - what Kant calls *empirical realism* - is down to our minds being similarly formatted (as "human beings").

From the Wikipedia entry:

> The salient element here is that space and time, rather than being real things-in-themselves or empirically mediated appearances (German: Erscheinungen), are the very forms of intuition (German: Anschauung) by which we must perceive objects. They are hence neither to be considered properties that we may attribute to objects in perceiving them, nor substantial entities of themselves. They are in that sense subjective, yet necessary, preconditions of any given object insofar as this object is an appearance and not a thing-in-itself. Humans necessarily perceive objects as located in space and in time. This condition of experience is part of what it means for a human to cognize an object, to perceive and understand it as something both spatial and temporal. . .
>
> . . .Kant's view is better characterized as a two-aspect theory, where noumena [world as it is] and phenomena [world as sensed] refer to complementary ways of considering an object.
>
> -- *Transcendental Idealism*, Wikipedia

[…]

> Q: Kant was close to figuring shit out.

He may even actually have sussed it all out but been unable to convey it in the conceptual culture of his time. Definitely, I think many of the problems with Kant are problems of modern (and contemporary) interpretation. That time and space are basically part of the "senses" is a vital component. I can see how it got overlooked, because I think people never understood that *this moment right now, in consciousness, is sensory*, that there is no spatially-extended unfolding world beyond it that you are exploring. The *facts-of-the-world* are dimensionless. Instead, they tended to think of "this" spatially-extended world and then another world which was the source of that one. Getting that wrong leads to confusion about there being two things, or two aspects of one thing, and so on.

> Q: Another thing to take away from this is the fact that there are some Western philosophers who actually do have some ideas to offer, and are worth considering.

Things get lost to history too. In the early part of the 20th century, authors like E. Douglas Fawcett (*The World As Imagination*) and JW Dunne (*The Serial Universe*) were popular - particularly the latter, whose *An Experiment With Time* was well-known and influential. Such books are full of ideas of static time, collapsed space, and the observer as a consciousness who brings the dead world into 3D/4D life. Those ideas were the *Brief History of Time* of their, um, time.

Really, insights just get rediscovered for modern times. Fashions of understanding come and go, based on power-struggles rather than correctness. Theories die and are forgotten because their proponents die and are forgotten. We not on a grand march of progress into the future.

It may be that, since these metaphysical worldviews give power to every individual, they are naturally sidelined by parties who have certain economic interests at heart. Not in some sort of conspiracy, just that you pick the worldview that matches your desires, you then tend to promote that worldview, and when you become dominant in society then that is the worldview you will make dominant via education and law-making.

[…]

Actually, "ideas similar to us" is pretty vague. Our core insight is that **ideas are arbitrary, but that they "format" our experience.** In fact, at some point we might have to be a little more structured about that aspect.

[…]

> Q: transcendental idealism vs subjective idealism. Can anyone go into deeper details?
>
> **[A**:
>
> - **Subjective Idealism: Reality is a wholly subjective dream and no objective reality exists.**
> - **Transcendental Idealism**: here's an exercise to give you an idea. "everything" is impossible to grasp because there's too much of it, and it contains us. So how can we understand "everything"? Instead, we can understand "everything" by grasping its opposite, "nothingness", which is only 1 thing and much smaller than us.]

Miscellaneous Communities

/r/lawofattraction/

Mind-Formatting: Synchronicity & Imagination

I've been having a couple of discussions elsewhere which might be relevant to this subreddit. I am always on the lookout for better metaphors to describe how the mind, perception, reality, intention work - e.g. the Infinite Grid metaphor for describing a shift from one experience to another.

More recently, following a post about synchronicity:

- Synchronicity as a result of mind-formatting, followed by:
- The metaphor of The Imagination Room

You can probably see how these fit into the LOA scheme.

Do you have a particular "way of thinking about things" that helps you understand and use this approach? How has it affected your success?

[…]

> Q: **I cultivate a view that I live in a kind and loving universe. By accepting that, I accept that deserved or not, good things will happen for me.** It allows a lacksidasical certainty of outcome.

Nice style. The whole notion of "deserving" is an error anyway; unless you imagine that the universe operates on that principle.

A true "law" works regardless of whether you've been a good boy or girl or not. The "gratitude" aspect to LOA is, in my opinion, a matter of associative triggering - in much the same way as part of a memory results in auto-completion of the recall (e.g. a smell or texture triggers a memory of a childhood event), feeling good results in filtering down to, and mechanical selection of, feeling-good-type events.

> Q: Associative triggering: same as smiling to make yourself happy. I think you are quite right, by being grateful, you are implying / accepting the outcome.

That's a nice example. **LOA: The Amoral Santa Claus.**

[…]

People can spend a lot of time trying to be "right" and think that will improve things. Actually, they are just being *conceptually right* - building self-consistent thought-castles in the sky. They end up feeling correct, but their lives remain the same. **A decent metaphysics for living would actively *shape* lives into a happier form; you would absorb and become it.** As Slartibartfast says on the old *Hitchhiker's Guide to the Galaxy* TV series (I assume it's in the more recent film too):

> SLARTIBARTFAS: I'd far rather be happy than right any day.
>
> ARTHUR: And are you?

SLARTIBARTFAST: No. That's where it all falls down of course. Well, **in an applicable metaphysics you'll get both!**

Metaphysical Speculations

Ropes and Snakes: Objects, Conclusions, Levels

One of the difficulties I still have with idealism is the experience of illusion. So, there are two sorts of illusion, I venture:

- Seeing something as it is but misunderstanding its nature (seeing objects in front of me but thinking there is a *real solid secret underlying object* beyond the visual image).
- Seeing something as it is not (seeing a "snake" only to later realise that it is a "rope", and then seeing it as a rope).

The first is easily explainable. The evidence is the same, the interpretation is different. We do not see the interpretation, we think it. In the second case, though, we see the interpretation. One solution would be to say that we always experience the interpretation, so there is really only one kind of illusion. We always see our conclusions, but assume those conclusions are the nature of the objects; we only notice this when the conclusion changes and experience 'snaps' from one form to the other. However, this gets us back to there being two levels again: what I experience, and what is "really there".

So, how does non-duality differ from idealism? Actually, I think I assumed them to be the same, until contemplating the illusion thing, and realising there was still an implied split level. (Also, the experience of looking at paintings and - snap - suddenly realise what they are depicting, etc.)

How does non-duality work around that?

Been thinking... Does non-duality work around it by saying that "the stuff of the world" has both a physical and mental aspect? This would be similar to how David Bohm approaches it in A new theory of the relationship of mind and matter. Or is it more akin to an 'extended idealism', where we are saying that all objects are made of 'mind' but they arise from a continuous background of 'mind', like a blanket folding in on itself to make shapes, or waves in water. In other words, idealism with self-awareness and no divisions. Which I guess is the same as materialism with self-awareness and no divisions....

Comments

/r/Glitch_in_the_Matrix

On AI

> Q1: I love hearing these accounts. :) It's a nice reminder of how much help is available in times of need. :)
>
> Q2: Or none at all. It's random. It's luck.

Of course, luck isn't *necessarily* random; it might just be *unfathomable*.

> Q2: Luck is either just luck, or a meaningful coincidence. Or neither. It's *random*. :) I'm trying to see this without any "emotional context". It's hard to be neutral. Where nothing makes any sense, or everything makes perfect sense.

Or maybe I just like the word "unfathomable"! (And who could not?)

So, if we were to propose the notion of "subjective randomness", would that mean that the "tendency of our affairs" could not be predicted (we can't know whether we are going to be lucky or not) or that no mechanism could be inferred (we know we are lucky people, but can't work out how it comes to be) or a combination or neither? I feel that a defined concept of subjective randomness is required to tackle the "luck" issue.

> Q2: Probably a matter of a true AI.

Hmm. I really think that ***we* are the only true AI.** The world itself is a dumb pattern, and *we* are the patterning intelligences. Perhaps we make a basic philosophical mistake in assuming that because our experience is apparently local, that our influence also is not global. We also make the mistake of thinking that the world "happens" in the same way and at the same time as our experiences "happen", which needn't be the case. Taken together, this causes us to infer external intelligences who influence our world, when it's really a case of not understanding the nature of our own actions and their impact. (Maybe.)

On the Baader Meinhof Phenomenon

Although, **the "Baader-Meinhoff phenomenon" isn't really an *explanation* of anything** - more a *naming* or *categorisation* of an experience, accompanied by some vague "the brain did it" handwaving. We're essentially just saying this is the "Having A Recurring Experience phenomenon - because that's how experiences work". As with some uses of "Confirmation Bias" as a diagnosis, it can often be essentially a contentless general statement that *feels* conclusive, but doesn't really say anything.

For example, calling "Confirmation Bias" really requires that there be a fixed pre-existing reference dataset that is known and being surveyed, and then being selectively perceived. However, in daily life it is not clear that there *is* such a dataset, or at least we must recognise that this is an assumption. If we are to take "glitch" type experiences seriously - seriously *as experiences*, anyway - we can't necessarily take such things at face value. To assume that the world is a "stable, simply-shared, spatially-extended 'place' unfolding in 'time'" in our responses to experiences whose content is *as if* that is not so, is circular or redundant; it doesn't truly respond to the report on its own terms, unless we at least make explicit that assumption and any others.

On Simulation Theory

So, we are *not* living in a simulation, because a "simulation" is a metaphor, an idea. You can *think* an idea, but you can't live inside of one, because thoughts are inside of *you*. We might of course note that certain patterns observed within our world do, when abstracted, corresponds to aspects of a certain metaphor - and that would make that metaphor interesting or even useful. However, it would *not* mean that the metaphor was identical to *the-world-as-it-is*. It would still be a "parallel construction in thought". (In the same way, "gravity" does not cause objects to fall to the ground, and brains do not "process information".)

So there's zero chance we're living inside a simulation - although we might turn it around and say that all simulations are living inside of *us*.

It's a fun thing to think about philosophically, but the actual notion of "a computer program" being used ends up being so abstract as to be pretty much meaningless. It ends up being just another version of the older idea that *the-world-as-it-is* is not of the same format as our sensory experience of it. In other words, that its basic structure is not a "spatially-extended place unfolding in time", and that apparent division, multiplicity and change are *aspects of experience* rather than inherent properties of the world itself.

A related point would be that our descriptions *about* the world are "parallel constructions in thought" and actually say nothing about the world itself. We never "think the world", we only think our thoughts. Noticing that some of the content of our experience deviates from the usual narrative, and that some aspects of it are of the same structure as the "computer programs" story, doesn't necessarily mean much. Typically we are just comparing one conceptual framework to another. It just highlights that our descriptions are generally very basic, and that we are good at noticing partial pattern matches in two strands of experience (where strand 0 = ongoing sensory experience; strand 1 = our thoughts *about* sensory experience; strand 2 = our thoughts *about* computers).

TL;DR: The world is not "a computer program". Also, though, **the world is not "a world".**

Reply to “[THEORY] Scientists able to make the present determine the past”

[[**OP**: A pair of physicists recently performed an updated version of John Wheeler's famous Delayed Choice experiment, this time with a helium atom. To put it very simply, a particle (in this case an atom that has the physical properties of weight and mass) can behave either as a discrete particle or as a wave. We've known this particle/wave duality for some time. But this experiment proves that whether the atom behaved as either a particle or a wave can be decided *after the fact*. In this version of the test, physicists were able to add a second gate that would force the particle to behave as a wave, *even after the particle had already passed through the detector.* According to one of the physicists involved in the experiment, Associate Professor Andrew Truscott from the ANU Research School of Physics and Engineering, "At the quantum level, reality does not exist if you are not looking at it."

Now, that statement looks good in a headline but it's easily misinterpreted.

/u/FascistAsparagus offers a clearer (although longer) set of possible implications:

> We must now accept at least one of the following statements:

1. The atom was a particle in one universe, and a wave in another. All possible outcomes occur, but we only live in one universe, so looking back, we always see a past that makes sense.
2. The atom was both a particle and a wave. Two contradictory things were true at the same time, until we looked at the atom, at which point one reality collapsed, and one remained as the "truth."
3. Information about future decisions travelled backward to inform the atom whether there would be a second gate, allowing the atom to decide whether to be a particle or a wave.
4. The atom never passed through the gate at all, until we looked to see whether it did. Events don't actually occur in time. History is spontaneously created backward when we check to see if it's there. If we didn't ask any questions, there wouldn't be any answers, because only our conscious choice to examine reality creates reality at all.

For me personally, statement 1 is the most interesting. I've long been an adherent to multiverse theory, but I've only ever conceptualized it from a linear perspective as though every time we make a choice or an observation about something that act determines which of the probable future outcomes we experience. *Statement 1 means that we not only determine which future outcome we experience, but which cause in the past resulted in our current present!*

This is a true mindfuck because we're so conditioned to see cause and effect as being fundamentally bound to a linear progression of time, and here we have hard science that's just entirely flipping that notion on its head!]]

> [BlahBlahBlasphemee: If you approach this from a scientific materialism pov- consciousness is caused by the brain- If the universe keeps branching,

> creating copies of me, and copies of my brain, then I should be conscious of myself in all those universes that I'm still alive in. But I'm not- for some reason, my consciousness chose one of many paths, why? how?
>
> If we take a non-materialistic view and consciousness arises from the soul, not the brain- then the soul chose one of those many paths. So then in the rest of the universes I'm soulless, therefore have no consciousness? If not, then what? A different soul enters my body in those worlds?
>
> It doesn't matter if you take a materialist or non-materialist approach, the multiworld theory raises some really difficult and profound questions that don't seem to have answers.]

In both cases you are assuming consciousness is somehow "in" the world and that the world is an actually spatially-extended place, independent of our experiencing of it. If you flip it around, and have sensory experience arise *within* consciousness - and have time and space as the structuring of mind rather than an external structuring, *a la* Kant and others - you avoid all this.

"Many universes" are just "different conscious experiences" aligned to a different set of facts (none of which takes up any space). There are no bodies to be filled: a "body" is just a set of sensations and thoughts, an experience. Meanwhile, given that time is not something that "passes" but is instead an aspect of experience, all possible viewpoints and experiences are in effect active simultaneously.

***One* consciousness then takes on all experiences at the same "time"** - including *being-UniversalChairs* and *being-BlahBlahBlasphemee*.

None of these things is an issue, they come from assuming that time and space are properties of the universe independent of conscious experiencing. Actually, there is just *one* thing. Can't get more Ockam than that... ;-)

What causes a brain to be conscious of anybody?

Why am I conscious of my experiences but not yours? What causes that difference? If my brain in another universe is an exact copy of mine, then why am I consciously aware of this reality, but not that one? I'm an EXACT copy there after all. That's what makes no sense

> Q: This experiment actually involved either adding or taking away the second grating AFTER the atom hit the detector. In different rounds of the experiment, they tried both ways, adding the grate or taking it away. In every case, changing the experiment after the atom hit the detector changed the behavior that the atom exhibited *in the past* when it passed the detector. That's what's so remarkable about this. It *is* a delayed-choice-oops-I-changed-my-mind-again experiment.

But it's important to say that it didn't change the behaviour that the atom *exhibited*, right? That atom didn't have *any* behaviour at the grating/non-grating, because we didn't observe it there at the time it passed. It's important here to distinguish between *inferred* behaviour due to a model or expectation, and *observed* behaviour. The only behaviour *observed* was at the detector. The real

takeaway is that our little stories about "particles going on a journey" are just imagination?

> Q: Yes, that's a good point. The information gained is necessarily after the fact. So when speaking of behavior, it must be "inferred behavior".

Right. "Behaviour" is a sensory thing, it is the name of an observation. There is no such thing as unobserved behaviour. Imagining something in your mind is not the same as it happening. Imagining that "something happened" but is unknown, is still not the same anything happening.

It's not that we don't know what happened. It's that *nothing* happened. Because "happening" is an experience.

It is a dream-world - one that we are dreaming into being, moment-by-moment!

Really, I suppose all of this is saying what a clear-minded focus would reveal. If you never fantasised (*thought-about* things) ever again, your experience of the world would be accurate. There is *obviously* no such thing as a past or future. There is *obviously* no such thing as an object or event you have not seen. Those are just "sensory shadows", mere imaginings, overlaid on our actual experience...

Of course, if you didn't think, then you wouldn't be able to enjoy that realisation...

> Q: The detector did record some state at the moment that the atom passed it.

No, it didn't record anything at the time. The detector wasn't in any state until it was observed. Nothing "happened" at all until an observation was made. There was no *fact-of-the-matter* until then.

> Q: The real takeaway here is that information in the past that is unknown in the present is actually not determined at all until an action in the present decides what happened in the past; at which point the past that we get is one consistent with our present.

The essential is right, but you are still describing an unfolding of unobserved events in time surely? The past in this account only exists in the imagination, remember. The connective story is *about* the past, but nothing happened in the past. If you imagine being the scientist, looking through his eyes, moment by moment - while avoiding imagining anything else going on from a "god's eye" perspective - then those are the only facts-of-the-matter.

It's our *story-making* that is in error, with our assumption that the world is *inherently* spatially-extended and temporally-sequenced, rather than just our experience. I'm really pleased this experiment has been revisited. The original versions lead to the same conclusions, but they have become lost in time (excuse!) such that discussing them seems like 1950's philosophical curios rather than genuinely serious.

In effect, we are dealing with a situation where - although only a small part of it is unfolded into the senses - the entire timeline of world is always present and

available for revision, limited only by the restriction that it must "make sense" as a whole.

Which leads us to ask: isn't that restriction just something that *we* impose?

[…]

You can't fool it. No matter what you do, the result remains self-consistent. Lots of variations have been tried.

It's as if once an observation is made, the larger "implied pattern" of which that observation is a part, becomes fact. It doesn't matter which part of that pattern you trigger or when - once you've done so, the larger "fact" becomes the situation.

Consistent Patterned Reality

> Q: So by making part of the pattern "concrete" or realizing it, all the other parts of the pattern must necessarily come into reality, in order for reality to remain consistent.

Right, but it's completely automatic, like *autocomplete*.

It's like we accumulate facts and those facts act as a filter or formatting for what can be experience subsequently. A new fact narrows the possible future facts. It's a bit like exploring memories by association (as we've said before). You recall a memory pattern and then you are restricted as to what you can remember from there. The rule is that the next pattern must always "make sense". It must always be *thinkable* from where you have got to so far. If you are in a "moment" where observe that a particle is in a certain state, then you can only move to "next-moments" which make sense, which correspond to a coherent world. For as long as there is ambiguity, though, your "next-moments" are less restricted. So long as you don't know, you have more flexibility.

- **The *facts-of-the-world* are being fixed in real time.**

That's why it's good to focus on *actual experience*. What you imagine about something just doesn't count. (Unless perhaps you imagine it really, really intensely...)

Uncertainty and Unpindownability

> Q: I was thinking of the uncertainty principle the other day and how interesting it is that reality doesn't seem to want to be pinned down to a single set of physical parameters.

When two things are the same thing but divided across formatting structures - e.g. it has aspects in time and aspects in space, like position and momentum - then we have a problem. It's like trying to see both sides of a coin at the same time. The coin is a single pattern, but because our experiencing is formatted "spatially" then we can't experience both sides at once. It our experiencing had been formatted "spectrally" then perhaps we would be unable to see different colours at once.

We make this mistake again and again: seeing "two things" when it is just aspects of "one thing". In the limit, of course, we realise that the universe itself is just "one thing" and the only divisions which exist are the formatting of our minds.

Extra bit: One might wonder - are there methods to artificially give ourselves the experience of "something being true", such that subsequent observations are consistent with that experience...?

> Q: Perhaps placebos are more than mind over matter. Maybe they are mind over reality?

Nice idea! There have been experiments like that before. In fact, there have been lots of pretty thorough "psi" type studies but they don't get any traction. Interestingly, enthusiasm seems to play a large role - beating the statistics towards the beginning and end of sessions (getting bored in the middle). I would take this a step further though. "Fooling ourself" seems like a weak version of such an effect - especially belief isn't causal, but rather a filtering of what you might attempt to do. (i.e. It's *intention* which brings about change, and believing something simply means you are more likely to go all-out with intending it.)

Instead, it would be more interesting to see if we could "assert new facts" deliberately.

Perhaps **mind == reality**, and so *all* cases of cause and effect are, in effect, expectation or habit (i.e. residual intention) by someone, singly or collectively...?

(Aside: And we might ponder what "collectively" would actually mean. If there were contrasting intentions, would we be competing or would we simply have divergent experiences.)

> Q: Those psi experiments are cool, but to me they always seemed too experimentally "soft" for the mainstream to take them seriously.

Yeah. Actually, it works the other way than you might think: anything that isn't "soft" is very hard to get a mainstream study going in. You're right: the telepathic vs reality effect is difficult, as is the causing vs predicting thing in general.

I'm not very interested in psi research work actually, of this type. Just experimenting with generating synchronicity and so on, it is easy enough to prove to yourself that there is a flexible aspect. The official recognition that "stuff goes on" is nice. But there are also inherent limits maybe, due to the way experiences are formed.

> Q: If we want to assert new facts, it seems like these are the two inhibitors that need to be overcome.

I think those two things are very present. Children often *are* intention machines actually - environment responds to their moods; strange experiences. Some stories also indicate a problem...

And that problem is that the "world-sharing" model doesn't appear to be a simple one. If you have an "extreme intention" it may just be that you stop sharing your environment with those who would not want to experience the results. I don't

mean by that that people disappear, more that you are sharing your reality experience with the versions of "extended people" that overlap with your own formatting. Make a dramatic change, and you've shifted the "world-pattern" to what you want, but only *you* have a memory of the previous state.

> Q: Btw, I was thinking that maybe that's how "magick" works.

Yes, I think it *exactly* works via plausible mechanism. There is no *actual* mechanism, but adopting a "second cause" (an apparent technique or method, combined with a shared worldview for confidence) allows an "as if" mechanism. More precisely, I think that magick and indeed the everyday world works by what we might call "Active Metaphors". That the conceptual model you have adopted = the formatting of your mind = the formatting of your experience. Change your formatting, change your experience.

Common metaphors = common, shared, everyday experience. Unusual metaphors = unusual experience. Deliberately utilising this would be the deliberate practice of magick.

I've actually played with this quite a lot. It comes as a direct offshoot of contemplating the structuring of the mind really. Synchronicity, imagination, direct intention, willing. Variations on the theme of perception.

> Q: Just this Saturday, I tried to "intentionally" find a frisbee to play frisbee golf at the park.

Yeah, that's how it kind of works mostly. I don't think it's restricted to that though. The takeaway from the OP experiment is: "The *only* rule is that the world-pattern must remain consistent overall".

However in this area we push into new territory: About how observations may arise, and if observations have to be permanently "true", and what keeps prior observations being apparently "true". If all that's required is that the world-pattern remains consistent, we can make potentially make any changes we like so long as the world continues to "make sense".

And surely "making sense" is a property of the mind, not of an external universe. In other words, if an observation is a sensory experience and there is no "solid world" behind them, perhaps the only making that observation continue to be "true" and have an effect on future observations, is *us*...

> Q: I'm just wondering how far this goes. People often talk of Steve Jobs as having had a "reality distortion field". Maybe he did in fact have one.

Steve Jobs exactly was into this sort of thing. If you read his biography, his history is along those sort of lines. Not "magickal" but more a muddle of Zen and intention. However, I also think he never really understood it, it was based more on a sort of narcissistic arrogance, self-delusion and lack of awareness. He sometimes *believed* rather than *knew*. He did after all die of thinking he could cure pancreatic cancer via a diet (a diet which he'd been on, and is linked with pancreatic troubles). In other words, sometimes he use "force of will", but other times he resorted to "second cause".

> Q: Was that history in the Walter Isaacson bio?

Yes. It's surprisingly not very fawning at all, as it goes, considering it's official. To Jobs' credit, he encouraged him to write what he thought, to be accurate.

(I mean, Jobs had all sorts of issues, denying his own daughter for 20 years, weird emotional things with people and not understanding them *as people*, having family meetings about choosing a washing machine. I think he was pretty 'internal', probably mildly autistic or aspergers or whatever. He definitely had problems with feeling-out, both in the 'empathy' and in the 'deciding' sense.)

> Q: Actually, now that I think about it, the possibility of this stuff does scare me somewhat. I'm not really sure why...

Perhaps it's because, if you can change anything, and anything includes your experience of *being-a-person*, then you realise there is nowhere to stand that is stable (it seems) - and you can only be the background context in which experiences arise. If it's true that the only rule is "the world-pattern must remain coherent overall", then you can completely remake the world right now. Just declare prior observations arbitrary, and being again with a fresh observation this moment. But what does that mean for all that you have (apparently) been and experienced thus far?

Perhaps the experience of Narada can cast some light upon the matter:

> **Narada, Vishnu and Maya**
>
> In *Devi Bhagwata Purana*, it is mentioned that once Narada asked Vishnu about the secret nature of Maya (Illusion).
>
> “What is Maya?” asked Narada.
>
> “The world is my Maya. He who accepts this, realizes me,” said Vishnu.
>
> “Before I explain, will you fetch me some water?” requested the Lord pointing to a river.
>
> Narada did as he was told. But on his way back, he saw a beautiful woman. Smitten by her beauty, he begged the woman to marry him. She agreed.
>
> Narada built a house for his wife on the banks of the river. She bore him many children. Loved by his wife, adored by his sons and daughters, Narada forgot all about his mission to fetch water for Vishnu.
>
> In time, Narada’s children had children of their own. Surrounded by his grandchildren, Narada felt happy and secure. Nothing could go wrong.
>
> Suddenly, dark clouds enveloped the sky. There was thunder, lightning, and rain. The river overflowed, broke its banks and washed away Narada’s house, drowning everyone he loved, everything he possessed. Narada himself was swept away by the river.
>
> “Help, help. Somebody please help me,” he cried. Vishnu immediately stretched out his hand and pulled Narada out of the water.

> Back in Vaikuntha, Vishnu asked, “Where is my water?”
>
> “How can you be so remorseless? How can you ask me for water when I have lost my entire family?”
>
> Vishnu smiled. “Calm down, Narada. Tell me, where did your family come from? From Me. I am the only reality, the only entity in the cosmos that is eternal and unchanging. Everything else is an illusion – a mirage, constantly slipping out of one’s grasp.”
>
> “You, my greatest devotee, knew that. Yet, enchanted by the pleasures of worldly life, you forgot all about me. You deluded yourself into believing that your world and your life were all that mattered and nothing else was of any consequence. As per your perspective, the material world was infallible, invulnerable, perfect. That is Maya.”
>
> Thus Vishnu dispelled Narada’s illusion, bringing him back to the realm of reality and making him comprehend the power of Maya over man.

Thought experiment: What if your girlfriend (or whatever) had blonde hair and you'd prefer brunette. What if you could just *intend* and change that "fact" now. Would you? If not why not?

Okay, what if instead you could *intend* and then *events would unfold* such that she changed her hair colour (spontaneously deciding to dye it). Would you? If so, why would that be better? Just because there's a little "story" between what you did and how the result seemed to happen?

> Q: When a death event occurs, if our awareness is so opposed to death at that moment...

Yes. I think there is *always* a next-moment. That next-moment might be that the crash didn't happen, or that you survived miraculously, or maybe you experience "dying and leaving your body and going somewhere else", or even just losing all memory and being reborn. *But*... there's always *more dream* no matter what. So, the next-moment as defined by a mix of plausibility and pattern momentum, perhaps?

> Q: Talking about altering facts, it could be possible that some larger scale fact-altering experiment has already been conducted...

Could be. There does seem to be a lot of fluctuating. I think it's a mix of there being shared updates, and there not being a single shared world really. Something more like multiple *personal* dreams with overlaps which come and go.

In other words, the "consciousness" that is experiencing *being-Scroon* and the "consciousness" that is experiencing *being-George* overlap (are both looking out into the same space) so long as we are aligned. We share some "trajectory" together. Our dream-space becomes common and entangled for a while.

However, if I intend something that is completely contrary to your intentions, our worlds may disentangle, and the "Scroon" in my experience won't have "you" looking through it anymore. If we really go crazy with reality manipulation,

perhaps we end up completely alone in our world - with nobody else sharing the experiencing, nobody else looking through the perspective of the other people. The more "God-like" I try to become, the more that might be the case, since nobody else would want to have the experience of being the other people in my life...

Deity is a dirty, lonely business!

> Q: Hey, perhaps that's part of the fear of taking over the world through intention. It's a subconscious knowledge that you can manipulate other people, but then they cease to be awarenesses and function simply as behvioral automatons.

It is part of it - but remember that unless (and even if) you directly manipulate them, they are not automatons, they are completely human and going along their own trajectory as characters in your dream. And even then...

This is the case anyway. Even if you're not doing it consciously, the aspect of other people you are experiencing corresponds to the state of your mind. In fact, *are* the state of your mind - since the content of your mind *is* your experiences, and that takes in perceptions, sensations, thoughts: *all* experiential objects and events. You are exploring the state of your own mind whether you like it or not. Deliberately changing the state of your mind is just you unfolding *consciously* rather than accidentally. Until now, you just didn't know what you were doing anyway...

Changing this "external" stuff by *willing* is no different to moving your arms and legs. It's all you. And as you wouldn't bend your arms the wrong way (them being "you"), you wouldn't bend the people you encounter inappropriately (they are "you" too). So ironically, the potential for "powers" comes with it a realisation which means you are *more* compassionate to others in your world, rather than less. The nature of power has this baked in because of its nature!

> Q: I just had a thought that reality could be like Tinder for patterned experiences.

Tinder: Reality Path Selector Upgrade - great! :-)

Hmm. If you *are* your neighbours though? Or if your neighbours are *your experiences*? Because "you" yourself are an *experience*?

> Q: Oh man, now my head hurts. :)

Don't you mean... your *experience of a head?* :-)

[...]

> Q: Literally I've been building a very stable theory on how everything is governed and this just confirmed a big part of my theory. A simple, but extremely plausible example I'll put out is let's say everyone on June 1st had a great day, or close to everyone. There's a chance that a related event (spawned from a simple thought that "snowballed" into existent) can be

> created that took place 1 year ago to 50 years ago. I definitely have started discovering my profound fascination in our life right now

Because... there *is* no "50 years ago"? There is just a self-consistent present experience?

If a new "fact" was somehow created *now* that implied an event had occurred *50 years ago*, then subsequently all observations would be consistent with that event having occurred 50 years ago. There is no actual history, there is just observation, observation, observation... sometimes an observation is "about" a past event, but there is no actual persistent past event. Only a coherent experience *now*.

> Q: We don't know what time is, or isn't.

Perhaps the answer is: ***there* isn't.**

Actually that comment should have had some "consider this" type question marks, since it was indeed written as speculation rather than declaration - duly added! However, I'll stand by the idea that "all time is now", that the "past" is embedded into "now", which in effect means time is an aspect of the observation, not of the universe. (Following on from OP.)

I think in matters of time and space, it comes down to personal experimentation. Time and space are the "fundamental formatting" of perception. This is different to the *representation* of time and space in descriptive schemes. Which gives us a problem in terms of studying it "objectively": you can't. Observation and modelling rely on reality being "made of parts" before you can begin, and time and space is what *lets* experience be made of parts (spatial partitioning: objects, temporal partitioning: events).

It's basically the same thing as trying to study consciousness.

> Q: Time and space necessarily existed long before consciousness came on the scene...

I disagree. I definitely don't see how they existed "before consciousness". Particularly since they are concepts derived from subjective experience.

> Q: ...experience exists within an objective framework that is space and time

I'd say that experience might be "formatted" in terms of space and time, but I don't see how experience exists within an "objective" anything. It's important to distinguish between our stories *about* our experience - stories which of course exist only within conscious experience - and the actual nature of experience itself. We can only ever really examine the formatting of our own minds: Our thoughts about our minds, are of course within our minds and therefore subject to its formatting.

We imagine space and time to be pre-existing only because our thoughts are *inherently* structured as "shadow sensory experiences", and so pre-formatted by space and time. We cannot perceive or think our way beyond that formatting, so

we incorrectly assume it is inherent to the universe. (Except for the occasional mystical experience, of course.)

The experiment described in OP point exactly in this direction (and it's an old idea in philosophy too: Berkeley, Kant, etc).

> Q: Okay, I'll accept the only thing we can ever know is our own perception, and we cannot know to what extent that is wrong.

And even: wrong compared to *what, exactly?* We can only compare one experience with another.

> Q: So, when I refer to the universe, I'm simply talking about the apparent one.

Me too. The universe of human experiences.

> Q: That apparent universe is composed of quarks, which themselves may be composed of something else.

Well, strictly speaking - and what is at the core of the experiment described in OP - is that the universe isn't composed of quarks as such. Quarks are ideas in effect, just like atoms. They are connective concepts between observations. What you have described - quarks, particles, and so on - is a connective story, a fictional framework. One that operates very nicely in terms of linking particular observations together. It's not "how it really is" though. As any good physicist would tell you: physics is about models which predict observations within their remit, not about truth.

> Q: [the story...] if indeed, anything can be said to that affect at all.

That's probably about right. Nothing much can be said about that. All we can do is come up with a conceptual framework which matches present observations.

> Q: it follows consciousness is an emergent property of space and time, and not the other way around.

Well, it doesn't follow at all. Our scientific work *starts* from observations as a conscious being. That is the primary fact. The whole idea of emergence of consciousness from matter is extremely problematic, and not supported by evidence. Which is why even neuroscientists such as Christof Koch are referring philosophical ideas like panpsychism, and cognitive scientists such as Donald Hoffman theorising about interface theories and conscious realism. Both take consciousness to be a fundamental property of "whatever it is that the universe is made from".

In fact, the work of Wheeler (the designer of the OP experiment) leads very much to conclusions of this sort as a solution to the "hard problem of consciousness", as described by David Chalmers:

> Wheeler (1990) has suggested that information is fundamental to the physics of the universe. According to this "it from bit" doctrine, the laws of physics can be cast in terms of information, postulating different

> states that give rise to different effects without actually saying what those states are. It is only their position in an information space that counts. If so, then information is a natural candidate to also play a role in a fundamental theory of consciousness. We are led to a conception of the world on which information is truly fundamental, and on which it has two basic aspects, corresponding to the physical and the phenomenal features of the world.
>
> --*Facing Up to the Problem of Consciousness*, David Chalmers

To continue...

> Q: However, that isn't apparent from observation, so we must proceed, especially when dealing with each other, with what is apparent.

We must proceed from what is apparent, but we must bear in mind that what we mean is: "what is apparent to *us*". Without this, results such as the OP experiment become intractable.

> Q: It is apparent space and time are not only prerequisites for conscious perception, but that they don't require it and certainly existed long before it.

It is more accurate to say that "nothing can be said" about this. I don't think we can say that time and space are prerequisites *for* experience. All we can say is that they are aspects *of* experience. Of *our* experience.

When a physics experiment (as above) is obviously operating outwith that formatting, we can say with certainty that it is not a fundamental division in the *world-as-it-is*, it is only a division in *the-world-as-experienced*.

If we don't make the distinction, we cannot model these observations.

> Q: Maybe that isn't true, but maybe the universe is an aliens pre-school project... It doesn't matter, since both are equally likely to be the case, along with an infinite number of other arbitrary assertions.

Hmm. It's only you that is making arbitrary assertions beyond what can be observed. I am strictly within what is observable and making no assertions that go beyond sensory experience and thought - to the extent that I am not willing to confuse the structure of experience with the structure of the universe. Which is just as well - because if I had done so, the Wheeler Delayed Choice experiment would be not a fascinating reveal of our assumptions, but the breakdown of the universe itself.

Not exactly sure where you were going with the flying, simulation and aliens stuff? Just because there's no solid world beyond conscious observation (as indicated), doesn't mean there is no structure to experience.

After all, that is what we are truly studying: *the regularities of the human experience.*

[...]

Just encountered a good video by my favourite anti-temporalist physicist, Julian Barbour. It's quite physics-heavy for those who haven't studied, but he's a good presenter and you can get quite a lot out of it even if you haven't. Adding it here due to relevance to "present causing the past" type ideas.

> **Timeless Explanation: A New Kind of Causality, Julian Barbour**
>
> *Copernicus Center for Interdisciplinary Studies*
>
> There are serious indications from attempts to create a quantum theory of gravity that time must disappear completely from the description of the quantum universe. This has been known since 1967, when DeWitt discovered the Wheeler-DeWitt equation. I shall argue that this forces us to conceive explanation and causality in an entirely new way. The present can no longer be understood as the consequence of the past. Instead, I shall suggest that one may have to distinguish possible presents on the basis of their intrinsic structure, not on the basis of an assumed temporal ordering. If correct, this could have far-reaching implications. Hitherto, because the present has always been interpreted as the lawful consequence of the past, science has made no attempt to answer 'Why' questions, only 'How' questions. But if there is no past in the traditional sense, we must consider things differently. Thus, if we eliminate time, we may even be able to start asking "Why" questions.
>
> -- Julian Barbour, *16th Kraków Methodological Conference "The Causal Universe", May 17-18, 2012*

Reply to “Forbidden knowledge erased”

It could be that the "thought" is actually the experience of the gap between thoughts - the raw openness - and so you can't re-member it. You can't remember it, because it can't be conceived of, and it leaves no trace because it's a *lack of sensory content*.

> Q: So a taste of death?

Hard to say. Some stories here and elsewhere would suggest that experiencing of some sort continues after experiencing "dying". Perhaps it's better to say something like: it's a taste of *not-being-a-person*.

[…]

"How can mirrors be real if our eyes aren't real?" :-)

So - it's probably more accurate to say that there are *light-as-wave* observations and there are *light-as-particle* observations - but beyond this "light" doesn't exist in any particular state, other than as a concept in a fictional narrative, a story we use to connect the gaps between observations. Light doesn't "happen" except for the observing of it.

> [**A**: Aha! So if this goes for light, this should go for everything else too, right? Nothing happens except for the observing of it? So the observing, done by an observer, creates(?) (renders?) everything as it's being observed/experienced? So there is no world except for the observer and what he observes - and how do you separate the two? Is it even possible to separate the two?]

Yes, it goes for everything! So there is no separation between the observer and the observed. We might think of "the observer" as being an open aware space in which his experiences arise - we could say that an observer *takes on the shape of* their observations.

This does leave us with a couple of questions though, which I'll have a stab at:

- **How is it that the world appears *to-have-happened* though?**

  It does seem like things have been going on while my attention was elsewhere, hwo can this be? This might be explained by "creation-by-implication". When we direct our attention in a particular direction, an experience is triggered which is plausible given the observations thus far.

- **If the world isn't *out there* then in what sense does it exist?**

  Maybe it exists only in the sense that all possible experiences are simultaneously available - like all the individual frames of all possible movies being stacked in the projector at once - and all that changes is the "brightness" of them, varying in their relative contributions to our current moment.

It only seems like there's a world happening "out there" because we've got into the habit of selecting our *next-moment* based on the contents of the *now-moment*

plus our history. Except when we slip up and things seem to shift discontinuously and break the rules - a "glitch"!

> [**A**: I think you nailed it right on the head! I would even take it a bit 'further'.
>
> - When we direct our attention in a particular direction, an experience is triggered which is ~~plausible~~ **probable** given the observations thus far.
>
> My theory is that our experience of *now* is just a collapsed point of several probability lines. The past is a 'written' line, the now is the current focus, and the future is a string of probablity lines that are always in flux until you reach the next 'iteration of time' (aka. next delta-T) where it collapses and manifests as the *most probable* function. Each line of probability is continously moved towards or away from the collapse point (now) according to how previous collapse points have occured.
>
> In this model everything that *can* happen is *possible*, but everything that can happen has a different degree of *probability* of happening.]

Yes, you can certainly describe it that way! I've been trying not to use "probable" because (of course) we never actually experience probability - it's a tool, an abstraction, but some groups have taken to be objectively true lately. "Plausible" makes it sound more like what it is: a story we make up and make a judgement on. But "probability" is as good a metaphor as any!

Now the fun stuff. Given that all possible experiences are *available*, and it's our previous observations that define the contribution of possibilities (your "probabilities") towards future observations - is it possible to *influence* this? All possible observations are "here, now" - even unlikely ones. Is there a way to make an unlikely one take priority? How can we force a glitch or discontinuous change?

> [**A**: Well, learning from established physics and quantum mechanics, isn't it now a common understanding that whatever is observed becomes affected simply by being observed? So how to influence the possibilities could maybe be, at least first, to *observe* the possibilities in some way?
>
> How to observe probabilities/possibilities when all you are is "aware space" or "consciousness"? **Imagination**!! Until we get a machine that is able to calculate and/or discern future possible probabilities, I think that is as close as we're gonna get to manipulate the outcomes. **But** merely observing something and therefore changing/affecting it is one thing - if we assume it is possible to at least influence the possibilities in this way, can we assume it is possible to influence the possibilities in a controlled way? In a directed way? In a way that intends one possibility to become manifest instead of another? Or as you said, is there a way to make an unlikely possibility take priority over a more likely one?
>
> Here we would need experimental testing, re-testing and triple-testing. Let's set up the premises we would need:
>
> - 1: Probabilities can be affected by observation
> - 2: Imagination is a form of observation

- 3: Probabilities can therefore be affected by imagination
- 4: **Imagination can be controlled**
- *Inference from previous premises*: Probabilities can therefore be affected and controlled by imagination

Then do rigorous testing to try to *disprove* any of these premises. First and most obvious flaw in this experimental setup is it would rely almost entirely on subjective reporting (but then again, as we've already covered, there can't be observation without observer - it's impossible to get around the subject).

But maybe that wouldn't matter, because in any case we could set up *imagined* possibilities, then have a subject attempt to control the imagined possibilities into a certain desired 'state', then observe if the 'outside Universe' conformed to the controlled imagined possibility or not, or if it did so to any discernable degree.]

An excellent summary and I completely agree. The only area I would pick at would be the idea of an "outside universe", since such a thing can never be experienced. Earlier we established that there is no observer-observed separation. This means that we don't *affect* things by observing them, we *bring them into fact* by doing so. This means that the world *is* our accumulated observations, and that includes the observations of (apparent) other people. So, we hit a problem. Although we have ignored the situation for 2000 years, we are forced to admit (to re-admit) that the world is subjective and we each have a "private copy" or view of it. And this means that the experience of "observing someone use imagination to influence the world" is *also* a part of the private copy.

In other words, **we cannot prove this to someone else, because that proof is always really to ourselves and *within ourselves!***

[**A**: Absolutely! And that's why I wrote 'outside Universe' with apostrophes ;P

Formulating it as "bringing them into fact" is as succinctly as it can be put, I think, because as words are limiting at best, this description says a lot about the apparent mechanics of this process. And yes, finally, it's impossible to prove anything, and even to ourselves that proof would be dubious. Our private copy of existence is like a self-referential loop, or a mirror placed in front of a mirror, creating an endless fractal of self-referential data. Oh, and even if we can't get out of our own private copy and therefore never know anything about any fictitious/non-existant 'outside' world, for practical purposes, the experiment could still be attempted in the subject-in-object reality view that today's science use, and would likely produce entertaining data no matter what the results were :) It would actually be interesting to test, if only on a very small scale!]

Because the looping/mirroring metaphor can get a bit tangled and implies two parts where there is really only one - I find it easier to describe in terms of the activating of already-existing patterns. This lets us dodge infinite regression and maintain the idea of an ongoing "now" - but different metaphors are good for

different contexts anyway. As you indicate, we can't get out of our own private copy, because we aren't actually in it. Rather, the private copy is *within* us and it includes our bodies as part of the world! Even the latest interpretations of QM (such as QBism) are giving up on objective interconnected aspects, although they hand-wavingly say that maybe some sort of objective explanation might come in the future. (Nope!)

However, if for fun we at least allow there to be multiple "perspectives", then there's still value in doing the experiment.

We can think of the world as being a *shared set of patterns* (rather than a *shared environment*). **By contributing new connections or activations from our private copy, we are making those available to other copies** - albeit indirectly - thus spreading the magic for everyone else! :-)

> [**A**: Hehe. Yep. And on that note we conclude this circle jerk ;)
>
> PS. Even "within us" brings up a separation problem, but all words would eventually be insufficient to describe anything. They work like approximations, always beating around the bush, indicating or pointing to that which it is beating around :P]

Well done us for solving reality! ;-)

PS. Yeah, true, there's really no way to say it because all words and metaphors imply separation into parts and then a relationship in space.

/r/DimensionalJumping

On Magic and Confirmation Bias

> Q: The owls of eternity exercise is a form of what I call Active Will, but one might replace that with...

Ultimately, I suppose, we find ourselves searching for a terms which simply means "redirecting experience" or "asserting a pattern into experience". But then the term often makes it seem like a "special" thing. But it's nothing special: the *thing-itself* is just the raw "shape-shifting" that comes with being "that which experiences, and that which experiences are 'made from'". Deciding to move your arm is *that thing* also, or more generally: changing direction to a new destination whilst the experience of "walking somewhere" is already occurring.

The names we use, then, end up referring to a particular pattern or context for an intention, rather than any actual method or property. Actually, this can present a hurdle if we don't realise it: the urge to attempt to find out what it is we are "doing" that brings about outcomes is, despite being attractive and addictive, always going to be fruitless, because it is the *nature of* "doing" that is the key, rather than any specific "doing". The question to ask is, after a fashion: "What is doing *made from*?".

And so, to names: "Active will" might be used to refer to cases where you *shape-shift* a pattern overlay into your experience directly (the owls); "dimensional jumping" might be used to refer to cases where you *shape-shift* an outcome-pattern blended with a structured metaphor-pattern; and so on. Always, though, the "magic ingredient" is simply the fact that *you-as-awareness* "takes on the shape of" experiences, and so can "shape-shift" causelessly in order to modify that experience, to create an experience "as if" something is apparently true that wasn't true before.

> Q: Well, since last year I've been developing a method for understanding and controlling the "magic" in this world.

So the "magic" *in* this world turns out to be the magic the world is *within* and "made from". That is, it is within and of *you-as-awareness*. And therefore, strictly speaking, nobody actually has a "latent ability" - because they are not actually a "body" (not fundamentally a person, just having a *person-formatted* experience) and they can't "have" an ability because in fact it is just a natural consequence of the "nature of experiencing". That is, the apparent world is a pattern within you, where "you" means *you-as-awareness* rather than *you-as-person*.

> Q: Can you really define the self as awareness? What about the undifferentiated/unmanifested? Is that awareness? I'm trying to understand how "the unknown" fits into this

I'd flip it around, because talk of the "self" can get a bit circular. So, "awareness" here loosely means something like the "material" that is all that fundamentally exists, but which "takes on the shape of" a particular state:

- "What you truly are is the non-material material whose only inherent property is *being-aware*, and which 'takes on the shape of' states and

> experiences on an 'as if' basis, including the experience of apparently *being-a-person-in-a-world*."

From there, your current experience might be *person-formatted*, but you are not a person. Similarly, you don't really have a "self" as such, but you might at the moment have a "self" that you think of yourself as occasionally (a *conceptual* self) and a sense of "self" that feels like you (a *patterned* self, perhaps). But you don't have a self in the sense of being an object within and relative to an environment.

Now, in this description, there is no creation (because time and change are part of a particular sensory experience, which is itself an aspect of a state, rather than something which experiences occur "within"). All possible facts and patterns exist always, eternally. And so:

The "unknown", then, is always known, directly, because it is always there, and there is no "outside" to experience. You can think of it as "dissolved" into the background, always.

If by "unknown" you mean "experiences that I haven't had yet as 'unpacked' sensory images or thought images", then in this description those patterns exist, now, but they just aren't contributing to ongoing sensory experience, relatively speaking, to any notable extent. And intention, or shifting, would be the act of intensifying one fact or pattern relative to the others, such that it is prominent within ongoing experience from that point onwards. Like a *rebalancing* of the contribution of patterns, metaphorically speaking, from some sort of "infinite gloop" or *non*-dimensional landscape.

> Q: Do you think that world may be just a perception,and that our brain is interpreting reality as best as it can with its 5 senses at disposal,maybe the reality is infinite in every possible aspect.And in relation to that we can only experience a fraction of it which our 5 senses allow us.

I think I'd throw away the notion of "brains" doing anything, initially anyway. Have you ever experienced being a brain? The idea that you are a body or a brain is something you *infer* from the content of your experiences (you see "people" and if you open them up you find "brains") and certain little mental castles of thought you habitually wander around in - but your actual experience, if you attend to it, is something quite different to that.

The highlighted phrase in the comment above is an attempt to capture that essence of your actual experience, the *context* within which all *content* arises. You don't *actually* experience having five senses, or a brain interpreting anything. Rather, you just experience a seamless single experience, "made from" yourself. And then your interpretation of that experience, your thinking about it, is *also* an experience. There is no "outside" to experiencing; all descriptions are on an "as if" basis also, and are themselves within experiencing, within *you-as-experiencer*. *However,* if you view "your brain" as simply a metaphor for the patterning of experience, a handy container concept to which we attach our discussions for convenience, then that's okay, perhaps. If done knowingly. That is in fact how we use the term usually, as a metaphor, albeit without recognising that we are doing

so. This blurring of the lines between literal and metaphorical isn't a problem generally in daily life, but when we explore this particular topic, it can trip us up.

Aside - For example, in what sense do you actually experience thinking "in your head"? Thoughts may seem to be located in that area of space, but surely *all* of your experience would be in that space, not just your thoughts, if we were to take the notion seriously?

And so, we have that it's not that "we only experience a fraction" of all possible experiences because of our *brains* and our *senses* allowing us. That's just a way of asking: "how come I'm not experiencing infinity right now?"

I'd say that it's better to say that the patterning or shaping of *you-as-awareness* equates to a selection from all possible experiences (which might be conceived of as being "dissolved into the background" and available). Nothing is *filtering* or *interpreting* as an intermediary, as a process of steps. Rather, you have selected (or implied via other selections) an experience.

A formatted, patterned experience of apparently *being-a-person-in-a-whole-world* in its entirety, as if from a "infinite gloop". A bit like being a blanket of aware material, and shaping yourself into folds, where the folds are the shape of *this-total-situation* with an aspect of that being *this-sensory-moment*.

> everything gets complicated and complicated...

I'd respond to that by saying it's the opposite: it is actually *super-simple* but it cannot be conceptualised.

It's the attempt to create a thought-structure *about* it that gets complicated, in an attempt to describe something in terms of parts (objects, mental objects) that does not have any parts (the undivided subject which "takes on the shape of" experiences). The *thing-itself* has precisely *zero* complexity (or infinite complexity, but really *potential* is the better word).

Consider the metaphor of The Beach, which illustrates how you can't think about the context of your experience (the context being what you actually are, and hence you are also the content):

The Beach

The metaphor of the beach - about metaphors. It is not possible to build a sandcastle which captures within its form both "the beach" and "sand". However, the sandcastle *is* both the beach and sand. You can certainly label one part of the sandcastle "the beach" and another "sand", but the properties of those parts, being of form, will not capture the properties of the beach and sand themselves, which are "before" form. If you forget this, and start building ("thinking") further sandcastles based on those labelled parts, all further constructions and their conclusions are immediately "wrong", fundamentally, even though they may be coherent structures ("make sense") on their own terms.

To continue:

> Q: it's like there is a pattern of some sort or maybe it is just a delusion...

Well, there is a bit of an issue here, which is that if you go on a search for meaning, you will tend to pattern your experience with the pattern of "searching". Similarly, if you have a sense of complexity, you'll tend to pattern it with "complexity". More abstractly, more meta, if you try to solve ever-trickier patterns, you'll pattern your experience if "patterning".

Aside - Check out the introduction post and the link to Kirby Surprise's interview about his book *Synchronicity*. Lots of nice examples of "patterning" there. And it also illustrates how this stuff can drive you a bit mad, because you keep getting evidence of whatever your current approach is, because your approach tends to imply its own pattern.

All of which points to the fact that it is not the *content* of experience (sensory or thought, which are identical in nature anyway) that is where you find the insight, it is in noticing to *context* to *all* experiences. Basically, you never "work it out", because the nature of experience is not in fact a "problem" to be "solved" or a "secret" to be "understood" (both of those are in fact arbitrary structures: patterns).

> Q: Yes i see that i am getting a little bit mad i am going to put this psyhological battle down for some time for my own sanity, I will look into that interview and after some time the battle will continue as it always continues, that is a fundamental part of human spirit its curiosity and inquisitivness....

For sure, but be warned: holding the idea that "the battle will continue" already sets up your experience as one of "battling". And "curiosity and inquisitiveness" in terms of finding a solution to "reality" will just generate more *content* of a "curious" and "inquiring" sort. The eventual insight is that *no particular* experience or idea is the "answer", but instead *the fact of* all experiences are it. It's a change of perspective, rather than a particular idea or whatever. Anyway, you'll likely find that a lot is to be gained by just putting all this aside for a while, and just relaxing into daily life. Then, when you do pick it up later, your focus is more "open" and your relationship to whatever you've been reading and thinking becomes clear.

[...]

> Q: I've never really looked into the owl thing. However when I was a kid my dad taught me a cool trick. We would often sit on the porch and watch cars drive by. We would notice the makes or colors of cars more often if we were actively looking for them. Same as when you might be thinking of buying a new car or a friend gets a new car. You end up seeing more of that kind of car if you keep thinking about it. Seems like sort of the same idea.

Commonly referred to as "confirmation bias", although that term is often used misused in this context. Regardless, it doesn't really work as an explanation for an

increase in apparent *events* though, necessarily (and it's not really an explanation for an increase in *observations* either, really, *as is*).

Basically, we should ask: what *exactly* is "confirmation bias" in this case?

If the term is taken to mean "noticing patterns that were already there in a three-dimensional environment (a *place*)", then the extreme experiences one can have often seem to conflict with that. If, instead, we expand the term to mean something like "selecting patterns into sensory experience from a *non*-dimensional environment (an *infinite gloop*)", then we've got a description that's more useful, perhaps. In the first case, "confirmation" refers to confirming ones prejudices. In the second case, "confirmation" is more in the sense of confirmation of a property of experience. In neither example, of course, do we have access to an independent external reference against which to measure the "confirmation". However, in the case of "dimensional jumping" and that exercise, we explicitly recognise this fact - and pushing against ("confirming" *or not*) the standard "world experience" assumptions is actually the basis of the exercise.

A related term is the "Baader-Meinhof phenomenon", which simply refers to seeing more of a thing you have recently encountered. However, since in the case above we are performing a *deliberate* experiment and are possibly expecting an outcome, "confirmation bias" is more appropriate as a challenge to someone's experience and its interpretation. (Although, as I said, most people find this does not easily account for the results, if they persist with it. That is for people to make up their own mind about, though; this is very much a personal undertaking.)

Aside - Meanwhile, you'll notice that the Wikipedia page above is now removed from main Wikipedia, and the B-M phenomenon is referenced unlinked under "Frequency Illusion" in the article *List of cognitive biases*:

> *Frequency illusion* - The illusion in which a word, a name, or other thing that has recently come to one's attention suddenly seems to appear with improbable frequency shortly afterwards (not to be confused with the recency illusion or selection bias).
>
> This illusion may explain some examples of the Baader-Meinhof Phenomenon, whereby someone hears a new word or phrase repeatedly in a short span of time.

I included the other link, though, because I think the original full B-M page is a little more "honest", since at least it references the origin of the phrase and offers several views, rather than simply a throwaway "explaining away" line which implies it is essentially already understood.

I think that many references get slightly ahead of themselves in treating *naming and categorising* as equivalent to *explaining and understanding*. Creating terms and connecting them is not the same as truly incorporating them into a useful body of knowledge. In fact, I'd generally take a short pause when you encounter the word "explain" being used with reference to psychological studies, since it

often seems to me that there is a philosophical gap lurking beneath it. And also, perhaps, one should be somewhat cautious about the original studies even on their own terms.

A Private Copy of the World

In effect, **everybody has a "private copy" of the world. There are no other people who can intend an experience for you - all experiences are explicitly or implicitly the outcome of intensions by yourself, deliberately or not.** This doesn't not mean that you have specifically chosen everything that has happened to you; rather, it suggests that your experience consists of the patterns you have intensified, knowingly or unknowingly, plus their logical extensions.

[…]

> Q: This has always been my assumption- we live in our own worlds

Yes, effectively we are each living in our own patterned "dream-space". When we "jump" we are letting go of some world-patterns, allowing them to shift according to our intention.

Aside – This sometimes leads people to worry about "other people", but the answer is that you are not a person either - you are a conscious perspective, in which the "dream-world" appears. And so is everyone else (if you need to believe in "elses"). It's best to just say "it all works out in the end; everyone experiences the version of themselves they choose to".

> Q: Thats seems pretty limited-Im also a person and youre a people. Its part of how this works.

Well, it's optional but – It's better to say you are *experiencing* being-a-person or a "person perspective". It seems like a detail, but things make a whole lot more sense if you take this approach. Not just "jumping".

Search for the "person" you assume you are, and you won't find it. You will, however, find transient sensations, thoughts and perceptions in an "open aware space". The person you seem to be is as much the content of your world as the rest of the environment.

> Q: With heady robot talk about consciousness you miss the most important part

Hmm, so what is "the most important part"?

> Q: The Human.

Okay, interesting point. If you are *experience* something, you can't *be* that something, I suggest. But this depends on what you mean by "human". If you mean "human" as in, a particular formatting of mind but independent of the body and thought, then I might agree with you.

Human experience is a *filtering* of potential experience. If that wasn't the case, we wouldn't be able to do "jumping" and the like. In fact, the whole jumping process is precisely about detaching from that formatting and letting it shift. **You let go of "being human" to, briefly, be nearer to raw unformatted consciousness and more responsive to intention. You die and resurrect.**

Q: Without that there is no subjective experience to experience.

Very true. And if you pay super-close-attention, you might realise that your subjective experience is constantly disappearing and re-emerging, like the gap between frames in a movie. At best, we are half-human in our experience. But since time can't be measured against anything within those gaps, so each gap in a way lasts forever, maybe we are *barely human at all...*

And who knows what you become in those unremembered experiences between your "human" moments...

Q: Yikes. Rocks have consciousness. The universe is aware.

Nah, rocks don't have consciousness. **Nothing "has" consciousness**, I'd say. I wouldn't even say "the universe is aware".

Just to be clear, lest I leave a confusion: I'm not saying you are not conscious. I'm saying that consciousness must be something you "are" rather than "have". What you then *seem* to be is the shape you have taken on, as consciousness. My "wouldn't say the universe is aware" statement is misleading in this way. Better to say **"is awareness" and "has awareness of its form".**

Q: Can a Mantra be a Metaphor?

Good question! Some thoughts:

If we abstract these terms out into "patterns" then, effectively yes. To say a word is to trigger its associated patterns. Meanwhile, a metaphor is simply a *named set* of overlapping relationships (patterns), connected and associated with an *unnamed set* of overlapping relationships (patterns).

To say the word "owl" is to trigger the associated patterns of "birds", "wings", "big eyes", 'tree branches", "Blade Runner Voight-Kampff Test", "Rachael", "night-time", etc.

To *think-about* an owl is to do the same.

Q: On archetypes

Gods and Goddesses, owls and archetypes, they are all just triggers for pre-existing extended patterns which cannot be encapsulated in a word or an image, but can be triggered or intensified by them. All possible patterns are here, now, in your experience - it's just that some are more intensely activated than others. To feel better (simplistically speaking) you want to allow the "bad feeling" to fade and a "good feeling" to become more intense. How to do? "Detach" from your current experience and "allow" it to shift; trigger a pattern which implies the desired state.

Literally, you are a wide-open perceptual space with some experiential patterns more intense than others. You don't "heal" so much as "allow experience to apparently shift". More accurately: you can't *change* anything, you can only let the present pattern dim and intensify an alternative pattern by "recalling" it.

[...]

> Q: If we assume there are an infinite number of 'souls' having an infinite number of conscious experiences at every single moment this means that no matter what dimension you shift to or who you meet in life there will always be someone behind those eyes who is actually conscious and being aware at the very same moment as you are. They are just as real as you think you are at this very moment.

Or **one soul eventually having all experiences from all perspectives. Which means that the "conscious being" looking out from other people's eyes is... you.**

> Q: I have felt this feeling of timelessness and all being 'you' before, but I'm not really certain if we really get to experience every possible life from each personal perspective.

Well, in an eternal structure, experiencing is just like remembering (*Hall of Records* or *Infinite Grid* type metaphors). You are scanning your 3D sensory attention across a 4D landscape. Given enough time (=forever) you'd probably taken on every perspective 'eventually'.

> Q: At least I hope not because there are some lives I'd really dread to actually live through...

For sure, *if you thought it was 'real'*. But if you knew you would dip in and then wake up afterwards, that it was all a "memory dream", you wouldn't care so much. The ignorance would be part of the ride!

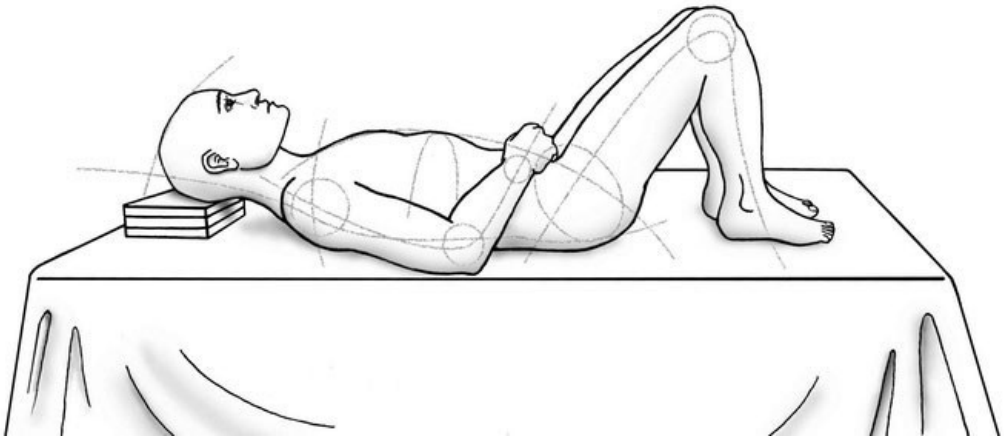
Pursuing things like "jumping" and investigating awareness, though, mean you might "wake up" halfway through such a life and - realising that although experience is "local", intention must be "global" - start making some direct changes.

Hmm, so maybe we do dodge the bad bits, because they make us look for a way out.

Unattachment: Releasing Tension, Unfolding Patterns

- **Daily Releasing Exercise**

Every day, for 10 minutes, lie down on the floor in the constructive rest position: feet flat, knees up, hands resting on abdomen, a couple of books under the head so that it feels supported. Lie down in this position and give up, play dead. Give yourself to gravity, the universe, whatever.



Let go of your body, your mind and - particularly - let go of controlling your attention. Allow your body and mind and attentional focus to shift and move however they want. And if you happen to notice yourself "holding on" again, gripping anything, just let go once more. Now, sometimes you might find that your attention narrows on a particular sensation, which then intensifies, peaks, then releases, after which your attention opens out again. That is fine. Just let that happen. Let anything happen, for those 10 minutes. Second, there's an easy thing you can do to help yourself stay calmer throughout the day:

- **Living From Your Centre**

As you go about your day and particularly in stressful social situations, try resting your attention in your lower abdomen - the area in centre of your body, couple of inches under your naval. This helps keep you calm and grounded, and sort of openly aware but detached.

Experiment with "moving from the centre" and you'll find everything much easier. For example, when you are walking, rather than moving your legs and arms directly, just imagine you are moving that central area, and let your body follow along by itself. Similarly, when in conversation, "sit with" that area, and let your responses come from there. (This will make more sense if you try it.) You'll find you "get" what's happening in a situation more easily if you do, and that your responses are more appropriate as a result.

Reply to “A couple of questions on intention”

> Q: Kind of hard to be specific with one word.

You don't need to be - because it is not a "request to the universe" type deal. It is a direct manipulation.

The word is a direct "handle" onto a pattern, a pattern which could not be fully unpacked into concepts and articulated anyway. You can be specific in your contemplation of what you want (see below) but if you write a description, you are often just attaching the *description* (as a sequence of words) to the process, rather than that *actual pattern* (from which those words emerge). Descriptions and patterns are not necessarily two-way or reversible associations.

From a previous comment:

Something to note: there is a difference between writing out a description, say, and actually linking objects (mental or physical) to particular situations or patterns. So no matter what the format, be sure to actually ponder your current and target states, and *let the words come from that contemplation*, rather than just writing out something or working out the words to use intellectually. That way, the words will be "handles" onto those *specific* states, rather than simply unattached words that will trigger a more general extended pattern.

Apart from that, as someone else mentioned, you are meant to do this once, then put the glasses away *and* ***carry on with your life.*** The change happens when you do the exercise - it becomes true *now* that things will happen *then*. Checking and tinkering afterwards tends to imply the initial pattern again, essentially re-intending the starting point, a bit like being in a standing position and confirming just how "standing" you are by sitting down again.

In order for our minds to accept the new pattern as feasible/possible...

Hmm. I don't think our minds *do* have to accept the new pattern as feasible/possible. Our minds aren't things which actively filter or block things in that sense, like guardians. (Usual caveat: you can certainly have experiences "as if" that is the case, but that itself would be an example of patterning rather than something separate that is "happening".)

> Q: ... that word has to be meaningful enough arising out of contemplation of the desired new pattern for our minds to accept it.

Our minds don't need to accept anything, because they aren't being asked to do so here. Your "mind", in this case, is just the mental structures you are unpacking into experience; there is no "mind" other than that. So you don't need to worry about "how the mind works", because in fact, the mind doesn't "work" at all. All that "works", is you, intending!

In this case, "meaningful enough" simply refers to that word meaning that intention, for you - corresponding to it as a part of it. If you feel the word captures

the situation, if it "feels right", that is enough. It isn't any more complicated than that.

The reason a single word is suggested, is that this limits it to just the pattern that you have a handle on, plus the extended pattern of the word itself. As you move towards having phrases and sentences and drawings, you start to move away from intending the outcome as it is wordlessly conceived of (the pattern itself) and towards intending the sequence of words and their extended meanings (the description *about* the pattern).

It is fine, of course, to use a couple of words if one feels that best captures the current and target outcome states (- although I'd say there's rarely really much need, so long as one accepts that the words that arise often aren't one that you would choose "logically", and sometimes don't actually make sense in those terms. However, since the instructions are intended to be followed as they stand, with no prior knowledge, specifying a single word is used helps avoid misconceptions about what is being done from getting in the way.

This is because most people's default idea of it initially (and even later until corrected) is of the "I submitting instructions to my mind/universe/subconscious which then carries them out on my behalf" form, when that is not the case. And in fact one of the points of the exercise is to reveal that this is not the case. That is, there is nothing "happening" in the background, afterwards, to bring about the results. There is no separate intelligence that is listening and doing stuff for you. ***You* are the only intelligence, the only cause and actor**, in this exercise.

Reply to “On the 'acceptance' of facts via implying them”

It's the intention and its implications that matter, and intending *outcomes* is what's important. What we are really intending is always, at heart, an *experience*.

If we intend looking for something, then that's what we get: the experience of lots of searching. If we intend something is found - or as you suggest, do it indirectly by intending something else that *implies* that it is found - we save ourselves a lot of traveling. This is also why in general life, we should intend where we are going, rather than intending the movements that theoretically should lead us there. The former directs experience towards the outcome, the latter simply guarantees some movements.

Let's maybe wind back a little and be specific about what exactly we're doing, using our little patterning model:

Model Overview

- **What you are is "awareness".**
- Awareness is always in a particular state.
- That state contains - or rather *implies* - the full subjective definition of the world (the "world-pattern"), including all past and future moments, all of which are full determined between each intentional shift.
- A state actually consists of all possible patterns of facts simultaneously; patterns are eternal. What defines a *particular* state is the relative intensities of contribution of the patterns.
- The world-pattern also includes the *base formatting* of experience - for example, "spatial extent" and "time is passing" and so on. These structure the basic logic of the apparent world experience; they are by nature more intense, or deeper patterns, metaphorically speaking.
- When we "intend" a change, what we are doing is increasing the relative contribution ("intending") of a pattern of facts ("the intention") within the world-pattern.
- This re-patterning of experience is "dumb". There is no intelligence behind it; you are the only intelligence and the only cause.

This gives us a few things to consider:

Model Implications

- You literally get the pattern you intensify, overlaid upon experience, although this includes the *felt-meaning* of the pattern rather than just any sensory aspect you conjure up via visualisation or whatever.

- Direct intensification of an image, like an owl, will overlay the picture of an owl - and to a lesser extent its extended associated pattern - over all experience, without regard to spatial or temporal context. This is like drawing on a TV screen and the image shining through where there is a gap. *This gives rise to what we would call synchronicity. The experience that arise tend to be "about" the target.*
- Adding more contextual detail to the owl image will restrict the gaps in which it will appear; the more specific the image the more it tends towards corresponding to a particular event. *This tends towards what we might call coincidental manifestation.*
- Adding *felt-meaning* to the image - basically, conjuring the image while knowing that it *means-that* such and such will happen, makes the intention more specific still. *This tallies more tightly with what we'd call generating actual outcomes.*

  This is where the actual power is. It is problematic for people to think about, though, since this *felt-meaning* isn't really experienced as such, or at least not in an expanded way. It's a sort of background dissolved "knowing".
- Then, we have a variant where we imagine an intermediary object while considering that the object *means-that* a certain outcome will be generated. This is what the "sending messages to the universe" type rituals do.
- Finally, we can do a variant where we imagine or directly intend with the world-pattern itself (using mental, physical or even *no* objects). We summon up or imply an aspect of the world-pattern, and then imagine operating upon it.

All of these, despite the appearance of being different due to the differing experiences which accompany them, are actually the same thing: *intending a change of state.*

Model Considerations

So whatever approach we do, the question to ask ourselves is:

- What are we actually intending?

And sometimes it can be:

- Are we even intending at all? Simply performing mental or physical actions may achieve nothing at all, or *at best* the basic patterning that corresponds to the owl example (typically appearing as synchronicity). What is important is the intention which accompanies any action or non-action - and that intention *actually is* the outcome.

So, there is no inherent problem with updating the past or the future or the present, because it is all within the current state, now (In fact, the reason the owls experiment is called *The Owls of Eternity* is because it often has the effect of producing experiences which apparently must have begun in the past, and even noticing things that "must have always been there" but you can't help but ponder). The difference between the owls and the Two Glasses, though, is that

both of them simply overlay or shift the surface patterns without contradicting "plausibility" - plausibility being the base formatting of your experience (that of apparently being a person in a location in a world which is unfolding steadily).

Now, one rule that emerges from this picture is that any particular state, between shifts, must be coherent: the world must always "make sense" because it is a *single continuous pattern*. This means that a shift of state must occur all at once; you can't be "standing on" one part of the pattern while trying to tug at another part, if those two aspects are logically dependent as a requirement for world coherence.

In particular, since things that you "definitely know" - in the sense of having already experienced them or had them implied - are the most intense patterns of all, overcoming them requires a surrender of control of any aspect of experience which implies those things, as well as firm full intention of the new state. *This*, I suggest - perhaps coupled with incorrect structuring of intention - is why certain areas can be problematic.

Basically, then: full surrender of the current state, plus persistent but effortless intention (while avoiding implying any base formatting which would oppose the change), would be the avenue to explore.

> Q: People here are doing nothing but what other people are doing with LoA just with a cooler label

I'd perhaps disagree with that (although it depends on the "people" in question, of course). I'd probably say that the basic nature of experience is, obviously, exactly the same regardless of whatever subject we are talking about - be that LOA, magick, "dimensional jumping", all that. So in that sense, it's all the same. They are all different ways of structuring our *thinking* about it; and our ways of formulating our intentions. The *world-as-it-is* doesn't care about any of that, though, until we intend.

But: some descriptions definitely lead to more productive pursuits than others.

> Q: So, basically the reality is not all that malleable as we so like to think and discuss or no one (that we heard of) has yet mastered the practical use of this world view.

Reality - or we could better call it "experience" - is *in principle* completely malleable because there is no external world or solid thing underlying it. However, if you, say, *imagine-that* there is a stable world which is persistent and has certain habits, then it's probably not sensible to assume that later a casual "wish" is going to overturn that. Rather, events are going to arise which are "plausible" although unlikely; the outcomes will be overlaid upon those existing stable patterns. The world will not break in response to your intention for a pay rise. So, you are going to have to do some unpicking of the "base formatting" to have completely discontinuous experiences, *or* completely release your attachment to that so you're not "standing on part of the rug while trying to move it". And you can totally do this. The problem is, it's a sort of *not-doing* and it can't be thought about, and ultimately you are destroying the coherence of your world experience if you push this. Even simple exercises like the owl exercise can really mess with

your sense of structured reality if you push it a bit (because of apparent retro-causality and problems with separating out memories).

Additional aspect: People tend to keep their mouths shut if they get dramatic changes that go beyond "amazing coincidence", because it raises questions about what "you" and "other people" are, and the nature of the "sharing" of the world, and produces a sort of *meta-world* perspective that doesn't apply *in-world*. Only people who do things accidentally tend to pipe up. Have you listened to the Kirby Surprise interview linked in the introduction post? Worth a listen. (Also: his book has overlaps with the Anthony Peake stuff, so you might find that interesting.)

> Q: Sometimes I've got so tired of all this jazz that I wish I could have the experience of nothing having any experiences

If you've ever done lucid dreaming, you can switch to an experience of "just being" as "void", like that. Thing is, though, eternity is a long time - so to speak - so you will always switch back into a content-based experience "eventually".

Dying is "too boring"! :-)

Anyway - somehow, talking about this stuff makes it seem *way more* complicated and obscure than it actually is, right? Basically, it's just "the experience you are having right now" plus some direct attending and intending. Any moment can be designated "Moment Number 1" and we can begin from there, forget the previous stuff, the way I see it.

I think there is a definite thing where people don't really want to push this stuff, even if there's something they supposedly really desire and they're really into the subject. And maybe that's sensible for some people: lots of folk get quite upset even with the owls or glasses exercises, and they're just about giving you a sense that there is "something going on" that doesn't match your usual description.

Perhaps being "overweight, bald, wear glasses" is, for some, better than having to *deeply, truly* confront that **the world is imaginary in its fundamental nature**, rather than just enjoy thinking about it and being an expert in the *theory* of flexibility? (Can't say I fancy that strategy myself, mind you!)

[…]

You are always your own nature, right? **You are always what you are, taking on different shapes.** What you are talking about, though, is having a *representation* of that nature, perhaps? **Knowing *about* it rather than just knowing-*being* it. But that itself is just another experience!**

Meanwhile, there being a "point" to something is an intellectual construct, an idea. Nothing *actually* has a point; it just *is*. This goes back to the assumption people sometimes have that the experience you are having now was *deliberately, knowingly constructed* - like, pondered and chosen and a self-aware manner: designed. But it wasn't. It evolved by intention-implication, basically. Every time you looked, you saw. Having a model, some self-reflection, now gives you the possibility of deliberately choosing, but even that is just more of the same. You don't *really* know any more about it beyond *being*; it's just that you've now got a "parallel model" from which to select patterns, *also* within awareness.

[…]

> Q: [But that itself is just another experience!] exactly - so why bother? why bother with the experience or the knowledge of the experience when it's so troublesome

It's not about the experience itself, though - after all, every experience is just a shape taken on by awareness. No experience is special, for sure. Why bother? Well… What *is* special, is the understanding that an experience gives you. Having a pure "open awareness contentless" experience, or the experience of the facts of the world changing, tells you that your understanding of the nature of the world and of experiences is mistaken. And since your responses to any experiences arises from that understanding, the quality of the ongoing experience is changed. (For example, seeing yourself as a person "spatially-extended place unfolding in time" in markedly difference to seeing yourself as a patterned awareness within which sensations, perceptions and thoughts arise.)

So, the reason to bother in the first place: out of curiosity (since it's not really possible to anticipate the outcome of the investigation). Subsequent discoveries then retrospectively make it worthwhile, since knowing your nature and the nature of experiences makes everything *inherently and directly* more pleasant - and it's then *not* troublesome.

> Q: right - see - it's just utterly futile on this planet because the inhabitants are utterly devoid of any sense and just keep multiplying like locusts.

What inhabitants? Where? How?

> Q: the problem is nothing changes the fundamental pattern of the world.

Nothing changes it if *you* don't change it, for sure. Just having thoughts *about* it usually just generates synchronistic experiences *about* your ideas. **You have to intend directly into/as the patterning of the world, to make changes in your experience of the world.** You have to be mindful of whether you are increasing/decreasing/shifting the part of your state that is the actual world, rather than a parallel representation you've created about it.

> Q: i.e. no experience I'm having is pleasurable and the only planet I know is awful

Your thoughts about "the planet", perhaps. But your actual sensory experience of it? How is that as you describe? In what way, *exactly*, are you experiencing a world that's crap? Be careful that it's not mostly stories *about* a world that is crap. Do you need those stories to change in order to feel good? Why? And so on. Basically I'm saying: it would be a valuable exercise for you to pin down exactly what constitutes an experience of the world being crap, since that would your starting point for changing it.

> Q: is where lies the importance of that "accepting yourself" business, right?

Just to be clear, though, it's not "accepting yourself" in the sense of psychological acceptance. It's more about *not counter-intending against the current sensory moment*. To give a mundane example: say you intend to stand up and walk to the door, and this starts to happen spontaneously, but then you don't like the feeling of being automatic because you don't trust it, and so intend muscle tension in order to "control yourself" - you've basically counter-intended the state shift you intended earlier. Now, expand that idea to other changes in the world-pattern. Again, it's sort of "don't stand on the rug and try to move it at the same time".

> Q: the closest we've got at the moment as an actual method for doing so is the persistent realms concept, right?

Switch to a persistent realm and never come back? If you pause and think what radical discontinuous change would be like, that's pretty much it, right?

Although of course, you never actually go anywhere anyway - from one perspective, you aren't in the room you are experiencing now. You are never really anywhere; you just have experiences "as if" you are. And in that example, it's only a "lucid dream" because you later have the experience of waking up - it becomes a dream *in retrospect* (and because you did it knowingly of course and you've heard of "lucid dreams"). In fact, the idea that every morning we wake up and resume the experience we were having the previous day is really just a *constructed narrative*. The strand is triggered anew each morning - or rather, the morning is triggered anew within a strand.

In all cases, then, the basic nature of the unfolding experience is identical, and we make up a story *afterwards* about its meaning, based on what we felt we experienced "causing". Perhaps the question, then, isn't so much how to generate an experience of an alternate version of the world, it's more what leads us to categorise it one way or another, and what causes us to revert to a previous experience?

> Q: I still can't see how something could come out of the "intending but not-doing and not-thinking-about and am-I-really-intending?" thing...

It's just a way of saying that all experiences are results, **and intending is the only cause of change.**

So, right now, just decide that there is a sphere hovering across the room from you. Place your attention in the space where this spehre is. Now, just decide that this sphere has the power to make your body relax and your eyes see more clearly. See what happens. Did the sphere cause the result? Did you experience yourself cause the result? What caused the result?

> Q: why bother in the first place?

You are *personalising* something that is not personal. Awareness doesn't "bother" or "make choices" - it isn't any-*thing*. That little description you linked to is just a metaphor, a little story, a way of poetically creating a sense of playfulness. It's not how it actually is. In fact, there just is no particular "how it actually is". The story of "God forgetting itself" doesn't mean forgetfulness in the sense of personal memory, necessarily.

> Q: it seems like a colossal waste of time to go about 'discovering' things i should already know! it's not even enjoyable

But awareness itself isn't discovering anything, as such, and is "before" time and experiences. Rather, it "takes on the shape of" the experience of discovering. The idea of something being enjoyable or not, a waste or not, and the whole notion of "discovering" - these are built upon the pattern of apparently *being-a-person-in-a-world*. Again, you attributing to awareness things which are actually just experiences *made from* awareness. In a standard physics description, would you say that an atom was responsible for choosing the shape of the objects of which is is a part? It's a similar argument.

You are like a "material" who which shape-shifts into states and experiences - and tugging on one part of yourself implies a movement of other parts. You wouldn't say that you *choose* those collateral movements. And in fact, you wouldn't say that you *choose* the main movement, because mostly you didn't realise what you were doing. Even when you do come to an understanding, that description is actually just a pointer to "that which cannot be described" - because descriptions are *also* just experiences, and so are choices.

> Q: ...my comprehension of that turns into frustration at yet-again having to scratch around for something to do or know or experience to move on...

That's the tricky thing. Ultimately you discover that you can't describe yourself because you are the thing that the experience of "descriptions" is made from. But you always *are* yourself - and what you *can* do is discover all the things that you are *not*.

For example, one we come back to: if you close your eyes and "feel out" you discover that "you" are actually everywhere, in all directions. And if you pause and attend to the content of your experience, you find that although you are having an experience of "being here" and the world is "over there", actually they are both made from "you" and are inside "you". So, if whenever we get lost in thoughts *about* experience, we can always come back to the actual *fact* of experience - now. And then we find that our descriptions are all floating as thoughts *within* that experience, rather than actually describing that experience.

From this perspective, a lot of questions actually become meaningless. For instance, "why" questions only make sense *relatively* within with reference to particular content. In terms of the overall context, they are like "castles in the sky": they are self-consistent sets of thoughts, for sure, but they are just floating in the middle of nothingness, not pointing to anything outside of themselves. **You are the sky, and those castles are made from you, and so you can never make a castle that captures you or explains you (you-as-awareness, that is)**.

If you explore that idea of "things having occurred (or not)" then you have to follow it to its logical conclusion, right down to the details of your personal experience, *now*, rather than just ideas about the world. Which gives us that the only thing "happening" is your sensory experience *right now*. There isn't a "past"

or "future" other than the thought of it. There's isn't "a world" other than the thought of it. None of the things you are concerned about are happening right now "out there", in this sense.

You don't need to get any fancier with the concept than that, I'd say.

One implication of this is, that wrestling with a particular aspect of experience persists it, because an interaction that doesn't have a transformative narrative to it simply implies that aspect all the more strongly. By basic patterning, even, if you spend your days thinking about things which irk you, you are increasing the "relative intensity" of those things, overlaying their patterns upon ongoing experience.

In other words, there's a sense in which you have to *forget it* rather than fight it. You don't ever "solve" a problem - rather, you "forget" the problem and thereby shift to residing in the "solved" state?

[…]

> Q: [Previous Edit] ...even there is no intelligence behind it, I - the character having this experience - am not acting fully consciously, or alone at all, as some people may understand this.

Well, you are never the character, **you are always "awareness"**, but that doesn't mean you do what you do *knowingly* - by which I mean, having a parallel understanding in thought about what it is you are doing, or somehow pre-experiencing the results in detail beyond the specific intention.

So, if you specify a particular outcome - say, intend an exact scene - then that is like you are *defining the scene as fact* by intensifying its contribution to the world. Now, because the world must "make sense", its pattern will simply by its nature shift to accommodate that coherently. You are the only intelligence, but that doesn't mean you have a *thought-based knowledge* of what it will be like to experience that world, beyond the intention, in advance. You won't know the details of the implications of that intention, until you encounter them subsequently. And if you don't even have an understanding of what "intending" is, you'll be even more confused. You are the only intelligence and the only power - but that doesn't necessarily mean you understand what's going on!

Which is what this subreddit is about, basically.

Dumb Patterning Aside: This is like if a mountain doubles its height in a landscape, the landscape doesn't have to "work out" or "know" how to incorporate the mountain, it is shaped as part of the change, just from being a continuous landscape. Now, imagine that you are a person on top of that mountain who "intends" it to double in height. Because you did the intending, you know the state of the mountain as it appears when unfolded into the senses. However, you don't necessarily know the state of the rest of the landscape, because it is not (yet) unfolded into the senses.

> Q: [Neville] didn't go all psychological about the past

Definitely I'm talking about actual world change rather than just psychological change - *but:* in this description of experience, it becomes hard to really say what "psychological change" means, and "the world" doesn't mean quite the same thing as it normally would. We're always talking about our ongoing experience, which arises within awareness, and there's no fundamental distinction in type between different aspects of experience. However, if we say that "the world" is our main bright 3D-immersive multi-sensory strand of experience, and "psychological experience" is the strand of thoughts and body sensations, then it's clear what we're wanting to change, and that we must intend appropriately - i.e. intend to the pattern of "the world" rather than any parallel thoughts *about* the world.

There's no trick to this, you simply make that your intention; it's like choosing to move your left hand rather than your right hand. There's no "way" to do one rather than the other. But as in that example, describing it in words makes it sound way more complicated than it is; it just *is*.

[...]

> **A**: Interestingly now that you mention it, in taking the "thing has occurred" to its logical conclusion, I discover that nothing implies it more than effortlessness, non-doing, and perhaps not even intending to change anything at all. I think in the mind of many of us there is deeply programmed the idea that life is like a steering wheel that we must constantly keep our hands on or it will derail.

Definitely agreed on steering wheels!

You're right there is a real problem with the assumption that ongoing experience needs "maintained" - which itself arises from the conflation of the "sphere of experience" with "sphere of intention", perhaps? That is, that the sensory experience I'm having right now is all I can influence and is all that is logged. Actually, it is maybe more accurate to say that my intentions apply "globally" and are overlaid over the entire world-pattern, and the current experience just being the part I am "looking at" right now. (Experiences are apparently local; intentions are actively global.) Because, in fact, you *are* experiencing the entire world-pattern right now, it's just that only one aspect of it is "unfolded" into 3D-sense, while the rest is "enfolded" or dissolved into the background and only experienced as a sort of "tone" or "global summary sense".

Without that idea, we are doomed to continually "tinker" with any outcome that doesn't appear in our senses within a very small time frame, because we never come to understand that the world only shifts when we intend - and that our default should be *hands off* between intentions.

The problem, we can't work this out in advance, because our descriptions have usually been built from just our local observations; we have to take a chance and experiment with intending wide.

My early metaphor for time was that, implicitly, every possible moment was available, in a conceptual infinite grid. That itself is related to the configuration/diagrammatic descriptions from Julian Barbour's *The End Of Time*

and JW Dunne's *The Serial Universe* - although the idea appears in lots of places, including William Blake's "the bright sculptures of Los's Hall". I think it's an old idea that keeps coming up in different ways. It seems that it is hard to make it stick, though, in people's minds?

> A: Truthfully, I find it quite amazing how certain ideas spread and take hold of large groups of people so fast and so easily (let's take for example, PSY's gangnam style) but some others barely manage to hold any traction. You could say well it's a song and it's catchy and whatever else, but I'm still inclined to think there may be more to it.

I'm inclined to think that also.

> A: In my experience, I have noted how immersing yourself in a video game/film/book can for a time take your "background felt-sense" to another realm. I noticed this effect when I watched the film Interstellar, because you are there in Earth with the main characters and then it slowly progresses to them leaving everything behind and even going to a higher dimensional space. Also after being immersed in a lucid dream for a while I tend to get a feeling of being some sort of indestructible deity which tends to go away after a while of being awake in the "real" world. Still, how you said, there's *something* that pulls you away from maintaining those "background felt-sense".

It also comes up in the philosophy and psychology aspects of Eugene Gendlin's work. He talks of a *felt-sense* for navigating one's current personal situation. However, as with the intending of outcomes more generally, if you approach this as the "dissolved state" of *everything* - the "global summary" of the entire state of *you-as-awareness* rather than *you-as-person* - it's actually much more that. It's both a huge topic, and not: in the sense that it's like having a pond with all the objects of the world in it "stored" in the same way, and therefore the same approach applies universally. The *felt-sense* actually *is* the world-state (all of it over all time), and your sensory experience merely corresponds to aspects of it that you have "unfolded" into perception. This means that you are literally experiencing the entirety of the world right now. Which is obvious, of course: since there is no "outside" to you, there's nowhere else for it to be, anyway. I actually think one of the things that defines a more "successful" film, is that it paces and leads the audience by creating a subtle *felt-connection* with them. It leads their *felt-sense* to become an ongoing global sense of the film as it unfolds. This is why there is a difference between films which are "designed" - a series of set pieces with connective filler in between - and those that are "woven" - a situation that evolves as the film progresses. It the former is like stamping an idea from nowhere onto the film; the latter is like drawing a thread from an idea and weaving it into imagery.

Note, both types of film can be enjoyable - but the "designed" film tends to like a fairground ride, where you're always aware you are watching a film, can feel the mechanics; you don't become so immersed in the story or characters. The "woven" film is an immersive *world* and leads you to *be* the film's world for the duration.

For example: even if you enjoyed it, you can perceive that *The Force Awakens* was a "designed" film. It felt somehow shallow, like a sequence of scenes one after the other, and for a world-building franchise it somehow lacked "awe"; the making of the film was very evident in the final experience. Meanwhile, *Interstellar* definitely had its problems with characterisation and dialogue, but it absolutely *absorbs* you in a way that *The Force Awakens* does not.

[**A**: I definitely feel what you mean in your example. While I don't read ASoIAF a friend once showed me a quote from the author which definitely resonated with me:

> *“It is true that I spend a lot of words in my books describing the meals my characters are eating. More than most writers, I suspect. This does draw a certain amount of criticism from those readers and reviewers who like a brisker pace. "Do we really need all that detailed description of food?" these critics will ask. "What does it matter how many courses were served, whether the capons were nicely crisped, what sort of sauce the wild boar was cooked in?" Whether it is a seventy-seven-course wedding banquet or some outlaws sharing salt beef and apples around a campfire, these critics don't want to hear about it unless it advances the plot. I bet they eat fast food while they're typing too. I have a different outlook on these matters. I write to tell a story, and telling a story is not at all the same as advancing the plot. If the plot was all that mattered, none of us would need to read novels at all. The CliffsNotes would suffice. All you'll miss is . . . well, everything. For me, the journey is what matters, not how quickly one can get to the final destination. When I read, as when I travel, I want to see the sights, smell the flowers, and, yes, taste the food. My goal as a writer has always been to create an immersive vicarious experience for my readers. When a reader puts down one of my novels, I want him to remember the events of the book as if he had lived them. And the way to do that is with sensory detail.”*

Now... the big question right now is, what effect does it have in one's immediate reality? If I read a lot of novels about civil wars and harsh survival conditions, enough that it alters my "felt-sense" of the world deep down, does that synchronistically nudge events in my life towards making me experience something like that? In some cases, I have noted a sort of "owls of eternity" type situation in which I run into more content relating to that particular felt-sense. The above question is important because it's a popular idea among "truthers" that movies & tv shows are used as a tool of "cultural modulation."]

Great quote. **Yes, I'd say that fictional content *does* result in a "patterning" of our ongoing experience too.** And, this becomes ever more obvious if we relax our hold on our state and release our spatial attentional focus - because then our "thought strands" and "main strands" of experience are no longer so divided: to summon an image in strand *is* to overlay it upon strand. However, because of the nature of experience, I don't think it would be useful for "cultural modulation" by others onto you, since both the experience and the "modulation material" occur within *you-as-awareness*. You'd be doing it to yourself, really, in a fundamental sense anyway.

Reply to “What does this sub think of DMT?”

> Q: I think it relies on the theory that consciousness is the fundamental stuff of nature.

I think we perhaps have to delve a little deeper than that, to make the necessary connections. We need to make a distinction between a "view from nowhere" description of the world (a fictional 3rd-person picture), versus one which links to direct experience. So:

It is not so much that "consciousness is the fundamental of nature", in the sense of it being a material from which three-dimensional worlds are made. Rather, it is more that there is consciousness (or "awareness") and that this consciousness "takes on the shape of" states of experience. A state of experience being a full definition of all contribution facts and patterns to ongoing experience, all implied moments, *now*. A "dimensional jump" is really a change of *state*, not a move to another *place*, and you are not an *object*, although you might take on experiences "as if" you were.

So, "brains" don't do anything, because there is no such object really; and things are not made up from vibrations, frequencies and interactions. We might have experiences which are *consistent with descriptions constructed from* those concepts, but the experiences themselves are simply "consciousness". (And in fact, descriptions are themselves just experiences: the experience of "thinking about experience".)

[We might say that the] only fundamental, permanent truth is the fact of *being-aware* - or "awareness" - with everything else temporary patterning on an "as if" basis. Rather than a person with a subconscious who is sending out requests into the world, you are more like a "non-material material whose only inherent property is *being-aware* or 'awareness', and which 'takes on the shape of' states of experience, states imply and define all subsequent sensory moments". Right now, for example, you have "taken on the shape of" apparently (on an "as if" basis) *being-a-person-in-a-world*.

Meanwhile, this means that any so-called "magick" is, despite any theatrics that go along with it, a *self-shaping* of oneself into a new experiential state. All apparent entities or techniques or other causes that are experienced are just aspects of that state: moments as "results".

A DMT experience, then, is simply another experience. The reason it seems noteworthy isn't to do with the experience itself as such, more that it clashes with the assumptions and properties of our usual description of "the world". That is, that we are a *person-object* located within a *world-place*, where "the world" is "stable, simply-shared, spatially-extended place unfolding in time". This, however, is *never* true; it's just that we are rarely drawn to notice the inadequacy of that formulation, or are dismissive of experiences that don't fit into it (because we

treat the description as primary, and our experiences as secondary, even though the description is itself a sort of experience at the same level, as noted above).

None of this is intended to be dismissive of the DMT experience. It's simply to highlight that its value (other than enjoyment) is to draw attention to our flawed assumptions about *everyday experience*, rather than because it is, say, some sort of "higher consciousness" *special experience*. (It is not: consciousness doesn't have "levels".) The same can also be said of "void" experiences, "enlightenment" experiences, and the like.

So I'd say that most things, in some way, point to the same insight, even though the descriptions then tend to get mangled later. That is, everything is patterns of *you-as-awareness*, and although you might have an experience *of* division ("as if" there were division), experience *itself* is not divided.

And "non-duality" is perhaps a better pointer than most, being somewhat more modern with less cultural baggage than some.

However, it sometimes seems that some strands tend to get bogged down in language contortions, particularly the "neo" stuff, in an attempt to avoid saying anything wrong. Personally, I think that embracing things like metaphor as a *part of* and *shaping of* experience, doing so knowingly, is a better approach than avoiding it. That is, as part of our investigation into the "nature of experiencing", to *also* tackle explicitly and head on the nature of *descriptions*. That frees us up, I think; it makes it more experimental and playful.

Ultimately, it's the case that there is no description or method or technique or even a "how it works", so it is in *some* ways pointless to feel around for the best approach, or compare approaches. I kind of like to think that the angle this subreddit takes admits this from the outset - and benefits from that by taking an explicit "meta" view on experiences and descriptions, so that no one experience or description is taken to be "it" (but rather, experiences *within and as* it). But of course that, although perhaps not initially, easily becomes the very problem it is trying to avoid, if it is accepted unquestioningly.

Reply to “So everything I experience is made up by my mind?”

It might be more accurate or useful to say:

- **Everything you experience is "made from" mind.**

And not "your" mind - just: *mind*, with mind being what you actually are, a sort of "material" whose only inherent property is *being-aware*, which is "taking on the shape of" states of experience. (We might call this *you-as-awareness* or simply "awareness", for convenience.)

As you say, that includes "dimensional jumping" itself. For if the only fundamental fact is the fact of *being-aware*, then absolutely everything else is relatively and temporarily true only. In a sense, then, all experiential content and all *formatting* of experiential content is a sort of "self-theatre". The concept and experience of "dimensional jumping" is true only relative to the concept and experience of apparently being a *person-object* located within a *world-place*. In fact, neither are true beyond their existences as "patterned awareness".

> Q: Makes sense! If you aren't personally experiencing it- Then it's someone else's story... Unless I would decide to go to Haiti (for instance)

Not *even* someone else's story - rather, a story *about* an *apparent* someone else. Furthermore, the sense in which "I am experiencing the events" of even your own life "personally", is worth examining. Because the "you" that experiences (and interprets or experiences the meaning of) the events, isn't necessarily *personal*. That is, rather than being *a-person-in-a-world*, you might be better conceiving of yourself as "that which 'takes on the shape of' experiences of apparently being *a-person-in-a-world*". Even your suffering, then, isn't actually you suffering *as such*...

Yes: **you are, right now, experiencing everything**, in the sense that *you-as-awareness* is right now in the "shape" of the entire "world-pattern". For everyday convenience, we tend to use the phrase "experience" to mean the current *unfolded sensory moment* that is being experienced as formatted from a particular apparent perspective. But the whole state of course is there, "dissolved" as it were, in the background.

Finally, the state isn't something that is "happening" in time - it is the full definition of the world, the entire set of facts and patterns, which obviously includes all possible pre-determined moments from all possible perspectives. So, if we were to say that we always *experience* the entire state, we might highlight that this state is *static* between intentional shape-shifts, and suffering only "happens" when it is unfolded as a sensory moment.

Which is where we get that "you aren't suffering *as such*" phrasing.

Reply to “Has anyone used dimensional jumping against somone else?”

> Q: however there's a karmic debt created that has to be accounted for.

Really? What makes you say that? Who or what does the accounting, how is payment enforced, and why would it operate in terms of our human conception of goodness or badness? Is there some external intelligence at work in this? So: The notion of "karma" as some sort of ongoing tally of "goodness" shouldn't be taken for granted, I think. For instance, it might make more sense to conceive of it more like "the persistence of intentional patterns". So, if you intend an outcome of "bad things" for someone, then you may experience the general pattern of "bad things" in your ongoing experience thereafter (similar to how the "owl" pattern arises in a general way in the *Owls of Eternity* exercise). However, the solution to that would be to be more specific in your intention, to deliberately structure it with this in mind, thereby avoiding a generalised "bad stuff" patterning.

I think we have to be careful not to end up simply repeating things in a superstitious way - e.g. karma payback, magick is evil, all that - without digging deeper into the actual structure of those ideas. Personally, I'd say that there is nothing necessarily stopping you from harming "other people", no necessary reason why you suffer as a result of doing so. However, it's obviously not a very "nice" thing to do!

There's also the additional aspect that "other people" might be best interpreted as being aspects of *you-as-awareness* - your own extended pattern! - so you are really mangling your own state by doing things like this. If such power is available to you, then surely there are better ways to tackle whatever issue one is seeking to address.

If I'm understanding correctly, what you are going for here is less like the general "negative energy" spiritual accounting concept, and more along the lines of a physics style "conservation of energy" principle. However, aren't you muddling two different things here? That is, the abstract concept of "emotional energy" and the concepts of "kinetic and potential energy" as used in physics (as well as, perhaps, difference ideas of "charge")?

Regardless, we're left with the issue of tying such a model back to our actual ongoing direct experience. In physics, for example, "energy" isn't a real thing as such: it isn't observed and it doesn't do anything, it's pretty much an accounting principle which carries across different types of observations, as a handy connecting concept. It is used because it helps the sums work out - and the sums can be tested against actual (if somewhat constrained) observations, and the models tweaked accordingly.

In *this* case, though, how can we tie this description to our direct experience? What *specific* observations can be made, to ensure that this description is worthwhile, and that we should be using it to judge whether there is actually a "karmic" issue to worry about? What would convince someone to follow it? While

we might say that there is "no belief required" *within the description*, there is still some level of belief involved in the very assertion that this description is accurate!

To some extent, of course, this last part isn't really a problem: *no* description should really be taken too seriously, as "what is really happening". However, if we are going to assert a description is useful at all, it's appropriate to push back on it and ask in what way *exactly* they should be deemed as worthwhile or useful. (For example, the "meta" model of "experiential patterning" is useful because it can be directly experimented with and offers a simple conceptual connection to direct experience, even though of course it is not "true" as such.)

In terms of OP's post, it still remains open I think: in what way does the concept of "karma" actually matter to someone who wants to intend (what they interpret to be) a harmful outcome?

(It's just good to really dig into this, rather than to perhaps skip over our assumptions.)

Aside - I suppose it's worth us reminding ourselves that physical models aren't "what is really happening" either, of course; they are useful metaphors only. For example: *the world* isn't made from atoms, only "the world" (an idea) is made from "atoms" (a conceptual framework). So what in fact matters most about a "karmic" model is whether it is *useful*, rather than true, because it is inherently not possible for it to be true. At the moment, though, I'm not sure we've got much further than the idea that "intending bad outcomes might produce unpleasant penalties", which I think we have cast doubt on now, or "taking action always implies resultant change", which is a tautology.

> Q: Tautology is an excellent explanation.

Actually, to some extent this is *the* key point that we keep coming back to. That is, the nature of descriptions themselves. All descriptions are to a certain extent "castles in the sky": the manner in which they are "true" is mostly in the sense of "conceptual truth", which is really just another way of saying their are internally consistent. This, as distinct from what we might call "direct truth", the actual experience that is present, now (although this is not just limited to the "sensory moment" that is now). The link between the two, we might term "observational touchpoints" - the ropes that link the content one experience (the experience of "thinking about concepts") to another (the experience of "this main strand of sensory unfolding").

So, my issue with the theory of karma outlined above - aside from my reservations of mixing different concepts of "energy", although I do get what you are going for there, which is that all experience must have a counterpart in the physical model if they are to share a conceptual space - would be that it is tautological in the sense of being primarily "conceptually true" (self-consistent) without sufficient "observational touchpoints" in order to make it useful as a pointer towards "direct truth". Basically, that it might ultimately be more of a *narrative* than it is a *model*, I suppose.

> Q: I don't see how they're two different concepts. Emotional energy is every bit the same energy identified in physics.

I think that "emotional energy" is generally used as a metaphor to describe a particular subjective sensation associated with an emotional state. Whereas in physics "energy" is an accounting principle associated with (loosely speaking) the position of particles in a particular context. These are two different conceptual frameworks, really. "Emotional energy" doesn't translate to a "physical world" energy unless we explicitly redefine it. Which we might be able to do, of course - but we can't just hand-wave it.

> Q: Where would emotional energy come from if not from physical energy?

That rather presupposes that the two conceptual frameworks are compatible, and/or that one of them (physical energy) is somehow "real" and foundational. The proper answer is probably that "emotional energy" doesn't come from *anywhere* in terms of "physical energy". And to some extent, from anywhere at all! Again, unless we redefine "emotional energy", to have a version of it in a physical model. This sounds picky, but:

> Q: The term "energy" is vague...

Not if we choose to be specific in how we are using the term, and in the mechanics of how it is being applied in our descriptions!

> Q: This presupposes that one must worry about their karmic issues at all.

Perhaps, but:

> Q: Even if we didn't worry about them; even if we just stomped along blindly without regard to the benefits or harm we're creating, the energy and its correlating effects can still be mapped out from start to finish.

This rather presupposes that there is such a thing as *karmic energy* at all! The effects are "only mapped out from start to finish" if there truly is such a thing, and right now its existence is what we are debating. If it doesn't exist, then there is no "mapped out".

> Q: In the end, all of it must be accounted for, energetically speaking.

Must it? Even if we translate "emotional energy" into a physical model, and say that energy must be accounted for (which is really just a way of saying that energy is never created or destroyed, standard stuff), there's still no reason to suppose that concepts of "harm" or "benefit" are connected to this.

Now, one *might* say something along the lines of: "if you take an action, then that corresponds to a change in the form of energy, be that kinetic or potential, as heat or gravitational, or whatever". But that doesn't really mean anything for us, in terms of "harmful" or "beneficial" actions or outcomes. That sort of thing - moral judgement or interpretation - lies outside of such a framework.

> Q: If we ARE aware of the energetic balance in our lives, it still shakes out to even money. Either the individual had a net benefit or a net cost to humanity.

So far, though, this idea of "energetic balance" has no link to "goodness" or "badness", or other human conceptions of different types of events or situations.

> Q: I totally agree with pushing back on these concepts to determine their usefulness, but we can only tally the energetic profit/loss after everything is accounted for.

I'm still not (based just on this description we're digging into) convinced there even *is* such an energetic profit/loss, in the sense of one that matters in terms of good or bad behaviour, and good or bad experiential outcomes. There still seems to be a muddling between the concept of "energy" as used to describe *configurations of matter* with that used to describe *subjective experiences of situations*, which hasn't been overcome.

All that aside, though, there is perhaps a more important aspect of this as regards "dimensional jumping", which is:

- Why would *intention* - that is, a *direct update* to the facts of the world - incur any sort of karmic aspect, since it is “before” the sort of energy we’re talking about here?

In other words, since intentional change is *not an action*, surely it is in any case outside of a *personal* causality-based karmic framework, no matter how it is conceived of, and particularly in the case of a "physical" model like we've been discussing?

Instead, intentional change would perhaps be more like the reshaping of the whole landscape simultaneously, via the incorporation of a new fact or pattern. We might have a "karmic debt" in the sense that this pattern would now be a part of the landscape of ongoing experience until it was reversed, directly or by implication, but that wouldn't be related any notion of "good/bad" or even "physical propagation" type concepts, surely. I'd say that "karma", as the word is commonly used, probably wouldn't be an appropriate term for this.

But then, what type of "karma" would there be for such intentional (rather than physical) change, that would be a meaningful guide when selecting intentions and outcomes? That is, other than as a narrative that never *really* shows itself in actual experience. Is it, as you suggested earlier, perhaps just something that be ignored, since it doesn't actually manifest other than as a sort of story?

Reply to “Dimensions and reality”

Why would you expect there to be no surprises?

Similarly: if we know the laws of physics governing the behaviour of matter, why do we encounter surprising and unexpected events? Because we didn't make the calculation or conduct the experiment prior to the event. You only experience something when you experience it. This is different to just loosely *thinking about it*.

Say you have a pattern - which we'll call a "fact" - and that pattern corresponds to the state of the world. Now you add a new pattern. The combination will be the final state of the world - but can you know that state in advance, prior to experiencing it? No. To even calculate it is to experience it, and that is assuming you have access to the complete original pattern and its addition. Once that pattern has been made, it may be possible to look ahead and see what future part of it you are going to encounter - but again, that will be to have an experience. Beliefs may be described as being one of those patterns. The problem here is in that word "match". It's better to say that beliefs and expectations *contribute* to our ongoing experience, and that the degree of contribution can be adjusted. OP was too bold in saying "our beliefs *are* our reality" without clearly defining their terms.

> Q: Is the underlying mechanism affected by faith or skepticism?

It shouldn't be, *provided you commit to the exercise at the time*. Faith is what leads you to: a) fully commit to doing something rather than just half-heartedly going through the motions, and: b) not tinker about and interfere with things once they are done, to "carry on with your life" with confidence.

If you don't really do something, then it's less likely to work; if you keep picking at what you've done, then it's less likely to work. (The skepticism supported here, that of trying something out with an open mind and judging it by the results, is of course different from having a hands-folded "prove it to me" challenge approach.)

> Q: [in magick is it the case that] we decide the desired final state and the universe churns out the necessary intermediate steps

Well, that's exactly it. If you think of the "world-pattern" as a complete landscape consisting of all experiential moments across all time, then what we're doing here is *defining the content of certain moment* - in effect we are creating a "fake observation". Although we might be looking at *this* part of the landscape and gradually walking along it right now, for a brief time we look at *that* part of the landscape and observe-define it. And because the world-pattern *is* a single pattern, and therefore must be self-consistent, the rest of the landscape is shifted accordingly such that everything is coherent - meaning that the terrain from *here* to *there* are now defined as a set of intermediate steps "for free".

(It's like a blanket of material with folds in it. Adjust one of the folds, and you inevitably tug on the material a little as a whole, which results in other folds changing shape. There is no process required to create the other movements or to ensure coherence; it's just inherent to the setup.)

So the most generalised picture, then, is one where there are a set of factual patterns which all contribute to experience at all times, but with some patterns having a time context, as if they were "masked off" temporally speaking. That's why there's a difference between just triggering patterns (by imagining owls), and intending in a more specific way (by imaging owls in a localised spatial and temporal context). Both are pattern activation, but the details of the pattern are more specific.

"Prediction" should probably be reserved for: *reasoning* out a future experience based on the current sensory experience. With a pre-existing landscape of events, you are either "observing" (*literally acquiring* information from the landscape of facts), or "defining" or "asserting" (*directly altering* the landscape of facts).

The complication is, of course, that declaring a "prediction" is also a mild form of "assertion", since it is a triggering of the corresponding pattern. *This-means-that.*

[…]

> Q: Our beliefs are our reality.

You'll really have to define "beliefs" there. What are beliefs, *exactly*? It's an old magickal and new age idea that beliefs influence reality (really: experience). But I think it's probably confusing to say they *are* reality, since beliefs are typically interpreted as being personal. And when we say that people have beliefs that they are not aware of, that they are very deep inside, that starts to push against the common notion of "belief" - and it starts to sound more like "ingrained habit". I would rather say: *patterns* are our reality. And what we can change is which *patterns* contribute to our experience, and to what degree they contribute. We might think of those patterns as *facts* which can be more or less prominent in our experience. Because people do sometimes believe things, and then they don't happen.

This approach also removes the problematic concept of "believing" being something you can *do*.

The way I describe this to myself is, we have two loose "laws", which are actually versions of the same thing, relating to intentional shifts. Let me bash out a quick summary and see if it makes sense:

- ***Observation Accumulation*** - When we experience observing something, that observation and the facts that it implies become "defined". The contribution of that pattern to experience is intensified going forward.
- Law of Coherence - The world is a single pattern, and must always remain self-consistent as a whole. Here, we might define the world as the "relative distribution or contribution of patterns or facts" to ongoing experience.

This tends to lead to both an increase in complexity and an increase in habit as time (or development of *The Now*) continues. Somewhat counterintuitively, habits leads to complexity, because complexity requires persistence of patterns and superposition of patterns.

The question for us becomes: in this relentless "fixing" of the world, the ongoing tendency for things to become more defined, how can we introduce novelty? If we

cannot, then what we're really dealing with is a fully deterministic pattern that can never be redirected. Can we, in effect, revise previous fixings? I say: yes.

I suggest:

- All facts already exist and they exist eternally. All that changes is the relative intensity of those facts, their level of contribution to ongoing experience. This distribution of facts is "the world".
- Novelty amounts to a deliberate shift in the relative distribution of patterns or facts.
- **Intentional acts are how we introduce such a change.**

Every intentional change, then, amounts to a shift in the world-pattern, which corresponds to a fresh deterministic experiential path, which permits until the next intentional shift. The mystery of this is, we cannot experience things before we experience them, in terms of the senses, so we cannot anticipate fully the extended patterning that follows from our intentions.

Why would belief matter, do you think? What exactly *is* "expectation"? So, you go outside and walk to the store. To what extent are beliefs and expectations causing what you experience?

The two ideas perhaps come from a sense of separation between you and the world. If the world is a pattern (the "world-pattern") which arises in the mind as an experience, then only things which adjust the pattern will influence the world. I can expect things and then they don't happen, since expectation can be along its own line of thought, rather than coming from the world-pattern.

Yes, so just for illustration think of it as two strands of thought happening at once:

- The vivid, 3D-immersive thought of the world.
- The other thought you have in your mind.

If your "belief" or "expectation" is just happening in the other thought, then it has minimum influence. If has to be *about* the 3D-immersive world thought. It has to actually be a *fact* in the world-pattern. I think many problems with trying to direct our experience amount from not *truly* committing to interacting with the world-pattern directly, but instead thinking *about* it in parallel. What you have to do is *know*, and the way to know is to directly update and for it do be *definite*.

[…]

When you "summon the feeling of the wishful fulfilled" you are triggering that pattern (the feeling) plus its implied facts (the thing that you want), such that it is overlaid upon the world-pattern and will appear in the senses when a context becomes available.

To expand - When imagining with intention, there is an important difference between *thinking-from* something (as it if were happening now) and *thinking-about* it (really, conceptualising it in parallel). If you think in terms of the imagination room. In this room, whatever you create becomes activated and will become part of future experiences:

- If you think *about* something (separate, contained thought), then that is like creating a little bubble in the room, in which an image of your desire appears. Later, you experience your desire, but only as an image "over there", in a photograph or you see someone else with it. In other words, in the same form as you triggered it.
- If you think *from* something (3D-immersive thought), then that is like changing the whole room into an experience of the desired situation. Later, you experience your desire, but in this case as a 3D-surround image - as a person having an experience of being *in* the situation, rather than viewing a representation *of* the situation.

Does that make sense? Think of a car right now. Where is that car thought in space? Somewhere over there, or maybe floating in your head area somewhere. Now 3D-immersively imagine actually being in the car. That's the difference.

The reason "summoning the feeling of the wish fulfilled" is potentially powerful, is because *you can only do this immersively*. You can't create a feeling, and not be experiencing it "as if it were already happening" - therefore you inevitably associatively trigger situations which would imply that feeling, and therefore imply the fact of having obtained your desire.

Reply to “I want a serious answer to what happens to other people after a "jump"”

There are no "other people". In a sense, there is no *you-as-person* either, so there are no "people". There is just *you-as-experiencer*, having "taken on the shape of" an experience, "as if" you were a *person-object* in a *world-place*.

Note, though, that *you-as-experiencer* is not a "thing" or an "object" or even a "perspective", which means there is not **an** experiencer, nor **many** experiencers. Really, there is just "experiencing". Another way to phrase this is that there is only *you-as-awareness*, or that the only fundamental truth is the fact of the property of "being-aware" or "awareness". Everything else is a relative, secondary, temporary truth only (hence we say we have an experience "as if" something is true).

Although at first glance it might seem "ridiculous and morbid", that's usually because you are viewing it as a concept, which involves relating mental objects within a conceptual space. This is "before" that sort of division and explanation. Hence, the subreddit ends up being about exploring both the "nature of experiencing" and also the nature of *descriptions*. This - experiencing - cannot be conceptualised, because it is not made from "parts", and conceptual thinking is in fact an experience *of* or *as* it (metaphorically: "within" it, but it has no "outside" so that can be a bit misleading). It is not "morbid" because the "aliveness" of any experience is essentially sort of borrowed from this, directly, although it is not *located* anywhere.

All of which is why the answers given to these sort of questions tend to be abstract, and irritating. (See also the metaphors given in the sidebar, as other ways into this.)

> Q: Well, you can frame anything any which way. But the reality is - and the one I hope everyone is working on - certain people experience sadness, pain, etc. and we feel sympathy with them, because they are the ones affected, not us. People can choose to cause this sadness and pain in others, or not choose that. That's how we judge someone's character. Emotions are real, and so is causing them, and separation from them.

Well, you can look at it that way if you want, for sure, but it's not especially supported by direct experience once you start attending to it and digging into things.

Now, to be clear: it's not so much that I'm saying that "people" aren't "real" in *any* sense, but rather that the concept of "people" as commonly understood in the default view is incorrect. (Here, the default view being that you are a *person-object* in a *world-place*, where "the world" is assumed to be a "stable, simply-shared, spatially-extended 'place' unfolding in 'time'".)

The outcome isn't that you perceive other people as just "stuff" to not care about - that "ridiculous and morbid" conclusion you refer to. Quite the opposite, in fact. All "people", including the apparent *you-as-person*, are structures within *you*. They are not "people" as in "separate beings", but it's actually more intimate than that:

they are are all aspects of *you-as-being* or *you-as-awareness* (or "beingness", if you like).

You might say (although again this can be slightly misleading), that the choice to "cause this sadness and pain in others" would be a choice to cause sadness and pain *within yourself*, even though you might not experience it in a direct "unpacked" form.

You would still be modifying the world (as enfolded within "awareness") such that it was patterned with "sadness" and "pain" - and quite possibly in a way that *would* then later unfold within unpacked sensory experience, from the perspective of apparently being a person. It's not (intended to be) just "framing", this, I should stress. It is directly observable to be the case that you are not a person in the usual sense, and nor is "anyone else". It follows from direct experience, and the philosophical discussion follows from that.

> Q: I don't really hold that view either, but some combination of that and what you're saying. So if I choose to embark of a journey of large jumps, I could not feel at ease that "I've always been jumping infinitely". There would be something fundamentally different about doing it with a type of intent I never tried to use before. People can call it Magic, Playing God, whatever.

Well, the "I've always been jumping infinitely" view has problems in any case, and would not in fact ease your mind if you went into it more deeply. Luckily, though, the "meta" view circumvents this anyway - the "meta" view being the recognition that all experiences are "shapings" from, or *states* of, this "experiencing" (or "awareness"). And so, again, *all* experiences are on an "as if" basis only. That is, they are "patternings" of *you-as-awareness*.

Which means there is only one type of intent! "Intending" is equivalent to "increasing the prominence of a particular pattern within your state", where your "state" corresponds to the full definition of the world within you and the fully-determined sequence of sensory moments which follow from that. If you intend the outcome of "it is true *now* that my arm will move *now*" then that is the same in *type* as the outcome "it is true *now* that I will ace my exam *then*".

Aside - Note that you are not - necessarily - intending or shifting "all the time", in this description. Only when you redirect unfolding experience, or deliberately assert or imply something, are you doing that. This can be tricky to articulate, because of course intention is "outside of" time, since time is itself a patterning within and a formatting of state. In particular, "intending" is not the same as the experience of apparently "doing something". The experience of "doing" is *itself* a result, a sensory experience that is an aspect of the current state. (Which of course means you never actually experience "causing" anything.)

Calling things "magic" or "playing god" is merely an artefact of a particular intentional outcome being exceptional in the context of the standard *description*, rather than it being exceptional in the context of *experience-as-it-is*. There is no "magic", there only just "patterning" (your current state) and "intention" (the intensification of a pattern and therefore a reshaping of your state).

Ultimately, though, none of this matters. If you recognise that there are only experiences, and descriptions *of* and thoughts *about* experiences are *themselves* just more experiences (at the same "level"), then you are left with merely: a) attending to the nature of the current moment directly, b) experimenting to see the extent to which you can alter it. And stories you come up with *about* that are actually not particularly relevant or true - other than as formattings that you can use to formulate your intentions, and therefore the extended patterns associated with your target outcomes.

> Q: There are people who devote their whole lives to occult and insist on performing unethical rituals in their practice.

Because they seem to be true. Why?

In short: "patterning".

Now, although "patterning" is itself a metaphor, it is meant to offer an example of the most minimal description that captures the fact of "experience is apparently structured". The implication of "patterning" and "intention is the increasing of one pattern's contribution to your ongoing experience" is that:

- Whatever you intend *in terms of*, will seem to be true, because it will result in experiences "as if" that were true.

And now:

> Q: Why not just choose another way to intend?

There is only ever one way to intend - or actually it is not even a "way", because intending is actually not a "doing" or "technique" or "mechanism" at all. It might be better describe as a "self-shaping" (of *you-as-awareness*). But you can intend any pattern, and any pattern you intend also includes its extended associations. Any intention is, sort of, a shift of the entire world-pattern, *in terms of* the larger meanings associated with the intention. But you might not know this, particularly if you only pay attention to the *content* of particular experiences and don't notice the *context* of all experiences - and if you think that your apparent actions are "causal" rather than also being "results" (of intention, which is the only cause).

Now, I realise the above might sound a bit abstract, so:

More specifically, then: if you intend an outcome in terms of "the Norse gods", then in addition to your outcome you will also tend to bring about an increase in the pattern "the Norse gods exist", because it was implied by your intention. If you aren't aware that there is this "meta" perspective of viewing such things - and perhaps you haven't also intended in terms of other things - you will likely become convinced that "the Norse gods" are real in an independent way, and the evidence will stack up more and more as you intend in terms of them. After all, you are *literally* experiencing the truth of their existence! Furthermore, if you are performing certain rituals, then you might think that they, too, exist as real mechanisms, because you are having experiences "as if" they are true (even

though in actual fact "performing a ritual" is just yet another experience, an aspect of your current patterned state, as is any seeming outcome).

"Anything goes", but it only "goes" if you intend accordingly - and until you intend in terms of something, there might be zero evidence of that something! Although having said that, it tends to be the case that intentional thinking *about* a thing tends to lightly pattern your ongoing experience with that thing - see synchronicities, for example, or the *Owls of Eternity* exercise linked in the sidebar.

[…]

Yes, it's really hard to put into language, so we end up going at it from multiple angles and, we hope, the combination of all of those then points to the thing we actually mean. I think it's perhaps helpful do away with the whole idea of "projection", though, since that still implies there's an activity taking place, from one object onto another.

So, two possible approaches that occur for talking around the subject:

First, stick to what you *actually experience* and make a distinction between that and what you *infer*.

One observation along those lines: your ideas about "other people" to some extent are due to what you see in the mirror, and "other people" also being that shape and with those movements and so on. Since you experience yourself as having thoughts and ideas, you might map that onto other people. However, your thoughts are not actually experienced as being *in the world*. There is the *person-in-world* image, and there is thoughts. Your *you-as-person* experience isn't what is thinking, really; that's just content. Rather, the thoughts are appearing in the *you-as-awareness* experience *alongside* the *person-in-world* experience.

Another: going back to that mirror experience, perhaps consider what you *actually* look like, your actual experience. Is that the image in the mirror? If you think so, why do you think so? If it isn't, what do you look like really?

Second, and following on from that, consider that the world is a single continuous pattern, a "world-pattern", one that is static but fully defines the world and all possible experiences associated with it, in a given state (until it is shifted via intention to a new state, occasionally). The sensory experience you have, then, is the "sensory aspect" of that world-pattern, unfolded from a particular perspective, for a particular series of moments. ("Time passing" is also a static pattern, in this description.)

This pattern is not a *projection*, then, and is more like a "shape" you have adopted. The full definintion is "enfolded" within you, with sensory moments "unfolded" within you in sequence. It follows that all "people", including the "person" you are apparently experiencing being, are patterns which are aspects of this world-pattern. They are all "alive" in the sense of being "made from" awareness; but they are not themselves aware. They are not experiencing. Rather, awareness is *aware of them*, as them, since awareness *is* the pattern including all the people-patterns. Only "awareness" is experiencing (and

"awareness" is itself really a synonym for "experiencing" or the fact of experiencing).

Here we must be careful not to conflate "experience of" with "expanded as a sensory moment". Right now, *you-as-awareness* is experiencing being the entire world-pattern, even though only this particular *person-in-a-world* moment is unfolded as a spatially-extended sensory aspect. The language we use to describe a particular everyday experience can be a bit misleading here, because it's all quite course-grained and in terms of particular objects. If you actually attend to your ongoing experience directly, it's much more subtle than that: you experience "meaning", and I'd say the sense in which you experience being the world-pattern is like experiencing "meaning".

Anyway, those are a couple of avenues worth exploring. As always, though, we're invoking metaphors or arranging concepts in order to describe something which is actually super-simple: experience just *is*, with nothing behind it. Although: we must also consider the observation that adopting particular concept tends to shape experience accordingly. Which loops back to, say, the idea that adopting directly or implicitly the concept of "an external person who can make their own choices" is effectively a patterning of your own experience (your world-pattern or state) such that it is shaped "as if" that were true.

[...]

Part One

> Q: there aren't many "people" on here who enjoy exchanging several paragraph long posts.

It's tricky sometimes.

To discuss this topic properly usually requires a bit of back and forth before we even get going - since we need to work out what exactly one commenter means by a particular phrase versus another, and there's a need to provide context for most things, rather than snappy one-liners. I personally try to encourage deeper thinking and discussion throughout the sub, but it's very time-consuming for people to have that sort of conversation, particularly when a lot of time has to be spent describing, for example, "why what you say isn't *wrong*, but is *meaningless* from a different perspective, and here is the other perspective", and so on. Anyway -

> Q: Yes, the term projection can be convoluted, though the way I use it has changed from the past, so when I use it now I mean "you're seeing your own choice", basically.

Right. The issue with "projection" is that it tends to imply a sort of mechanism which occurs within time and space. But what you mean is clear enough.

Using a different metaphor, then, we might say that "seeing your own choice" is the "sensory aspect" of your current state - which one might consider as the total sum of all deliberate and non-deliberate intentional patterns and their implications to date, and which fully defines all moments. Your state or world-pattern is itself non-local and non-temporal, implicitly specifies all locations and moments. In this

scheme, "projection" would be "intentional change of your state and subsequently encountering the effects in your ongoing experience".

> Q: I've been paying extra attention in my dealings with "other people" lately and I have been able to really see the lack of separation between experiencing and the seeming appearance of others, so I now view these interactions as less real which helps to examine exactly what I'm patterning.

I wouldn't say that they are "less real" though. The only thing that was ever real was your ongoing patterned experience, and the only way in which you ever encountered people was as a part of that experience. It's simply that your *story about* that experience has changed. The *description* has changed, but the *nature of the experience* is unchanged from what it was before. However, by attending to your experience you can directly notice that it is all "made from you" - that is, that you are and always were the entire moment of any particular scene or encounter. And although the scene is structured as apparently being from a certain perspective - *you-as-person* are apparently "over here" and your friend is "over there" - you notice that the whole thing, both "over here" and "over there" and everywhere else, is in fact "made from" you.

So you are everywhere and nowhere; it is all actually *you-as-awareness* in the "shape" of the scene.

> Q: I have a twin brother and it's harder to see his lack of independent existence due to our history...

That experience of identity and history - that meaningful *felt-sense* - that accompanies experiences of your twin, *is itself* experiential content. You can actually locate it somewhat within experience usually (it may be in your lower abdomen area, or in your chest). It's something to play with, anyway, the meaning that comes with the other aspects of a scene or moment.

> Q: When I look in the mirror lately, it is more like I am looking at a dream, so whatever I'm looking at isn't as solid as I thought before.

The key here, I think, is to notice that the image is "over there", and then to direct your attention to "the place your are looking out from" and see what's there.

Ultimately, you probably first get the sense that the mirror isn't a reflection of you, it's part of the visual scene, and that in the other direction is a sort of void (*not* a space, usually). Then - as with the *Feeling Out Exercise* in another link - you notice that the whole scene is sort of floating within perception, and you can explore beyond the boundaries of that.

Your body is a bunch of sensations floating and phasing in and out; you do not experience "being a body" as such at all. (Although occasionally you may *think* it.) Really pay attention to the boundary between "your body" and "the room". Is there, in fact, actually a boundary? In what way are you "inside" your body at all? And so on.

As you point out, one might ask whether there is a "literal person who is angry" when dealing with others. But similarly, it is worth asking if there is a "literal

person who is angry" when *you* are having the experience of being angry. There may be a bunch of sensations, and thoughts, and so on - but if you try and locate a "you" who is angry, you'll struggle to find one.

> Q: Some people may say that if you're just experiencing your own patterns/ideas of the world, then certainly you could just go around abusing people without consequences - how accurate would you say that is?

There are always consequences, just because making a change involves corresponding consistent changes simply as part of shifting a pattern (in this metaphor). However, you could then address any unwanted outcomes as they arose, so in that sense you could do it "without consequences". Even outside of this topic, it's true you can do all sorts of bad things without suffering later, even if you do it in the everyday sense.

But it's a bit like punching yourself in the face and then using magic healing cream. Why do it?

> Q: It's not something I want, I'm just curious as to if there's any limitation.

No limitation, structurally.

> Q: My view on it is that it's not possible, only because if you talk in terms of "abuse" or needing to steal from other people, then you're implying that you couldn't be given those things or you're implying that there are other people or resources outside yourself.

I think you can always handle and circumvent these implications though - that is, intentions which imply a world in which you don't get your outcome - by stepping back from them and changing the context.

> Q: Instead of stealing money and getting away with it, you would just be given money or acquire it through some other means, for example.

That does seem a better route.

Part Two

> Q: In regards to world patterns, I can see now that my previous idea of thinking that there ... is just a pattern and not something primordial; certainly having a perspective of life being amazing and jumping out of bed everyday in ecstasy isn't anything more special other than just being a different pattern.

It's "patterns all the way down", then!

Which, I we discussed earlier I think, is simply a way of saying that the only thing that is fundamentally true is the fact of "awareness" or *being-aware*, and absolutely everything else is relatively and temporarily true only. This doesn't just apply to facts of the world, but to the formatting of experience more generally (even "spatial extent" and "things change" and "objects" and "seeing" are patterns, just more abstract). Generally, then, one should consider that all

possible patterns exist eternally, always present now in the background, and what changes is their relative prominence or intensity of contribution to ongoing experience (with a particular distribution of intensities being your "state").

So no experience is more special or fundamental than any other experience, because the fundamental aspect is common to *all* experiences. Being depressed is an experience, as is ecstasy. And you don't need any *reason* to experience one or the other, because there is no cause within experience. You experience something because it has been patterned in; that is all. Intention is the only cause, and all experiences and apparent events are *results*, as aspects of your current patterned state. For example, you could simply decide right now to feel joyously happy and, if you don't interfere, it'll happen. In fact, try that right now: *just decide* that you are going to feel really bright and happy - and then allow whatever happens to happen.

> Q: [if I am formless awareness] where does the "personal view of the universe" idea come in? For example, if I'm talking to my neighbor, is there no experience as if my neighbor is talking to me?

You could rephrase it, perhaps. If *you-as-awareness* has taken on the shape of a world-pattern, and in addition adopted the fact of *being-this-person*, then your experience will be consistent with that.

Now, if *you-as-awareness* modified that and instead adopted the fact of *being-this-neighbour*, then your experience would change accordingly. What would such an experience be like? Have you already had that experience, perhaps? Or, taking this further, if all possible patterns exist eternally, what does it mean to ask whether you "have had" or "will have" the experience of apparently *being-this-neighbour*?

> Q: Since I never experience anyone else' perception of me, I guess this is all theory and speculation, so perhaps it isn't important, so long as "I am the one in control of everything I experience" is seen and understood clearly.

As you say, wording get tricky. Because of course, the "me" you are referring to there doesn't experience anything at all; it's just a pattern. Only *you-as-awareness* ever has an experience, because it *is* "experiencing", and so "me" is a experience, not something that experiences. So the "you in control of everything" is also, strictly speaking, an experience. You could have an experience "as if" there is a "you" who controls everything, or not. However - and this is really what you are going for here I think - the experience of apparently being "you who controls everything" is always available, potentially.

> Q: I have started to adopt the pattern of "I'm the only one in control" a lot more and it has taken a lot of responsibility that I had put outside of myself, so I suppose the pattern will continue to get stronger and I can explore more how far I can take it.

Right, it's a pattern, and the more you intend in terms of it, the more prominent it will become. And as you imply, there *is* no "outside of yourself" anyway, because there is no "outside" or "behind" to experiencing.

If awareness is metaphorically "rippled" with patterns and there is no "granularity" to awareness, then there are no theoretical limits to what can be adopted. While one can directly notice the fact that the fundamental nature of experiencing - and of descriptions about experiencing, which are themselves just experiences - is "awareness", and even have experiences of "void" which feel like infinite potential directly, ultimately these limits (or lack thereof) are left as a matter for "personal" exploration.

Really, I'd suggest, that actually becomes an investigation of your current patterning, as every intention implies its extended pattern and results in a shift in terms of your current state - presenting a new landscape to explore. This, in fact, is why a "seeker" can never find "enlightenment" via knowledge and experiences; because the experiences never end, and they have implicitly intended by "looking" to always end up "finding" - forever. But if we consider the stuff we've been talking about about, the "meta" of all experiences, this has already been removed as an issue, and now we're just having fun.

Reply to “In what way are other people real?”

Let me have a go here. It seems that you *perhaps* are still partly identifying as a person, and implying that this person is in a "place" of some sort with other people, and you're saying things like "my awareness". This can lead to an incorrect imagining of the situation, I think.

It is not *your* awareness, I'd suggest. It is just "awareness". What you are, *is* "awareness". That is, that which has as its only fundamental property the property of *being-aware*, and which "takes on the shape of" experiences - including aspects like "spatial extent" and "time passing" - playing out currently as a series of multi-sensory moments. Right now, *you-as-awareness* is "taking on the shape of" apparently *being-a-person-in-a-world*. All that is fundamentally true is *being-aware*, but *you-as-awareness* are having experiences "as if" other things are true.

Pause for a moment and check your actual experience as it is. I suggest it is something like being an "open aware space within which experiences arise" - like you are an unbounded *mind*, with a stable, bright, multi-sensory, 3-dimensional *thought of* being in a world floating within it. In what sense, then, are you a person? What does that *being-a-person* consist of? Surely, it is just sensations, perceptions and thoughts - with the *idea* of being a person occurring from time to time? You don't actually experience *being* a person at all. Other people, similarly, are made from that. Basically, visual, auditory, textural, and so on, aspects and a *felt knowing*.

All of which arises as a *1st-person* perspective. And that's important. That is, as soon as you find yourself thinking about this and imagining the situation from an imaginary 3rd-person "view from nowhere", then you are immediately "wrong". Because you are not *inside* the world; rather the world is inside you, with a particular sensory aspect of it being "unfolded" at any, or *as* any, particular moment.

You are then left with identifying the actual properties of this 1st-person mode - which is all there is. For example:

Feeling Out Exercise

... a little exercise can help give us a direct experience of what it means to be the subject to all experience, to recognise that we are not an object and that we are "unlocated". We might close our eyes and try to:

a) find the "edges" of your current experience.
b) find where "you" are in your current experience. *and:*
c) investigate what your current is experience is "made from". *finally:*
d) think about yourself, and then note the location of that thought and what it is "made from".

The conclusions of this are the *direct facts* of your experience - the only actual facts, really; everything else is transitory. Whatever you *think about* your experience is also another experience within this context. You can never get

"behind" or "outside" of this, because it has not edges or boundaries; there *is* no behind or outside. (If you think otherwise, then pause and notice that your thought about this is *also* "within" and "inside".)

This final observation is important. Specifically, that "awareness" is "before" things like division and multiplicity, objects and change, and so it makes no sense to talk of "**an** awareness" or "other people's awareness" or any number regarding awareness at all.

There is just "awareness"; uncountable. You can't relate different experiences or perspectives within a framework of time and space, because time and space are themselves *aspects of an experience*. (Although obviously not accurate, the *Hall of Records* metaphor tries to offer a easy way into envisaging that.)

> Q: it literally felt like I was somewhere in my head, so I had to stop the exercise.

Sometimes it helps, here, to then notice *where, exactly, you are experiencing that location from*.

Sometimes it is discovered that you are sort of "looking at" that felt location from outside of it. Sometimes it is noted that the "feeling of being in your head" is a feeling within a larger field of "feeling-space". Both of which mean, of course, that you are actually *not* just in that location, because otherwise you couldn't be aware of the location within a larger context! You must *be* the context, in order to be aware of a location *within* a context!

As you imply, though, it can be best to just leave things be if they are a struggle, and let it percolate for a while. Occasionally, doing these exercises can feel quite claustrophobic, as you try to "capture" yourself within your attention, and discover that this isn't possible (because your attention is within you, not the other way around). The trick, overall, is to eventually cease trying to *effort* it into getting a conclusion, because efforting is itself a deformation of your "shape", like rippling the water you are trying to see a reflection in. Anyway, it's good to return to this one now and again even after you've "got" it - it can be very pleasant and relaxing to remind oneself of it when it is noticed we've become "narrowed down".

> Q: Wow, this is really good; I didn't think of it that way. Perhaps I should have persisted with the exercise a bit longer. I'll definitely give it another go. What would you say for the first exercise, "feeling the edges" of your experience? Do you mean in the sense, that, when you close your eyes, you try to find the "edges" of the "blackness" that you see, or the "edges" in terms of the "mental space" of the mind?

For the first - words are problematic, I suppose, but I do mean *feel* out, mentally, or with attention, to see if there is a "boundary", an end, to your moment of experience in any direction, and if there are any "edges" to it. It's not a visual thing, particularly. Perhaps *sensing* is a better term to use. "Mental space" is a good enough term, although of course that does presume a result (that there is a mental *space* in the first place).

What is concluded - you can check for yourself, definitely don't take my word for it - is that "being" has no edges or limits, but also that it's not necessarily got spatial extent either. So perhaps "openness" or "void" ends up being the way to describe it, with your current spatially-extended sensory moment floating within that.

Ultimately, we're just noting that the idea of an "inside" or "outside" to experience is meaningless because, as we've just explored with the "where am I?" thing, any discovery of an "inside" already implies that you are the context of that "inside", and so you are the "outside" too, and that is also within/as you. This then helps us note, again, that "sensory experience" and "thoughts" are of the same nature, further emphasising that thoughts *about* an outside are themselves just more experiences within/as us ("inside").

You can see, here, how lots of the usual questions we might have asked earlier become nonsensical. By the time you get to the end of it, questions about "inside" and "outside" have resulted in answers which make those two words quite problematic to use! The answers actually *destroy* the questions!

[…]

> Q: It seems like your approach "pulls out while pushing in" while mine does the opposite. Instead of pulling out to find the edges of my awareness, I envision pulling inwards to a core identity. From there I ask what is the "he/she/they" that exists before my pattern is placed on top of it to filter it. In that sense another person is a core identity that my belief puts through a filter.

It's sort of both, simultaneously, really, the "pulls out / pushes in". It's that thing of there being "no-thing" but also "all possible patterns, pre-existing and eternal", at the same time. And you could look at people that way, too: that the "larger person" is all possible versions of that person, and you're just seeing one "aspect". To some extent, though, we're just playing with descriptions there, but I think it gives an intuitive way of thinking about the sort of experiences it is possible to have.

Reply to “People around us”

> Q: I don't understand how another person can see or understand what is happening when I am jumping and changing myself.

Is that what you experience though? Do you actually experience another person "seeing or understanding" as such?

> Q: how do they comprehend what has just happened

They *don't* comprehend. At least not in the sense of "having an experience" like you are.

The important thing to realise, perhaps, is that you are not having an experience *as* a person, you are having a *person-formatted* experience - and this is different. *You-as-person* doesn't have experiences either. Only *you-as-experiencer* or *you-as-awareness* is having - really: "taking on the shape of" - an experience.

I'll see if I can clarify that by talking around the subject a little (excuse length).

The Realness of People

Now, this doesn't necessarily mean that people aren't "real", but it does mean that they are not "real" in the sense that you previously assumed them to be (it is worth pausing and pondering what exactly *you* mean when you say the word "real"). They are more like, say, patterns of experience within *you-as-awareness*, as indeed are *you-as-person*. Consider, perhaps, what it is you *actually* experience, versus the stories or descriptions you think *about* experience (which are really just more experiences, of course: the experience of "thinking about experience"). Do you *really* experience yourself as a "person-object" with a "world" that is a "stable, spatially-extended 'place' unfolding in time"? Or is it more like a *line of thought*, unfolding spontaneously in an aware space, albeit a 3D multi-sensory thought?

This latter idea leads us to the similarities between waking life and lucid dreams, which are indeed often conceived of as being essentially an unfolding thought. It is possible, in a lucid dream, to create "persistent realms" which are essentially indistinguishable in vividness and stability from waking life; the only difference is your knowing of the context of the dream. It quickly becomes apparent that they identical in nature. And, of note, within the dream you experience "other people" who apparently know things about the world that you don't, and indeed the whole world is laid out despite you not explicitly defining it.

The Real You

Now, the "you" in a dream obviously isn't the "real you". And so it is in waking life: the experience of being a person isn't the "real you", in a fundamental sense. But are *you* a "figment of your imagination"? Yes and no. While the entire "world-pattern", including "you" and "other people" might be said to be somehow "dissolved into the background" of *you-as-awareness*, this *you-as-awareness* isn't a thing or an object or a being. It is more like a *material*. Essentially, the final observation is something like:

- What you truly are is the non-material material whose only inherent property is the fact of *being-aware*, or "awareness", and which "takes on the shape of" states and experiences. Currently, *you-as-awareness* has "taken on the shape of" the experience of apparently *being-a-person-in-a-world*.
- All possible patterns, facts, situations, experiences, moments, formatting are in effect eternal and always present, "dissolved into the background" of *you-as-awareness*.
- The current "state" of *you-as-awareness* might be described as the current selection of patterns or facts which are presently contributing to your ongoing experience. While all patterns are present, some are relatively more "intense" than others. (This provides one way to think about "intention" and modifying one's experience.)

And so the sense in which everything is a "figment of your imagination" is a limited, because it isn't "your" imagination in the personal sense, and it is not "imagination" in the sense of an ongoing, maintained process. And because "creation is already done", you are only ever adjusting the shape of a metaphorical "world-pattern" landscape; there is never an incomplete world, there is always a complete and self-consistent experience because there are no "parts" to experience.

Feeling and Understanding

Meanwhile, I tried to get down a decent description of this previously which addresses some other points in other comments. They might be worth a glance, particularly one which is specifically about "in what way are other people real?" Do check out the *Feeling Out Exercise* also. The metaphors might be useful for this query:

> Q: I know that our reality and consciousness and life is so complex that one may never truly understand, but at least we can try.

In fact, you *can't* understand it, and there is no point in trying. By "understanding", there I mean turn it into words or concepts. You can understand it in the sense of simply *knowing* it directly, being it. But you can't create a description which captures it - because descriptions are themselves just more experiences, "within" *you-as-awareness*. Experiencing has no "outside", and so there is no perspective from which to create a model which captures it (see: *The Feeling Out Exercise*, for example).

A metaphor from the second link which tries to illustrate why you can't really ever think yourself into a conceptual understanding of experience:

- ***The Beach**:* The metaphor of the beach - about metaphors. It is not possible to build a sandcastle which captures within its form both "the beach" and "sand". However, the sandcastle *is* both the beach and sand. You can certainly label one part of the sandcastle "the beach" and another "sand", but the properties of those parts, being of form, will not capture the properties of the beach and sand themselves, which are "before" form. If you forget this, and

> start building ("thinking") further sandcastles based on those labelled parts, all further constructions and their conclusions are immediately "wrong", fundamentally, even though they may be coherent structures ("make sense") on their own terms.

In a way, the problem is that the direct fact of the matter is so *super-simple* that it is impossible to grasp it by anything other than directly attending to your actual experience.

Reply to “Which method to use to achieve future goal?”

Just for super clarity, I'd probably highlight issues with the use of "unconsciously" with the word "choosing", because of how loaded that term is, and how varied its uses.

It's easier, I think, to reserve "choices" for intentions, where "intending" means deliberate selection and intensification of a pattern to make it relatively more prominent in our experience ("the intention"). I'd perhaps strip it back to simply: we can intend outcomes or facts - shift ourselves - but sometimes the extended pattern implied by those intentions is not anticipated. For example, you might react to an encounter with someone you like but are shy of by intending them to "go away"; and they do. You *could* say that you "unconsciously chose" to make it so you never have a relationship with that person, but I think that doesn't really capture what's actually going on. "The unconscious" is a problem because people tend to think of it as both a place and a process, somehow separate from ongoing experience, but which has a mind of its own and does things - whereas it's really just a way of saying "aspects of your current patterning which are not unpacked into this expanded sensory moment", like Bohm's ink droplet analogy.

***You* are the only mind, and the state of your world is a static landscape that cannot shift unless you shift it/yourself. *You* are the only thing that "happens".** So, "unconscious" in the sense of not being explicitly aware of what we have done - not having a thought *about* that - but not in the sense of there being something "happening" behind the scenes.

But then, of course, *our entire state right now* is of that "unpacked" type. Our current patterning is, other than this current "sensory moment", in the background rather then unfolded into explicit knowing (=experience). Only the current "sensory moment" or an explicitly chosen intention, while being intended or recalled, are not of that type.

> Q: Perhaps it's a better term to use overall, but it only makes sense if you truly know what you're doing.

The problem is, when we begin with these terms we've already created a hurdle for understanding it properly. "Conscious-unconscious", given that people tend to conceive of these things as "happening" independently in some sense, is already built upon an error and rich with unhelpful associations, some of which are very difficult to point out, to the extent that it's better to put them aside. Of course, in casual conversation, unlike here, then we start with whatever way in might be easiest, and then try to lead things around. But at some point, inevitably, you have to just assert the viewpoint - either by asserting that there is such a thing as "intention" and building out, or by leading them through an exercise like *Feeling Out* and so on - and build out from that, as a parallel picture of things. In these conversations, naturally, we're all about digging into these things, and I'm not particularly aiming at generating snappy few-liner descriptions that can be given

to people without establishing a background first. However, a side effect of this tends to be the generation of new metaphors which *can* be helpful in that area.

> Q: Why would negative feelings arise if that's not what I'm focusing on anymore?

They are aspects of your current state, which will always have some patterning from previous intentions and implications - which typically become less conspicuous over time.

(Remember, here, that the state is static, so more accurately they don't "become" less conspicuous, it's just true *now* that the pattern is less dominant across the static set of moments.)

With *passing* thoughts and feelings, then, just let them be and they'll just be left behind. Wrestling with the content of every moment is a sure way to get into trouble. If a thought or feeling *persists*, then intend the desired feeling. And, again, let *it* be too. You are not meant to be managing your ongoing experience in some sort of constant maintenance mode.

> Q: so it does seem like this could improve drastically as I keep putting more focus into it.

I'd say it's not *necessarily* about "putting focus into" so much as "do not subsequently interfere" - depending on what is meant by that ("putting focus"). This is something to experiment with a bit, but since your intentional reactions to surroundings can be in terms of a depressed state, you can end up recreating it. After which, when you notice this has occurred, you can re-intend feeling good again of course - but:

I'd like to caution against "keeping focused on" in some sort of ongoing sense, like a "forcing" more than simple one-hit "decisions". This can become another version of holding yourself in a fixed position *in opposition to* the moments that you have defined in your state previously. Intention can best be considered as as "redirection" or "assertion", not as a process that needs maintenance, otherwise you are in fact holding a moment, rather than modifying your state while avoiding obstructing the unfolding of your sensory experience.

"Putting focus into" in the sense of "intending when I notice that I have counter-intended" is perfectly fine, of course.

It's fine to invoke any concept, but we just have to be more careful than we would when discussing other topics - because in this case the thing we are discussing is also about *the nature of concepts* (or descriptions). Every concept comes with baggage, and accumulates more over time. Worse - "God" being a classic one, but "consciousness" too - many concepts turn out to be sort of meaningless, because we tend not to take the time to define them. (For example, reading "consciousness explained" type articles is often fascinating, because usually - inevitably - the article turns out to be about *this other thing*, but with it being labeled "consciousness".)

As you pointed out earlier, though, this just means we need to engage in a dialogue to whittle down what exactly we mean by the terms we are using. And I

do think that, if we introduce the "meta" idea of "experiencing" as being independent of, the *context* to, any *content*, then we've always got a platform we can retreat to in order to regain our footing.

Anyway - There's probably an interesting point to be made about whether or not to treat any content as "important" (or as "signs"). It's best to treat them just as they are actually experienced: multi-sensory 3D imagery, within awareness, with a feeling of "meaning" with it. Any further interpretation is itself a further experience: the experience of "thinking about" that experience.

Meanwhile, if you don't regularly re-imply something, then the pattern tends to fade, simply because *other* intentions towards desired "fact-patterns" will tend to imply the reduced contribution of that something, simply as part of the world-experience being fairly consistent.

As I say, though, there's nothing wrong with regularly intending "being happy" or whatever, but this is not the same as manipulating or maintaining the ongoing sensory moment. It is more like "asserting a fact" into the background of experience, such that subsequent sensory moments arise in alignment with that, later.

The total simplicity of this does, ironically, lead to lots of verbiage in an attempt to capture it. Ultimately, we are talking about an undivided non-thing - but since words and concepts require division (that is, the breaking up of things into "parts" and then relating them within a "conceptual space"), we immediately create an error even in the attempt to capture it (if we are talking in terms of divisions, we are already *not* talking about the undivided thing), and flip from zero complexity to endless complexity. Trying to talk about "awareness" suffers from this. It's not a *thing* at all, and nor is it even the material that things are made from, although that's still a useful metaphor. The concept "awareness" is immediately inaccurate, because simply the fact of dealing with a concept means we aren't talking about *awareness-as-it-is*, which is "before" concepts. And talking about "intention" suffers from the same issue. Intention is not about entertaining thoughts or feelings or whatever. Intention is *the reshaping of oneself, by oneself*. "Entertaining thoughts" is a *result* - an experience. So it cannot be a *cause*. Experiences are *results* of intention, so if we find ourselves talking about something to "do", we are already talking about something other than intention.

It's actually better to start with the concept of a "state" and have intention simply be a modification of the state, with sensory experiences being aspects of the current state. That way, you have a nice clear model:

You are "awareness". The only inherent property of "awareness" is *being-aware*. Awareness contains all possible patterns, eternally. Awareness can be in a "state" where some patterns are more prominent than others. Your ongoing sensory experience is the sensory aspect of that "state". "Intending" is the name given to increasing the relative prominence of a pattern ("the intention") in your state, such that ongoing sensory experience reflects that (because it just *is* an aspect of that patterned state). All experiences are *results*. The only *cause* is the state/intention. Of course, this inherently means that neither "awareness" nor "intending" can be described, since descriptions are themselves experiential

patterns, and are "made from" awareness. Just like you can't build a sandcastle which is the shape of "the beach" and "sand", even though the sandcastle *is* both "the beach" and "sand". (And if you make sandcastles and label them "the beach" and "sand", they are still not those things, although it is likely we will get confused and start treating them as such. Which loops back to where we came in, with our unpicking of terms in order to be certain we meant what we think we meant.)

It's not really passive, though, although I get that the language seems to suggest it.

Saying that the only inherent property is *being-aware* is just to say that the "shape" of it is always inherently an experience. It can then causelessly *shape-shift* itself into any experience (but don't conflate experience with the current "expanded sensory moment" only; something I keep accidentally implying I must admit).

Sometimes, as a brief mental image even though it slightly misleads, I refer to "awareness" as:

- "The non-material material whose only inherent property is *being-aware* and which 'takes on the shape of' states and experiences; right now it has 'taken on the shape of' apparently *being-a-person-object-in-a-world-place*".

Which is more suggestive of the complete idea. Implicit in this description is that all possible patterns are present eternally, are always available, and it's a matter of the "relative intensity of contribution" rather than their existence as such.

Following from that, then: "intending" is the reshaping of *you-as-awareness* such that a given pattern ("the intention") becomes more prominent in its contribution to ongoing experience; "volition" would be a little bit of experiential or imagination theatre whereby you browse patterns and select one to then adopt more fully.

As always, we should highlight that experience just *is* and there's nothing "behind" is - and that includes this description, which is itself just an experience (an experience of "thinking about experience"). So, the description doesn't get "behind" experience or "explain" experience, however it provides a framework for thinking about the essence of a structured experience independent of specific content - it is closer to the "basic experience" - and is useful as a platform for formulating intentions "as if" it were true (which of course intensifies the apparent truth of the description, because whatever patterns an intention is asserted *in terms of*, is also brought into prominence, as part of its extended pattern).

To avoid going astray, though, so that we don't start thinking that this is "how it really works" or gives us a method or mechanism, we keep re-iterating that the only fundamental truth is the fact of "awareness", and *all* other aspects of experience are relatively true (patterning, temporarily) only.

> Q: The shape-shifting metaphor makes passivity go away, but the adverb "causelessly" seems to bring it back.

The issue here is one of language, again. Language requires that there be a "doer", a "doing", a "done". You can't really describe "movement" without it sounding passive unless you invoke a "mover" - but in this case we are talking about *self-shaping* or *self-movement*, with no "mover" distinct from the "movement", because of course you are the entirety of the experience.

As an attempt to illustrate this: move your arm. Attend to the experience. Do "you" actually "move" your arm, or does the experience of "my arm moving' simply arise? In what sense do you "cause" your arm to move? If you have an experience of "doing" the movement, then what causes *that* experience? Is it not itself a causeless experience, in terms of there being something within your experience that makes the arm move? Is it not the case that the entirety of your ongoing experience is a "result" and not a "cause"? Something to play with, anyway.

> Q: So, there's nothing "behind" it, but maybe there is something inside it.

Again, this is perhaps best viewed as an issue with language and conceptual thinking - which always involves arranging *object-ideas* within a *conceptual space*, almost like as sort of imaginary "thinking room". There are in fact no hierarchies or locations in what we're talking about here, but there's actually no way to talk about this, since thinking requires division and relation, which is "after" this.

So, really, we must simply accept that we are using metaphors to point to *aspects* of our experience, and sometimes those metaphors will apparently even clash or contradict one another in the details because they are all "wrong" to an extent.

The descriptions we are using aren't "explanations" for our experience, they are our best attempts to communicate insights that are observed. "How things are" is never captured by the description, never *are* them; the descriptions merely point to them.

The implicate/explicate orders are one useful image, certainly. But: the implicate order is not actually intended to be spatially located at all, since it is "before" even the formatting pattern of "spatiality". It is useful to refer to it as "enfolded within" our experience, because it gives a sense of the relationship, but the spatial metaphor is not really accurate (since only *spatially-extended experiential content* has spatial extent and this is not that).

Similarly, the "patterning" model tries to use the concept of patterns or ripples, all existing simultaneously and summing up to a state. A bit like Moire fringes. The idea here is to use the minimum required concepts to represent a structured experience, whilst avoiding invoking spatial or temporal metaphors as much as possible. The "sensory aspect" is the current "unfolded" part of that total image, in this description: sensory experience is spatial, but patterns themselves are not. But again, that description is not "true" because no description can be; it is simply an attempt to capture certain aspects of experience such that they can be discussed and, then, used as formulations for intentions.

The summary, then: Experience is *as it is* and is primary; descriptions are pointers to that and are themselves experiences, so it is not possible to have a model

which *is* experience. There is actually no "how things are" or "mechanism" or "structure" which is inherent. Models are meant to be "effective" (that is: useful) rather than "true", so arguing about the models can sometimes be a distraction, and that's why the sidebar encourages conducting experiments.

Aside - Models are never "true" even outside of this more "meta" analysis, although unfortunately they are often presented as such at the moment by many people who really should know better. Even in the standard description, the world is not actually, say, made from "atoms". That model was never intended to capture "what is really happening"; it is simply a useful - "effective" - description for many purposes. "The atomic world" (a certain conceptual framework) is made from "atoms", but *the-world-as-it-is*, experience, is not.

> Q: When seeing this, it seems kind of pointless trying to meddle with whatever you're experiencing, because it's not seen so much as an impediment to get somewhere else.

Another way to say this is: If all things already exist, and they are brought into experience by intensifying them, then trying to tinker with the content of the moment is misguided, or at the very least it is limiting. There is no need to "transform" the current experience into the desired one; one simply needs to assert the desired pattern into relative prominence.

Furthermore, the very idea of trying to operate upon the "image" is (in this context) really in error, because the current experience is a *result* or *sensory aspect*, and is not the fact itself.

That is, if the sensory aspect is the flames atop a stack of glowing coals, their shape reflecting the arrangement of the stones from which the flames arise and are a part, then trying to modify the flames, while it may adjust their position slightly, does not tackle the pattern of which the flames are merely a visual aspect.

> Q: You needn't be parroting positive things to yourself all day, but if it arises for a while, then go ahead. If negative stuff like "I look like crap" arises, then let that be there, just don't be interested in it. Does that sound accurate?

That sounds accurate. The notion that one must always be "feeling good" or "thinking the right thoughts" - as *passing* aspects of experience - in order for the desired outcome to arise, is flawed. There are two aspects to that:

1. First, **those feelings or thoughts are *results*.** Like the flames above. Altering the flames does not alter the facts or the state, beyond perhaps a little intentional extended patterning. The flames are not *casual*. One moment does not cause the next moment: they are both images arising from one's state, which is a static definition which fully determines the sequence of moments (that is, between occasional intentions/shifts of course).
2. Second, **it you intend a particular outcome, then at the moment of intending the state is shifted** (because intention *is* the shifting of state)

> **such that the new fact-pattern** ("the intention") **is incorporated.** At that moment, it becomes "true *now* that this happens *then*", with the series of moments between *now* and *then* being fully defined by implication. But:

There is no reason why all those intermediate moments will be filled with "loveliness" and "joy" or "signs of success".

A silly example: If I intend to bump into someone I am attracted to, this may actually come about because I wake up one morning feeling depressed and hopeless, this lasts for a week, eventually I decide to take a walk and go for a coffee in that new coffee shop that's opened even thought it's not my sort of place and shake myself out of it, and they happen to be in the coffee shop.

> Q: You could say everything falls under that rule, since there is no division...

That's where the idea of this all being paradoxical comes in. It isn't *really*, though - the paradoxes lie in our attempt to construct a conceptual framework for it, not in "the thing itself". It's generally convenient to have "awareness" as indescribable, but notionally something like:

- "The non-material material whose only inherent property if *being-aware* but which 'takes on the shape of' states and experiences - and which has presently 'taken on the shape of' apparently being a *person-object* in a *world-place*".

> [Q: but is it fair to say that you wouldn't be entertaining those thoughts unless you already intended the outcome in which the thoughts are related]

I'd suggest that it's better to side-step this because it implicitly suggests a deliberate causation that isn't necessarily so, plus a notion of an initial starting point which doesn't exist.

If "awareness" is eternal, and all possible patterns exist eternally, then there is no time (in fact: *no time!*) where there wasn't a patterned awareness. In that context, saying that our experience (of "the world" or of "thoughts", the same really) is only because we intended the outcome is misleading, potentially.

If we reserve "intention" to refer to our *deliberate* intensification of a pattern, we're on better ground, and our current state is a the sum of all intentions *and their implications* (their implications given that the intention is a modification of an existing state).

These intentions may not be about outcome events as such, though. If you intend the experience of the image of an owl in front of you, then that is an intention (bringing into prominence the experience of "an owl image" and also the extended pattern of "owl") but it is not necessarily a selected outcome. You have shifted your state, but the results are not so clearly defined as having intended an event.

Intentions, then, can be really quite abstract, and not necessarily structured as events or objects or *world*-facts - that's why I use the concept of "patterns", since it does not assume a spatial or temporal aspect.

From here, we can loop back to the idea that because there is no division, because the "world-pattern" is continuous and undivided, then if there is any "world-fact" at all, then there is immediately, by implication, an entire world. That is, if the world-pattern was a metaphorical landscape, then as soon as there is anything other than uniformity, any slight hill or valley, then there is immediately a full topology. This is why we can't say that it is the sum of deliberate choices, but we can say that it is the (effective) sum of all intentions and implications, even if those intentions are not in the form of "choosing world-events or world-facts" or whatever.

> Q: If the above explanation has any weight, then intention is the cause of you letting go of another pattern, right?

So, if the world-experience is to be a self-consistent thing, then bringing one pattern into relative prominence will, simply from the property of a continuous pattern, mean that contradictory patterns will be relatively reduced. If you select "happiness" into prominence, then that is also a reduction in "depression".

You don't "detach" from anything, though. I think I know what you mean by "attaching" to a sensory experience, but for clarity it's better to say that you increase the prominence of a pattern, and that pattern implies a particular sensory experience, subsequently.

There's also a bit of exploration to be done in terms of what something like "depression" is. If the way we change our state is by, essentially, "leafing through" potential patterns by a sort of "associative browsing" of the eternal memory of all possible patterns, there's an interesting issue to ponder. That is, there's *perhaps* a difference between identifying and increasing or decreasing the pattern which is associated with the word or concept "depression" (following the word!), versus identifying the patterns associated with your actual experience, and increasing or decreasing *that* (following the direct feeling!). They may overlap, but it isn't necessarily the case. Because experience and intention are "direct' (that is, there is no intermediary), it's important to actually attend to *the pattern itself*, rather than just a proxy, or at least ensure the proxy *means-that* you are addressing the pattern itself.

Aside - I'd like to highlight here that none of this is an "explanation" in the sense of explaining "how things really work". The overall insight is that there *is* no "how things work", no mechanism or method. What it does instead, is propose a conceptual structure which is the minimum required for discussing a structured experience without specifying any particular instance of content. And then, it is also a structure which can be used to formulate intentions and conceive of their potential impact, while avoiding the associations usually implicit in more content-based descriptions (of which this is the "meta" perspective).

Reply to “Letting go”

So, it's perhaps useful to see that "letting go" isn't something you actually *do* - although language tends to imply that. There's no technique. If you look for a method, you'll end up doing something else instead but calling it "letting go".

First, I'd think of it more like a *not interfering* after having intended an outcome. The idea being that when you have made a change, then it becomes "true *now* that this happens *then*" and any further tinkering amounts to counter-intending. That's why the final instruction of the *Two Glasses* exercise is as it is.

Second, there's "letting go" in the sense of non-attachment. Now, sometimes people say "detachment" but I feel that can get us muddled up with the idea of trying to be separate from what's happening somehow, which would actually be a sort of interfering or holding - the opposite of what you want.

"Non-attachment", then, would correspond to allowing the ongoing moment to unfold without obstruction no matter what its content - as above - but *also* means not trying to "make" things happen when intending. Intention has no inherent sensory component, after all - sensory experiences are always "results". Attempts to force or manipulate experience in order to "experience doing the intending" is basically an intention to create a particular sensation, and if that sensation is associated with your current state, you are effectively re-intending that instead of your target outcome. Generally, it is probably useful to conceive of your current patterned state as the full definition of your world. That "world-pattern" consists of all the current active facts, and therefore fully determines the sequence of sensory moments that will follow. And so, if you successfully shift this via a "jump", then from that point onwards the new target fact has been incorporated and taken into account - even if you have experiences which aren't filled with joy or whatever afterwards, or passing doubtful thoughts or whatever (simply leave those alone).

For sure, you *might* experience synchronicities afterwards, just as a side effect of "patterning" your experience, but there is no reason why you must experience any indications of success prior to experiencing that actual outcome. Basically, this isn't a "signs form the universe" type deal. (In fact, in this view, there *is* no independent "universe" as we usually conceive of it.) "Letting go", then, becomes somewhat a matter of trust, acceptance, belief, faith and so on - but only in the sense that those tend to lead to you not interfering; they are not in and of themselves a cause of results.

> Q: This may sound like a stupid question, but now that I realize that I've been interfering with my intention big time, should I redo my jump minus tinkering?

Why not? Decide to have a clean slate, and begin your experiment again. You can also play with carrying this over into everyday life: for example, lots of people move their bodies by straining and controlling their muscles, instead of, say, intending an outcome then allowing their body movements to arise spontaneously. After all, "body movement" is another experience like any other,

the nature of it and its relationship to intention is identical, so that's a good way to practice.

For example, sit down in a chair and then *intend* to be standing up - or to be standing over there by the door, whatever - but don't *do* anything about it, *nor* obstruct any movements that arise. By doing this you'll become aware of whether you are, for instance, habitually intending your current position and then having to strain to overcome it, or whether you are intending muscle tension (for "doing") as well as the outcome.

(Which would be like intending "stay still" and "move freely" simultaneously, producing the experience of effort and strain.)

One might consider, then, that to intend these unhelpful ways is actually to regularly re-intend your current state, in preference to your target state. "Resistance" to change isn't necessarily about fighting back in obvious ways; it can be more like returning to an overall extended or postural pattern by unwittingly re-intending a part of it. (I don't mean to overstate this though: you are not undoing all your good intentions every time you struggle to get out of a chair!)

Don't get too hung up on that last bit though; there's nothing to be done about them, it's more about recognising the benefit of, and experimenting with, "ceasing to interfere" and allowing the moments between now and the outcome to unfold without obstructing.

[…]

I do keep returning to a model whereby we have *ourselves-as-world* as a single patterned landscape which *self-shifts*, and is static in between such shifts. The only thing that "happens", then, is intention - and that is not a process nor does it have a mechanism. Your ongoing "unfolding moment" *appears* to be changing, happening, but really it is static from an overall perspective (we could say that "time passing" is a static pattern in our landscape).

Which is why you can't *do* anything in order to be non-attached [1], because any attempt to do so is actually an intention, a deformation or obstruction of the situation which was *already* there, an example of interference we are supposedly trying to avoid!

Actually, I suppose part of the problem with getting a handle on this is that people assume that in their daily lives they are always "doing" their movements and thoughts and so on, and this means they just don't have the concept of experience just happening "by itself". But if you pay attention to your everyday life, you'll find that this is very much what happens (and that's why doing silly little experiments with body movement can be quite helpful, to dispel incorrect assumptions).

—

[1] Again, I used "non-attached" instead of "detached" there to emphasise that there is no attempt to somehow separate ourselves from experience involved. That's what "detached" seems to imply for some people, even though it is *meant*

to indicate detachment in the sense of "being okay with and non-resistant to whatever arises", rather than putting distance between the (apparent, supposed) experiencer and their experience. Having said that, I do tend to use those terms somewhat interchangeably myself.

[…]

Experiences like that do quite efficiently break the illusion that there is something "behind" experience - that there is an "out there" where things are happening, eh?

Essentially, that's what the demo exercises (owls of eternity and two glasses) are intended to illustrate, by providing an initial encounter which raises doubts regarding our assumptions about the nature of experiencing (and of descriptions about experiencing), as well as a framework for more adventurous experiments subsequently.

When you work through it, it's actually the most comforting state of affairs there could be.

It takes a while, though, to take care of initial concerns - like worrying you are "the only person" and so on (eventually you realise that there only being *you-as-awareness* is quite a different proposition to there only being *you-as-person*). And having the direct experience removes the concern that this view involves a sort of "dead" world; actually it means that the world, as a pattern, is "made from" the only "aliveness" there is.

I also think we tend to shift from stuckness to stuckness, before we adopt the meta perspective that all experiential *content* (or patterning) is on the same "level", with no view being primary. It's the context of *all* experiences that is what is fundamental (the fact of "experiencing" at all), and recognising that is what frees us. Hence all that "you are the non-material material whose only property is *being-aware* and which 'takes on the shape of' states and experiences" type stuff, in an attempt to highlight and point to that context versus content.

Reply to “Jumped. Are my friends/family still my friends/family?”

It's just not like that. There are no "alternate" versions of your friends and family elsewhere. The ones you have in your experience are the only ones there are. Now, for sure, they might change over time - and you might even trigger such changes if you deliberately intend to - but then, people change anyway, you included.

Pause and ponder: where *exactly* would these alternates be? Would they be observable? How could you tell if this had happened or not - *other than just thinking about it*? There is no way. You're worrying about an idea you've got focused on, I think. It falls into the same category as worrying that the people around you are automatic zombies. (Hint: don't start worrying about that, please!)

Maybe stick to this concept: "dimensional jumping" is about triggering change in your experience, and drawing conclusions from that. If something hasn't obviously changed... then it has remained the same. Don't worry that it's somehow "alternate" really, underneath. There is no underneath.

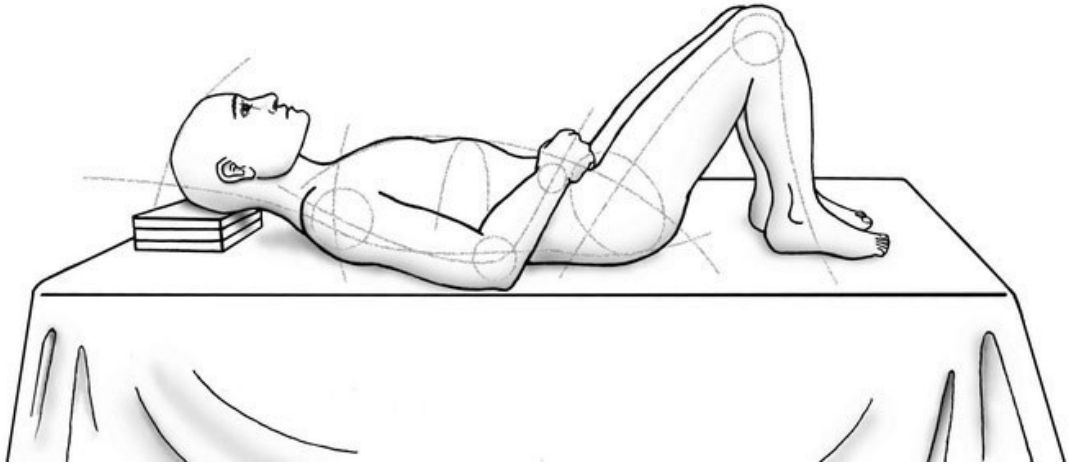
> Q: This is why I need to jump to get rid of my OCD.

OCD: hmm, something which is *all about* intention, really.

So, you can do that, definitely. You can also consider that, finally, the way you get out of OCD eventually, is by *firmly deciding* that you don't need to respond to everything that appears to you - for example: don't take your own thoughts seriously, they're just imagery! - and also have a firm idea of how you want things to be.

This seems easier said than done, of course, if you're in a state of "narrow focus" - since everything that comes up appears to completely dominate your experience, and you get whisked away by them. So you might think of doing a few other things:

- **Do a daily releasing exercise**: literally lie on the floor each day for 10 minutes and totally give up control of your body, thoughts and attentional focus. Let them move and unwind as they want, without interference. Over time this will "open you out" and make you feel more grounded.



- Throughout the day, whatever you do, try and include - *not* focus upon - the area of your lower abdomen. And when it occurs to you, *move from* that location. For example, when walking down the street, rather than moving your muscles or thinking ahead to your destination, move that centre and let your body follow it. Over time, this gives you a stable persistent aspect to your experience.
- Whenever it occurs to you, or whenever you notice you are over-focused on something, pause and *"cease!"*, and then mentally "feel out" into the space around your body. Above, below, behind, in front, around. And feel how that space goes on forever. Sort expand your sense of "presence" to fill the room, and beyond.

All of these things, taken together over time, will help have the effect of making you feel that **you are a stable, powerful "space" in which your experiences appear**, rather than a little ball of vulnerable attention that can be batted about by whatever winds of thought and circumstance arise.

I'd definitely agree with that: the ideal approach is to become aware of yourself as the *context* of experience.

However, in cases like this where someone is dealing with anxiety or problems with attentional focus, it's a lot easier to first stabilise the *content* of their experience using something which is always available: a bodily location, but one with no unfolded content in its volume of space. Once you've got that sorted, *then* you can start looking for the background context - which probably involves a bit of "creation by implication", since it's more of a "selecting out" than is the abdomen thing (which is more obviously readily available for most people). An additional advantage is that, for the majority, the abdomen is where their "global summary" feeling is. People with tight attentional focus are often suffering from situational blindness, due to being focused in their head area or even outside their body altogether. Gaining access to that *felt-sense* can open up a whole new lived awareness for those people. This, in turn, makes expanding/dissolving out further both more appealing and more attainable I think.

[…]

I've always been interested in trying to find "meta" structures behind ideas and descriptions and then seeing if they can be used for creative purposes. I was quite into the abstract metaphors used by people like Edward de Bono in his early work (see: *The Mechanism of Mind*), Edward Tufte's work on visualising information (see: *The Visual Display of Quantitative Information*) and the thinking styles of people like David Bohm (see: *Wholeness and the Implicate Order*). So, a sort of "clean, abstract, diagrammatic" approach to constructing conceptual frameworks, where you are better able to avoid triggering accidental associations, and hopefully develop generalised descriptions with broad applicability.

> Q: Does having this sort of skill benefit you in your day job, if you have one? Just curious.

Probably been both a help *and* a hinderance.

Sometimes there are things that have been around a while, and they've become benchmarks for historical and accidental reasons rather than logical ones, but "infrastructure" has developed around it, which relies on it being that way. Basically, something is *nonsensical* at its core but a self-supporting structure or business has been built on top. In those situations, having a "hand-waving" notion of things that skips over the cracks can make it easier to navigate than having, for amusement or profit, attempted a more "essential" telling of the story.

(Fabricating an example for illustration:)

By a "hand-waving" notion I mean things like: "oh, that program takes in all the inputs and then matches them up, projects them into the future, and that's our prediction" - and then just using the output number as the basis for all decision-making, and seem to kinda work.

When you actually look into what's happening, though, you realise that "the inputs" are all of different types, they are not "matchable", and the projection algorithm was written for a different sort of business entirely. The reason it *seems* to work, is just because the rest of the infrastructure is *self-consistent* in its misguided use of that number. So, knowing that the number is rubbish, and that making decisions based on it is literally nonsensical, is somewhat of a hindrance, when your job is to make decisions based on that number, and justify them in terms of that number.

(This sort of thing applies to society as a whole, too. Note that I'm *not* saying that society should be run on logic, though! And luckily the rest of the ideas here - intentional outcome as independent of narrative, and so on - can compensate for this, and "hand-waving" situations can even be said to provide extra freedom of possibility.)

Reply to “My final post”

As the sidebar emphasises, "Never believe something without personal evidence; never dismiss something without personal evidence". The main underlying idea here is, ultimately, to explore our assumptions about the "nature of experiencing" and the nature of *descriptions* about experiencing, and to draw our own conclusions. In particular, to be skeptical of *narratives*. But I'd hope that nobody approaches this as a "believer" - rather, as an investigator and philosopher. I definitely agree with the attitude of, if you're not getting anything out of something, then explore something else instead. Particularly when it comes to this topic. I probably disagree with quite a bit of what you've said in your post, though. Not because it is particularly "wrong" as such, on its own terms but because it perhaps - it seems to me - takes some concepts at face value that I would not, although mostly because it perhaps drifts away from the "meta" philosophical perspective that a lot of this subreddit is written from. Experience is what it is, but descriptions... less so!

Quite a few things seem to be implied responses to things that I don't think anyone has said, or at least not that I've encountered as being said, in the way you seem to be interpreting them.

For example, to pick a few, randomly:

> Q: I think "enlightenment" is an actual thing, not just an "experience."

I don't think it's been suggested that "enlightenment" is an experience. Mostly the opposite point is made, I think. That is, that people often report having had amazing and unusual experiences, referring to them as "enlightenment" experiences - encouraging others to engage in practices in order to aim for such "transcendental" moments. But those amazing experiences are just *more experiences*. "Enlightenment" is not an experience; it is the recognition of the nature of *all* experiences. Meditation may or may not end up accidentally giving you that insight; and amazing experiences or a experience of "being a void" may trigger that; but enlightenment itself isn't any one experience. That's why it's often said that there's nothing you can really "do" to get it (and that it's not a thing you can have).

> Q: "Enlightenment" is not something one can have by just doing a two glasses exercise. It doesn't work that way.

I'm not sure anyone ever suggested that it was. *However,* pushing back against your assumptions, via exercises and contemplation, might lead you to an insight as to the nature of yourself and your experience. And so in that sense, it might. At the very least, doing this shines a light on your unexamined thinking up until that point, particularly if you produce experiences which conflict with your usual world picture. Again, it wouldn't be any particular experience that would be an "enlightenment" experience; it would be noticing something, perhaps as a result of breaking down an assumption.

> Q: But still, if you want to be an enlightened being, you probably do have to meditate 10+ hours a day

That kind of depends on what "enlightenment" is, and what "meditation" supposedly does. Without unpicking either, it's hard to say. What is it that doing more meditation gives us? Now, I wouldn't say that meditation is *worthless* in a general sense. For a start, it's not just one thing of course; there isn't a one activity called "meditation". More, the idea being challenged is that: meditation -> enlightenment.

> Q: I just don't think that this world is a subjective idealist universe that one can bend to his/her will.

I'd note that this is not necessarily the "recommended" conclusion. The framework of subjective idealism suffers from similar problems to the "*person-object* located within a *world-place*" framework, simply be being a framework. A lot of this is about pushing back against *all* frameworks, even the notion that there *is* a particular "how things are" (that can be conceptualised anyway).

> Q: If you had some technological device that dramatically improved the processing power of your brain, memory capacity, concentration capability, ability to visualize, etc that would probably dramatically improve your ability to manifest things...

Of course, one might then ask what the relationship between "brains" and experiential content actually is, and why the properties of brains would have any affect on the ability to change the world... and what is a "the world" and what is "powerful" and what is a "soul" and what is "you" and what is meant by "God". And so on.

Anyway: I'd stress, I think, that **what's important here isn't necessarily any particular result** (even though I think most people get *something*, an inkling to start them off, despite the exercises basically being everyday actions).

The quest for results is really the entry point to challenging our assumptions, our descriptions - descriptions based on concepts like the ones you are using above. It's about being very picky and very clear about how such descriptions relate to *direct experience* (if indeed they do). And if that amounts to "dangerous ideas", then we'd have to say *how, exactly* they are dangerous. The "meta" perspective, you might say; the opposite of "belief".

> Q: But I still don't view this as enlightenment... Enlightenment is realizing what we truly are.

Basically, it amounts to the same thing, I'd say.

What is there, other than experiences? You might respond: that which *has* experiences! But when you look for that, you can't find it, and then perhaps starting thinking that "you" and "experiences" are identical...

We might say that this recognition is really a recognition that what we are *is not a thing*. It is "wondrous and mysterious", but we have to be careful that the poetic words don't get in the way of what we are after, since poetic words do tend to imply types of experiences, when what we are after is what is "beyond" any particular experience. The sense in which it is "mysterious" is that it cannot be

conceptualised, therefore cannot be understood - it can only be *known*. And it's "wondrous" because it is not of any particular structure, while being all structures, etc.

But that there, that's getting caught up in a description *about* it, which is a distraction of the thing itself, of course! Anyway, I think you get the idea.

> Q: But I basically think that all of this is a simulation.

If the brain is the material manifestation of the mind, then what is "the brain" made from, and what is "the mind" made from? Where are they located relative to one another? And if they are of different types of material, how does one cause the other? Etc.

Now, we can dig away at the simulation-style approach for ages, picking apart its different aspects, but ultimately I suggest:

If you follow it all the way through, you'll eventually be forced into drawing the conclusion that: there is only one type of "stuff"; this that "stuff" is non-material and has no inherent structure; its only inherent property is *being-aware* or "awareness"; it "takes on the shape of" states of experience; it is self-shaping and self-causing; nothing ever "happens" other than this self-shifting; this "stuff" is what you actually are and you've just "taken on the shape of" the experience of apparently "being a *person-object* located within a *world-place*".

That is, you'll end up throwing away the whole notion of a simulation, because after you realise there can't be any boundaries of type, it all collapses into one idea, the idea of "patterned awareness". Which isn't of course an entirely accurate concept either, however it is the description which has the "least wrong" about it. And, in fact, that's mostly what we end up doing here I suppose: removing what is "wrong" until we're left with the most basic, self-consistent, version.

> Q: I am still not convinced that we can do absolutely anything and everything we want in this reality just by intending it.

And that would be fine, right? You're not meant to be convinced by reading stuff other people write. Although, it's still worth digging into *why, exactly* we might not be convinced - and then picking apart *that* explanation too, until we get right back to the fundamentals (of the self, perhaps?). I would say that the devil's in the details here. For example, if for simplicity's sake we say that "the world is made from mind", does that mean we should expect to simply flap our arms and fly? Why so or why not? (Noting that, mostly, people who say things like "why can't I just fly?" have never actually attempted it when you ask.)

In your post, you mention things like "rules". We could rephrase that as, our experiences are certainly *structured*. In other words, we are not coming to this as a void; we are already "patterned". Otherwise, of course, all we'd be experiencing are random disconnected sensory image fragments or the like.

The real question, then, is: *is that structure fundamental?*

And from that: *can pre-existing patterning be modified?*

I'd suggest that it is "interesting" to pursue the answers as "no" and "yes", respectively. Now, since "intending" is essentially just a synonym for "self-shaping" (following on from the description of the self above), we might want to be careful with phrasing like "just by intending", because it might be obscuring quite a bit of detail, I feel. For example, if you "intend" for your arm to be in the air, you'll typically have the experience unfold of your arm moving from down here to up there. Why doesn't it just "appear" up there? How does the "just" play into this?

But then, does this apply to *situational* outcomes successfully, which are not so obviously "reality-breaking"? If someone has had outcomes arise in *that* area - repeatedly, of course, to confirm there is "something going on" or not - then what's the difference? Having explored that, can one apply what was done there, now in a "meta" way, such that we can feed the experiment back in on itself?

Those are the sorts of things I'd tend to ponder, anyway. (And "pondering" and "investigating" are definitely the right words to describe the appropriate approach, I feel.)

> Q: As I said TG, I will not be spamming your sub with my skepticism. So I will contain all of my doubts in this thread.

It's a good thread. Unpacking this stuff is partly the point. I should add that it's not "my" sub in the sense of being intended to promote a particular worldview of which I'm a proponent; it's more meant to be a place where things are picked apart, with my contributions just being one particular angle, perhaps somewhat variably. The exception to this being, the general "meta" approach of it.

> Q: I think there are still rules, that can perhaps be overridden...

If they can be overridden, then they aren't rules in any meaningful sense; they are malleable patterns...

> Q: Surely we are meant to be continuously learning?

Learning *what*, exactly? And *about* what? (Putting aside the idea of being "meant" to be anything or doing anything.)

We are continuously having different experiences, and that includes different thoughts and ideas *about* experiences. That's endless. But the "meta" point would be that none of those experiences ever actually get any "deeper" into experience itself. Just like (cheesy metaphor incoming) how it doesn't matter how complex the ripple pattern, it doesn't really tell you anything more about the nature of "water" or "ripples" in general. So you might have "in-world" learning, as experiences, but that doesn't apply to the "meta" insight, which you have been calling "enlightenment". Not getting this, is perhaps why people become endless seekers, looking for *the* experience or *the* understanding, but...

> Q: Surely the human mind/brain cannot understand all the answers to existence.

Setting aside the assumptions implicit in "human mind/brain", this also assumes that existence is structured in a question-answer format. Actually, "questions" and "answers" are "made from" existence. Existence, if you like, "is" mystery in that sense. There's nothing at all to understand about existence, because it's not a thing, and has no inherent structure, it can't be "explained". Mostly what you end up doing (what we've ended up doing) is picking apart how various understandings *fail to capture* existence, rather than how they explain it.

> Q: But more and more, you seem to be saying the same thing over and over again.

Bah, such is the way of things, really. Well, the metaphors change and evolve and suchlike, but ultimately we're all just saying the same things repeatedly in slightly different ways. I'm not sure what you expect. The answer is - the idea is, really - to make up your own stuff.

I'd stress again, though, if my angle on things isn't helpful, then don't waste your time with it. It's not remotely "special". There are plenty other ways of describing and exploring available; and I'm not even pushing my own approaches as particularly great! Remember, too, it's not about it being "true". *Experience* is true, but descriptions are like parallel experiences: they used to point at other experiences and provide ways to talk about them. If they're not doing that for you, then pick another one. You should be synthesising your own ones, of course - after all, the idea is that this is your own exploration of yourself. It should also be noted that other people's anecdotes really don't matter. They might give you ideas for things to try, or different ways to think, but beyond that they're largely irrelevant.

> Q: but I am not sure if the results were mere coincidences and I have not been able to replicate them.

Replication is definitely the key, as you say. *Repeated* "coincidence", across different situations, with a particular approach (not quite the right word) being the common factor. "Results" may not always be quite the same as "successful outcomes" in the manner of a pass/fail format, though.

As I've linked before, there is a slightly difference in concept between the LOA sub versus this one. That is, this subreddit isn't focus around getting results *as such*. Not about leveraging any supposed "mechanism" or law, anyway. But, definitely, the two exercises are intentionally structured to "encourage" experiences which illustrate two main principles (which actually turn out to be the same principle really), from which one can extend outwards. Definitely in terms of philosophy, and hopefully experientially. In either case, "doubts" shouldn't matter (if we're interpreting that as a form of passive "belief"). If, that is, there is "something going on".

What does matter, I think, is that the these things aren't viewed as "techniques" or "methods". Better as, perhaps, "exploratory strategies" structured around patterns. In terms of how far that goes, it's deliberately left open-ended, as is what constitutes "success". It kind of has to be that way, because (as we were saying), this really amounts to an exploration of the structure of self. Otherwise the sidebar and intro stuff would be written in a quite different way, of course. (It's

quite specifically written how it is, to distinguish it from a LOA or magick or psychonaut type thing.)

All of which can sound a bit vague, but I think that comes with the territory a little. How do you even talk about the idea of reformatting your perspective, for example? You can't really describe "how" to play with "becoming the background space", for instance... because there isn't really a "how". You just have to get a couple of hints of a similar experience (e.g. owls type experiments), and then dig into it.

I think you have to be wary of thinking of things in terms of them being a "method" or "technique", and there being some sort of "mechanism" that you are tapping into. Although the structure of language can be a bit confusing on this sometimes, "intending" isn't an *act*, remember, it is not something that "you" are doing to "the world" - it is itself the change in state. In that sense, then, there is no ultimate "way". The "ways" are themselves aspects of your state.

So, very specifically, the two exercises in the sidebar (for example) aren't described as methods, bar the occasional slip of the tongue. For that reason. There are always "results" from intention, but that's not necessarily the same as immediately "getting the exact outcome I planned for", because you are pre-patterned, and intention is an adjustment, not a reset.

This means that the outcomes of intention shouldn't be viewed through the perspective of "pass/fail", but rather as *information* - feedback on your current state. You are probing your own shape. There's "luck" involved only in the sense of "mystery": that you don't know your previous condition, specifically and explicitly, except by how it adjusts with intention.

This prior condition (the fact that you are not in a void state) means that "owls" and "two glasses" don't lead you to suddenly appear on Mars or whatever. However, the principles involved in the structure of those two exercises, tell you all you need to know about intention (which is the only true cause). And they also tell you that "mechanisms" are themselves patterns which can be intended.

So that's where you start in your investigation to "get better": you might say can go go "meta" and experiment with "voiding" patterning and/or intending "formatting", and also not re-implying patterns by intending outcomes that are based on them for their structure.

You can see, though, why this "meta" aspect means that nobody else can really tell someone what or "how" to do, because that's the exact thing that's being unpacked: your own condition. This isn't about a specific technique that's promoted or even a specific description to believe in. And that's why this isn't LOA or a subreddit of that type.

But of course, this is just my way of talking about it. The subreddit frames itself as a starting point for investigation, not as the result of that!

> Q: And lastly, what is "meta"?

Heh, that a completely fair question, right enough! Generally, something is considered to be "meta" if it is about the subject, one step removed. For example, "metadata" is additional data about the data: metadata within a photograph is data which describes aspects of the image. A "meta" reddit post in a subreddit is a post about the subreddit itself. In this conversation, if we were talking about "content patterns" of experience, then a "meta" perspective might be one which applies to all content patterns, a pattern about all patterns.

In the context of our discussions, keeping a "meta perspective" would mean that as we discuss the world and ourselves and so on, we remain aware of the nature of our discussion: that is, we are exploring "ideas" and remain mindful of what ideas are, what "discussion" actually is, and don't conflate ideas and discussion with somehow getting "behind" our experiences.

> Q: ["mechanisms" are patterns too] Is that, for example, how things like rituals come about?

If you think about the *Two Glasses* exercise, its "mechanism" is basically an invoking of existing patterns of experience, such as "level", "intensity", "transition", "transformation", "translation", "identification", "association". They are abstract generalised patterns, to which one attaches other content, and thereby (or so the theory would do) alters it.

But this is really just a version of everyday life stuff, I'd say. When you intend to have your arm wave in the air, then you are bringing the extended pattern associated with "arm in the air", the *meaning* of that idea, into experience. When pouring water from one glass to another, you are similarly bringing into experience the entire *meaning* of "moving stuff". So we're basically talking about meaning and metaphor, *realised*. The distinction between literal and metaphorical collapses!

> Q: "voiding" patterning and/or intending "formatting"

Well, it's just the idea that - according to our little Patterning Model here - all that there is, is awareness in a particular "shape" or overall pattern or "state", which itself consists of all possible patterns eternally, just at different levels or "intensities" of contribution.

Now, it's patterns all the way down, but some patterns would be "facts" (like: the red ball is on the lawn) and others would be "formatting" (like: the senses, spatial extension, moment sequences, etc), and so on. Although these categories are just for convenience when discussing this, of course; they aren't organised that way particularly.

The idea of "voiding" a pattern would be reducing its intensity of contribution to an effective zero. The idea of intending "formatting" would be to change the apparent structure or perspective of moments, rather than just the factual content. It's "meta" all over again!

For example, right now you probably feel as if you are sort of located in an area somewhere in your head, looking out. This moment of experience has a formatting of apparently being "over here" and the room being "over there". Note

that this is different from the *perspective* of the experience; I'm talking about the sense of "being this part of the experience, not that part".

However, you could instead adopt a change in the formatting of this, such that you are the "background space within which the whole scene arises". If you do this, you feel that you are "everywhere", as a sort of observer-container, rather than being identified with just that one sensation in your head area. (The next step one could take would be to identify with "experiencing", that is you would be "that which the experience is made from": identifying with awareness. That is a change from "observing" to "being".)

As always, of course, these descriptions are just alternative thinking-structures, in parallel to the main strand of experience. Experience remains what it is: *experience*, not "patterns" or "formatting" or whatever. The fact of *experience* is true; the descriptions themselves are only true as that: descriptions (or: the experience of thinking descriptions). However, by seeking the most fundamental description that can capture the basic structure of a "1st-person" experience, we're freed up creatively in terms of what can be conceived of and discussed, and what can be experimented with.

Reply to “Questions for Mr. TriumphantGeorge about reality tunnels, non-dual doctrines, books and movies.”

> Q: Those experiences made me realize that this "material" world is an echo of the "imaginal" world.

I feel that if we take a step back from that, and instead view all experiences as being at the same level, we can short-circuit some of the usual paths of thinking here. So, no one aspect of experience is an echo of anything else; they are just aspects of your current "state". One moment or strand does not cause another; rather they are part of the same "place".

In this way, we sidestep the concepts of "belief" or "projection", both of which imply some sort of separation between "you" and "world" plus some sort of intermediary mechanism, and end up with a description based around you as *that-which-is-aware* sort of "taking on the shape of" states of experience, by a shifting of self. Basically, a "patterning" of *you-as-awareness*.

Loosely speaking, that corresponds to something along the lines of:

- What you truly are is a non-material "material" whose only inherent property is *being-aware* (or "awareness"), and which "takes on the shape of" states of experience. Right now, *you-as-awareness* is "patterned" as a state which corresponds to the experience of apparently being (an experience "as if" you were; consistent with a description of being) a *person-object* located within a *world-place*. However, by attending directly to one's ongoing experience, one can recognise that the *context* of our experiences in *general* does not correspond to any of the descriptions we have about the *content* of *specific* experience. (Something like that, anyway.)

This, I'd say, is effectively another depiction of "non-duality", but employing metaphors that are stripped down, attempting to avoid old associations whose original meanings have become corrupted (e.g. "god" or even "consciousness"), or getting ensnared in modern metaphors that don't quite fit (e.g. "simulations" or misused "quantum states"). In the end, thought, as with those descriptions, it becomes about pointing out and avoiding saying things that are "wrong", rather than being able to say the thing that is "right".

Reply to “Witch needs help re: unintended consequences”

> Q: Can you please just help me understand why no one here promotes using safety clauses.

We *have* had discussions in the past about being specific, particularly when someone has come up with a "monkey paw" type hypothesis. Ultimately, the generalised version of how to view this here would probably be that it's best to view things as a "dumb patterning system". That is, there is no interpretation of your target outcome taking place, there is in intermediary entity or intelligence. Rather, you are literally and directly increasing the prominence of the fact/pattern that you are intending, and the rest of the "landscape" of your world-definition is simply being deformed as a side-effect.

And so, yes, being specific is generally helpful, or appending some sort of notion of "in a way that benefits everyone" or whatever. One strategy someone came up with for the *Two Glasses* exercise was to add an asterisk (" * ") beside the labels, as if indicating an internal footnote, and *just-decide* that doing so meant that the manner of the outcome would be beneficial in a broader sense. It's worth noting something else here: that is, that the way some of these exercises were designed, was that it's not so much about the *actual words* you write, rather it's the *state* they represent or are a handle on.

For example, in the *Two Glasses*, you are not writing a description of your outcome, you are summoning the outcome in your mind and then retrieving a "handle" onto that, which you then write onto the label, linking it to the state. If you are doing that with full attention, then you are inherently specifying your outcome state in a way that is more complete than simply words or other symbols. So, there's a bit more to consider here, potentially, than just the general notion of "safety clauses". And obviously there's a whole lot of stuff to unpack about concepts like "forces of the universe" and so on. The approach here is (amongst other things) aimed at unpacking and defusing such patterns, and in the process I'd say that there's less to worry about as regards unintended outcomes from assumptions, since intentions are more "direct".

Of course, almost *all* of an outcome could be said to "unintended", strictly speaking. (As in: not specified. Because if you intend an outcome - say, passing an exam - then "passing an exam" is just one little fact, but the whole landscape of your state was deformed to accommodate it. In that way, almost all of the outcome or result, almost all of your landscape, was not deliberate.)

Reply to “Two Glasses - A Cautionary Tale”

It's important to be careful to not get too hung up on any "monkey paw" type notions here - that is, the idea that there is some sort of payment extracted for having an intentional outcome arise. What you say here isn't a bad way to phrase it:

> Q: Cause it's all about the "path of least resistance".

However - it's not necessarily the "path of least resistance" in terms of how you yourself would narrate or conceive of your situation. The way in which your outcomes (seem to) arise isn't necessarily dictated by "story" type logic; it's more like dream or "patterning" type logic. The whole thing is more like a direct "dumb patterning system".

Which is to say: If you intend an outcome, then it's like you have asserted a particular fact to be true: the fact of *this-outcome* at *that-moment*. The two certainties, right then, are that *this-moment* is true (because you are experiencing it) and that *that-moment* is true (because you are "pseudo-experiencing" it by defining it). If we conceive of our state (the set of all facts and the sequence of "sensory moments" which are implied by them) as a sort of "landscape", then it's like you have defined two particular landscape features, - like mountains or valleys or trees or rocks - one "now" and one "then". And so, just from the fact that the landscape is continuous, the intermediary ground that is the moments between "now" and "then" are defined implicitly.

This is "dumb", or happens "stupidly", since there is no calculation or intelligence involved, any more than pulling on one side of a blanket results in a calculation which reforms all the folds and creases in the material. And the way in which the blanket reshapes does not necessarily correspond to any narrative we have about the current set of folds. That is, the rules of "folds in blankets" do not necessarily match up with the rules of "stories about pictures made from folds".

All of which leads to: yes, we might say that outcomes arise by the "path of least resistance", but the sort of "path" we are talking about doesn't necessarily correspond to our conception of what a "path" would be. In fact, the rules of "folds in blankets" would be "before" conceptualisation; they are literally unthinkable. So there's not much point in worry about that (because you wouldn't actually be worry about the thing you should be worrying about, anyway). The "story path" of an outcome really only an observation you make in retrospect, when it's too late.

Fortunately, though, all of this is easily solved. If our worry is that the "outcome fact" will bring with it circumstances which are unappealing to us, we can simply include within our definition of the "outcome fact" that it *will* be appealing to us. And so, yes, being specific is generally helpful, or appending some sort of notion of "in a way that benefits everyone" or whatever. One strategy someone came up with for the *Two Glasses* exercise was to add an asterisk (" * ") beside the labels, as if indicating an internal footnote, and *just-decide* that doing so meant that the manner of the outcome would be beneficial in a broader sense.

The takeaway of all of this, I'd say, is the realisation that there is no intermediary between you and the intention and the outcome. They are all identical: intending is basically a "reshaping" of yourself into a new state, by yourself.

The more specific you are, the more specific your subsequent experience. If you are not specific, then the intention is effectively "auto-completed" via triggering of the extended pattern of your intention (that is, simply due to its "dumb" incorporation into features of the current state or landscape at the time).

Importantly, there is no "universe" or other entity interpreting requests or whatever, or sending you messages. Although you could intend to have experiences "as if" that were true, of course - but you would still be doing so *directly*.

Additional thought - It's also worth noting that the correct attitude isn't really: "if I intend something, then what if a bad thing happens as an unintended consequence?". Because if you never intend anything, you are not actually avoiding unintended consequences. Rather, your *entire experience* is an "unintended consequence"! You are deciding to accept however the "landscape" happens to have ended up by this point.

So I suppose it's really about a transition towards taking responsibility for your experience, rather than not. And part of that is to understand and accept the limitations of knowledge as regards experiential *content*. There is an inherent "mystery" here: you can't pre-experience your experiences, and they aren't really "experiences" until you have experienced them.

> Q: [“there is no intermediary between you and the intention and the outcome.”] If we all had our “houses in order”, I would agree.

I think it applies regardless, and that's actually partly what's being said by it.

To muse on that for a bit:

What I mean here is, that there's never a *structural* or *active* intermediary; there are no levels. The lack of order in your "house", is just a part of your current state, at the same level as any other pattern. The only thing there is to change, is the patterning of your state, directly (with no intermediary), even when *in terms of a particular conceptual model* that pattern would be described "as if" it were some sort of boundary or entity.

Someone might, say, describe their process as "sending a message to god", and have outcomes consistent with there being a god. What "really" happened was that they shifted their state such that "outcome" was overlaid onto their existing "fact-pattern landscape" - and "outcome" was structured *in terms of* the pattern "god" and "message" and "response". The intention for the outcome was *also, implicitly* an intention for a "god message" experience. The subsequent "outcome-experience" then arises with content "as if" these things existed as intermediaries.

The "outcome" is incorporated into existing patterning; a deformation of the existing overall pattern, and the "outcome" itself is defined in terms of a particular

patterning. So at the fundamental level of "*you-as-awareness* in a patterned state", there is no intermediary, simply because there are fundamentally no "parts", just one "landscape" (you, in a particular "shape"). The state of your "house" is identical with the state of you, and there's nothing outside of that, hence nowhere for intermediaries to be.

Hence "dumb patterning system" and *all* change being "direct". Or: it's patterns all the way down, and there isn't a "down" really, because "down" is a pattern too...

> Q: However, I've noticed you don't really discuss belief systems and definitions.

Hmm. So, what would you say a "belief system" *is?*

I feel that as as concepts, "beliefs" and "belief systems" can be a bit tricky, they are sort of quite hand-waving notions. There's this lack of clarity between "believing" or "belief systems" as an experience, as *content* of thought for example, and as the "meta" structuring or *context* of one's experience, what we've been calling our "state".

In the view we've been exploring about, I'm not sure that the concepts are needed. Would we just be including them again from familiarity, from habit? In what sense do we actually experience a "belief" as such? And is it perhaps a partial idea which arose from a different model, an idea which doesn't translate easily or usefully?

> Q: Yes, the patterning system is dumb and it's steered by an even dumber set of generally unchecked notions about "life, the universe and everything".

Following on from the last bit, I think we have to make a distinction, perhaps, between "notions" as something one experiences thinking or inferring are at the root of thinking, versus the actual structuring of our experience. There's a hidden assumption here, perhaps, which is: that the format of our thoughts corresponds in type to the format of our state. That is, that descriptions somehow get "behind" experience, when in fact descriptions are *themselves* just further experiences, at the same level: the experience of "thinking about [a concept called] experience".

There *is* no "behind the scenes".

> Q: Am I saying one should be afraid to explore their own mind/dreamscape?

Only in the same sense that one would be scared to explore their own thoughts, I suppose!

> Q: I'm saying one should... have a decent grip on how their own mind works, why they want what they want...

I definitely agree that it's quite fundamental to explore one's current state, and from that proceed accordingly.

No matter what, though, you can only do this by actually experiencing your state. That can be in thought ("feeling out" your landscape in direct contemplation) or in the main strand (your ongoing "sensory" experience). So it's a funny sort of thing, that there is no "outside" position one can take. There's no way to "do something and *then* experience selected patterns", because the way that you select the patterns *is itself* by implicitly selecting patterns.

So you are *always* exploring your current state, in fact!

The choice you make, though, is whether to *intensify* (increase the relative contribution of) a particular pattern, once you have unpacked it in some form or other (as a thought or as a main strand). So, it's all a bit like a rippling of self? Unfolding and refolding different aspects, electing to keep some aspects unfolded and contributing after having encountered them in our investigations, others less so. The main thing being that we can't actually "pre-decide" that we want a particular pattern in advance - we have to experience it in *some way* before it is available to us to choose to persist it or not.

[…]

As with a lot of these conversations, half of what we're doing is digging into terms to make sure we mean the same things by them - so we can then confirm we were agreeing anyway.

I'd only pick up on this bit:

> Q: [Hence "dumb patterning system" and all change being "direct"] I'm simply pointing out that it's something most people will never get to truly experience for themselves.

In terms of what the description is pointing to, though, *all* experiences are that experience, and all intentional change is that. The *extent of change* (how unusual it is in comparison with the everyday-world description) doesn't matter; that would be a difference in specific content, not in type.

And:

> Q: For me, descriptions and definitions sort of generate and organize experiences while, indeed, being experiences (patterns) themselves.

I'd clarify this and say that *if an intention is structured in terms of a description or conceptual framework*, then it could be said that the description "generates and organises" experiences. That's the difference between a description as an "experience of thinking about something" and a description as "a shaper of experience". (Now, I would agree that there's some deformation that can occur just by thinking about a description, but it's relatively negligible, might lead to broad synchronicity.)

This is where we get into the idea of extended patterns and *meaning*, and the view that there really is only one continuous overall pattern or shape, consisting of all possible patterns; there are no "parts". Each intentional pattern, then, essentially implies a whole world, and intending is therefore a shift of the entire world-pattern. This doesn't involve explicit formulation. To be less vague, if you

kneel down and pray, then that act already has a full meaning and implied structure beyond simply the request, which is then part of the extended pattern of the intention - regardless of what you think about it, or whether you have thought about it.

Now, for that example there is some overlap with the idea of "belief systems" I suppose, but:

More abstractly, even just conceiving of a desire in terms of an object, already implies a certain structure to the "format" of the world (a "place", spatially-extended and unfolding in time, and so on) which in turn implies a certain structure to the resulting experience. And so, the intention for the object is also in effect an intention of a "place"-type world, and "place"-type experiences, since the "meaning" of the intentional pattern *is* its extended pattern in those terms.

Reply to “I Helped A Beautiful Soul”

That all sounds nice but - how *exactly* does one "cast out the negativity enough" and "keep positive" and so on?

Which isn't to say that kind words and encouragement aren't good, of course! *However*, the underlying point of something like the *Two Glasses Exercise* as originally conceived of is that it circumvents the need for such things, and allows us to both avoid the superstitious hand-waving vague hoping-praying that comes with lots of "spiritual" things, while also giving us an insight into the nature of experience (and ourselves).

Rolling back into standard "new agery" and its non-specific terms takes us back to that unstructured place, potentially, and the vulnerability and dependence on others that goes with it. So I'm particularly wary of it, especially in this subreddit. The entire point is to help people explore and take charge of their own experience (and there to be no other authority than themselves, ultimately).

> Q: I've said before, the two glasses method tends to not work for people that have a very "realistic" view of the world...

I both agree and disagree. If you have a "realistic view of the world" (loosely speaking, there is a lot to unpack in such a phrase) that might be said to limit the experiences one might have that are symbolic or dreamlike or discontinuous.

However, *Two Glasses* doesn't attempt this. In terms of one's experience, the outcomes that arise will apparently come by "plausible, albeit extremely unlikely" routes. Which is why, as a "demo exercise", it's encouraged that one repeats the exercise many times with different targets to demonstrate a correlation between it and getting a result (rather than it being coincidence). It leverages pre-existing patterns that everyone has, as part of the world in its everyday form. What's more important, there, is that one follows the final instruction - "carry on with your life" - so as not to counter-intend the effective outcome of "it is true *now* that this happens *then*" which can be said to occur at the moment of the exercise (because it is a *direct* operation).

> Q: Fear and skepticism must be transmuted to faith if one wishes to truly move mountains.

Okay, but this is a little bit woolly, and woolliness (which many approaches and descriptions suffer from, "law of attraction" and so on especially) can lead to problems. How, *exactly*, does "mediations, hypnosis, EFT" bring about a "transmutation" of fear into faith.

And even more to the point: Why does fear or faith matter? Are they problematic *in and of themselves*, or is it rather something which such feelings might lead to? What is "negativity" exactly, and why would it make any difference to anything?

> Q: This is why we can perform the two glasses method and simply state "the act is the fact"

The title doesn't come from that notion, I should clarify. One doesn't state anything when performing the exercise. In fact, it is a problem if one tries to "do" the exercise - that is, "try" to bring about the result - rather than simply perform the actions, via intention of the actions themselves. "The act is the fact" because *all* intentional acts are direct facts - and there is no intermediary.

Which loops us back, of course, to the main themes we must tackle if we are to avoid woolliness and vague or superstitious behaviour: the questions of what is the nature of "you", of "experiencing" and of "descriptions"?

If we are in the game of "transmutation", for example, then it behooves us to explore, to clarify, what exactly it is that we are "transmuting" - and why - and why a particular activity may, or may not, bring about such a thing. (Ultimately, for sure, since descriptions are "parallel" then there is no way to truly get "behind" this - which is sort of the point - but since models format intentions, it is important to be as detailed as possible.)

Reply to “a question to Triumphant_George”

> Q: Without a fairly solid "method" for substantially increasing the effectiveness of calling potentialities into actuality...

But this is itself the problem, perhaps. **The continual search for a "the" method is a mistake.** Anything that is in sensory experience - that is, a series of actions, the experience of performing a "technique" - is *itself* a result.

Methods aren't causal, at least not directly; they are simply the leveraging of a pre-existing pattern or two. The actual cause is "intention" (and the avoidance of subsequent counter-intention), which is unfortunately something which cannot be articulated, since it is "pre-conceptual" and baked into the nature of experience itself.

So, methods could be looked at as already-intensified connective structures, abstract patterns which can be leveraged be associating them with situations and outcomes, which are also structures. Things like the *Two Glasses* exercises are, then, a sort of cheat, because they leverage pre-existing meaning, and offer the possibility of getting results (at least sufficient to demonstrate there is "something going on") without having to fully "get" the intentional aspect. The focus on methods ends up with a focus on "doing", whereas to dig deeper is to recognise that doing is itself a result, and *assigned meaning* and *assertion of fact* is where to focus.

One has to go "meta" on the whole thing of experience, then. It's perhaps a bit like having used your body to manipulate the world for years, pondering the best way to use your body, and then realising "wait, how have I been manipulating my body?" The specific body movements weren't the key thing to wonder about, it was the *very fact of* the movements.

And this is why the subject is best presented as an investigation, experimentation and contemplation into "the nature of experiencing", "the nature of descriptions", "you", "the world", and the relationship between these.

> Q: ...then there must be such a way to amplify effectiveness.

To turn up the relative intensity of one pattern - or network of facts - versus another, if you will. Exactly. But there is no specific and particular "method" for this, there is only intending, and thereby the intensification of one pattern's contribution to ongoing experience with the reduction of contrary patterns.

> Q: I'm tired of long-winded theory that doesn't translate into stuff that actually works.

Yeah, that's where the focus on "the nature of descriptions" comes in. In my view, theories should be looked upon as "patterns to be used" rather than "explanations for how things are". And any long-windedness should involve collaborative deconstruction, targeting assumptions, rather than indulgent imagery (unless that imagery is specifically for *creative* use; see later). Theories are, after all, simply experiences themselves (the experience of "thinking about theories"), at the

same level; they don't get "behind" experience. Theories in this context are "as if" patterns which might be adopted for use; there is no actual "how things are" or "how things work" beyond that.

The only fundamental fact is the fact of experiencing - of the property of *being-aware* or "awareness". Everything else is relatively true only. And so the search for "the" theory or "the" method is immediately a lost cause.

"Understanding" something, then, doesn't necessarily lead to any results. If one adopts the pattern of a model (via intention or implication) then once might have experiences "as if" it were true, but the model itself isn't pointing to anything fundamental. Hence the concept of "active metaphors" referenced in the side bar.

Anyway, the larger point, with which you'll probably agree, is we need to be very clear when it comes to 'theories' and 'methods' generally, and more specifically we need to focus on what theories and methods *are*, in relation to experience. I think it's that spirit of investigation, in the absence of a full commitment to direct intention, that is ultimately beneficial - which is why I regularly return to the idea of this being an exploration, rather than a sort of "technology" with a particular underlying structured 'material' (or 'spiritual') mechanism. Otherwise people are at risk of taking a "cargo cult" approach to the subject (that is, emulating the visible actions only, while never grasping the "motive").

The "demo" exercises, then, are just a starting point, giving you a sense that here is something to this, and a possible avenue of investigation: the *Two Glasses* and the *Owls of Eternity* exercises are based on the two basic types of structure one might use. There will never be "the" method, because methods are themselves expressions of the insights gained about "you" and "the world" during that investigation.

> Q: Simply being told to "intend" or to understand myself in one or another variant as experientially transparent (and so on) isn't helping.

Quite so. In terms of discussion, with the causal aspect, it's like trying to explain someone (or to yourself) how you lift your arm (when you are deliberately redirecting away from the current path of movement, not just spontaneous steps along the way to another outcome). Or think about a red car. It's just there. You just... become the experience of it. And in experimenting, it's quite possible that you just end up generating lots of other experiences (like synchronicities) rather than the target experience. This is a better starting point for a conversation, perhaps:

That is, with the "form" of an intention - the "idea" we seek to make more prominent in experience - we *can* make some headway. Key to this, I'd say, is the recognition that all intention is "direct". In other words, you are not "over here" intending something "over there". Treating it in that way, tends to work against us. Rather, you are pulling up a pattern by the bootstraps, everywhere. In a sense, you seek to literally "overwrite" the current experience with a differently-patterned one. Condense "this fact" from the background, in preference to "that fact".

> Q: At times I veer towards the belief that a profound deranger is the only thing powerful enough to shift some habitualized center of gravity in the deep mind

Well, in a sense, that is right. If everything, the whole current deterministic state or landscape, is "dissolved" into the background of this moment, available for update - and if the only causal power is "reshaping the landscape" via intention in *exactly the same way* as deciding to life your arm operates, then we might ask: what is it that is being missed, if there is no actual mechanism behind things (no "behind" at all), that means I struggle to shift facts?

The property of "directness" is one possible important aspect overlooked, I'd say. If you don't do, but only become, then all that matters is that one *fully enters into* a state. You can't "try" to do this, or you enter the state of "trying to enter a state". You can't be "over here" attempting to enter a state "over there", because that means you inherently remain separate from it, not entering or becoming.

Ultimately, you are "taking on the shape of" a state or experience, and that must be done with "full intensity" (except when we're just talking about "plausible but unlikely", non-rule-breaking, occurrences, perhaps leveraging pre-existing patterns, such as *Two Glasses* brings about).

Let's say that one of the "fact-patterns" of one's current state is "inertia" or "solidity". Let's say that the situation right now can be described as: you can move your arms simply by intending "it is true *now* that my arm moves *then*" (the "arm movement" pattern) and due to lack of conflict the relative intensity of even a minor holding of that pattern, because that gets it integrated into your state. If we want to do something more dramatic, though - something more like a shift in the *facts-of-the-world*, it will require "holding" for longer. But far would we go to check if it is possible?

Would we hold for an hour? A day? A week? Perhaps a month? Gradually the obstructing, contrary patterns would dissolve out as the held pattern became primary and conflicting patterns were implicitly removed from contributing.

Or perhaps we might, instead of focusing on our outcome, we might focus on the "meta" patterns surrounding it. That is, for as long as the patterning of "the world is an extended place unfolding in time", that would tend to structure your ongoing experience against dreamlike, associative type apparent events. This would be the "weaker the rules" approach, you might say. The ultimate version of this might be patterning oneself with something like the "imagination room" metaphor listed in the sidebar, or the variations described in the "owls of eternity" exercise.

So, that was a bit meandering, but the general notion is: We can't talk about the ultimate cause, because it's basically like "shape-shifting", however we might be able to talk about useful patterns (e.g. "active metaphors") to play with, since undoubtedly this (apparently) *being-a-person-in-a-world* experience consists of a certain set of patterns already - a common starting point for shared investigation. (Putting aside for the moment the issues we hit regarding "shared" worlds.)

> Q: ...death, trauma, kidnap, the world's most powerful psychedelics, etc.

The apparent power of these, I suggest, in terms of their ability to crack open experience, lies in the fact that there is no particular logical *next-step* that follows from them?

> The lifting your arm example is interesting, because while the core of it is mysterious, nature still has a whole bunch of specific patterns for achieving it

What is this "nature" of which you speak? For certain, lifting your arm is a pattern of experience - a *patterning of* experience, which one summons or becomes, by essentially recalling the "idea" of it, an idea which is incorporated into the overall sensory experience when one does so. (Whether it is brought fully into the senses or not, though, the idea still exists, and is experienced.)

It is not actually mysterious as such. You know perfectly well how your arm moves. The apparent mystery is when one confuses "knowing" with "creating a set of conceptual objects and forming a coherent description out of them". But that doesn't "explain" arm movement: it simply produces a parallel experience in thought (the experience of "thinking about some concepts I've called 'how arm movement works').

> Q: This is why I implied...perhaps it is more like a "knack" sort of like juggling or riding a bicycle.

I guess you're trying to articulate the idea that one can't conceptualise and communicate, as objects and words, certain experiences, but that doesn't necessarily matter from a personal perspective - one knows these things *directly*, because one *is* the doing. You don't need to have a description of seeing in order to see, for example. You just *are* the experience of seeing. Similarly, arm movement just *is*, and it is known by recalling the idea, as a sensory experience or a thought experience (these differ only in spatial location in experience, though). There is nothing behind it. And the same applies to the description, too. Adding more experiences at the same level doesn't get "behind" any experience - there *is* no "behind".

Now, at this point you may say something like...

> Q: My overall concern is with practical outcome While the theory is interesting...

However, we need to specify what is meant by "theory" here.

The above isn't "theory", for example. Rather, it's an attempt to capture in words the direct observation of experience, as it is experienced. Unlike talking about, say, "nature" as a thing behind the scenes whose mechanism is responsible for bringing about our experience, our talk here of "patterns" is simply to draw attention to the properties of structured experience itself *and to emphasise there is no "behind"*. The distinction we're drawing here is between *thinking-about* experience, and recognising *thinking-about* as another experience, with the same properties, which never "explains" anything - *but can still be used to construct patterns which can later be used as intentional contexts*. That is, used "practically". Ultimately, the distinction between "theory" and "practical" falls away, as does the distinction between "literal" and "metaphorical", because they both turn out to be exactly the same thing.

By way of this, of course, we find a link between the idea of "pathways" and "outcomes":

> Q: A pathway to lifting that spoon "directly with my mind" as we would say (i.e. without using an arm or a tool) does not seem to have any established pathway and is in a sense "rogue."

They are identical in nature.

But if we don't spend time actually attending to experience, to establish that fully for ourselves, then none of that matters much perhaps. What sense is there in talking about "practical" is we don't know what "practical" is, or what an "outcome" really is?

Feeling Out Exercise

... a little exercise can help give us a direct experience of what it means to be the subject to all experience, to recognise that we are not an object and that we are "unlocated". We might close our eyes and try to:

a) find the "edges" of your current experience.
b) find where "you" are in your current experience. *and:*
c) investigate what your current is experience is "made from". *finally:*
d) think about yourself, and then note the location of that thought and what it is "made from".

The conclusions of this are the *direct facts* of your experience - the only actual facts, really; everything else is transitory. Whatever you *think about* your experience is also another experience within this context. You can never get "behind" or "outside" of this, because it has not edges or boundaries; there *is* no behind or outside. (If you think otherwise, then pause and notice that your thought about this is *also* "within" and "inside".)

Now, to tie the two strands together - the dissolving of the theory and the practical, and the description and the "knack" - we need to get a handle on what you might call "intentional context".

Ultimately, this is simple: that if you attend to your direct experience, for sure there's the "object" bit, the localised stuff you can draw on paper or think about systematically, but also there's the "knowing" or "meaning" which is sort of non-located, "dissolved" everywhere, inseparable from it. The relevance to "outcomes" is that without the contextual aspect asserted, object-based activities are (literally) meaningless.

Intentional Context Exercise

So, first imagine a sphere in front of you - say, a blue sphere with no particular detail, just floating there. Okay, now imagine a sphere in front of you, identical in every way to the first, except also imagine that this sphere is imbued with the special power to make the room filled with joy. *But do not change the sensory aspect of the sphere in any way when you do this.*

This is basically "imagining the fact of something being true" abstractly. That is, that an object, or your ongoing experience more generally, has a property, without actually visualising any sensory aspects to that property. Instead of doing all the "sensory theatre" of picturing stuff, in an effort to associatively trigger the fact or as an excuse to do so, you can just *directly* do intending-asserting of the fact into greater prominence.

Finally, after taking a pause to clear yourself out a little, instead of using the sphere image, simply *directly intend* that the room is filled with joy, and experience the result of that. That is, wordlessly intend the fact of: "it is true now that this room is filled with joy". And, um, *enjoy*.

... ...

The suggestion here is that since experience is *direct* - you *are* your experience, you are "that which takes on the shape of" experiences and there is no "outside" to you - then with any method you do, you are actually playing out the entire thing as a sort of "sensory theatre". And that's all outcomes actually are: desired moments of sensory theatre, with meaning. In effect, the only way to have something become fact, is to fully *imagine-that* (to "take on the shape of" the

pattern or experience of) it being a fact. Imagining that you are "over here" trying to change something "over there" is like a little play; the *entire experience* is imaginative.

> Q: But it feels subjectively similar to trying to pick up a metal bar with an ultra ultra weak magnet?

Directly imagine being a strong magnet, then! :-)

In short, then: "theory" is a type of "outcome", and talk of being practical is meaningless unless it is clearly seen that the "literal" and "metaphorical (that is, sensory experience and descriptions of sensory experience) are the same. However, one pseudo-practical route is to attend to one's direct experience as it is, in addition to experimenting with direct or indirect intentional strategies.

> Q: You do seem to have a fondness for these abstractions, TriumphantGeorge. I

Well, no, not at all really. What do you mean by an "abstraction" and what do you mean by "lingering in practicality" (one might ask)? Without clearly defining those things, we end up with not even abstraction - merely obfuscation (albeit not deliberate). And, **you really cannot get more practical and direct than the two exercises I included in the last comment.**

Did you do them?

One has to actually perform them: in my experience, people tend to *think-about* such things rather than actually engage with them on their own terms (or at all), just as people rarely actually commit to any line of intentional focus in order to experiment. They tend to want a sort of conceptual coherence or pre-guarantee in thought, but of course that's rather part of the issue. Again: there is no method or "way it works", so the "abstractions" I might suggest are actually *patterns to adopt*, rather than concepts to *think-about*. The point is that if one want to have things, "solutions" or "outcomes", defined in the terms of one's current everyday assumptions, then one is already lost. *Because those assumptions, that patterning, is exactly the problem we face.*

That is, if by "practical" what we mean it that we want something to "do" - like a sort of physical action that will make things happen, that still builds upon the notion of ourselves as some sort of "person object" that is in a "world" that is a "stable, simply-shared, spatially-extended place unfolding in time" - you'll eventually hit a barrier and realise that such actions are already "too late". Such actions are yet more "experiences" and have no causal power, and instead *adopting abstractions as fact* might be, in a sense, the way forward.

> Q: I'm guessing, I suppose, that you prefer talking about those than lingering in practicality.

One might note that "prefer talking" equates to "prefer typing" when it comes to online conversation. On evidence, it could seem to me that you "prefer typing"? Of course, it's not really a preference - *it's what conversation is*. Nobody can do another's exercises or insights for them. So this is all we have, here. Talking. Discussion. *About* insights, but not in themselves insights. "Pointing at the moon." It's like saying that a diarist "prefers writing" rather than living, simply because the record of his life, for others, exists only in text?

Some people *do* prefer reading, though. (Which is fine, of course.) But then, you didn't really engage with any of the content of my reply, at all?

> Q: there is an insufficient communication channel established between my waking or "surface" self and some much deeper substratum of my being

This is the ultimate in "theory" or abstraction. Have you ever encountered a "deeper substratum" of your being? Or indeed a "waking" self as distinct from some other self? Directly, I mean. Besides, that is, simply *thinking-about* such a thing. For me, this subject really comes down to one single insight, and realising

the rest (*all* the rest) is, yes, in a sense talk. But that applies globally, perhaps, to everything that can be discussed at all. Al conversation stops, if we truly commit to that as purity.

[…]

Knacks & Doings

> Q: Again, it's my experience that some people have a "knack" for these things...meaning that a process is going on that is not identical across different "meditators" who follow identical instructions.

Hmm. Well, quite specifically these are not meditations or processes, but it's certainly true that there is a "knack" in the sense of trying to notice something that you haven't yet noticed or thought about. It is just "there", but it is in the manner of, say, noticing "redness" as distinct but also inherent to a red object. It's like a fact that is there, but you are "looking through it". I'm wary of using the word "knack" because it often implies a skill, in inherent talent. But there is no talent to this; it is always there, and is always a fact (actually the *only* fundamental fact).

A further problem, of course, is that putting it into words (as with all putting-into-words), is unhelpful without the experience to accompany it, since the words are pointing to an experience, and absent the experience the descriptions seem abstract and meaningless (which they are, previously). This loops back to our comments on theory and "talk", earlier.

> Q: In other words, missing variables...as I implied earlier.

I'd disagree with that, or at least I'd say it's potentially a misleading idea, since it implies there is some sort of hidden structure to uncover, some secret set of facts or a mechanism. Instead, here, we are talking about the context to all such facts - the *context* or all *content*.

> Q: The verb in that suggests that people are actually doing something, are achieving that something, or at the very least that it is achievable in principle.

The sense in which one isn't "doing" something is in particular way. I don't mean that one isn't or cannot change one's experience. The point is that if one "jumps", then one is not truly translating one's body into literally pre-existing realities which are divided into "dimensions". It is not "the dimensions what did it". However, one can have an experience "as if" that is happening, just as right now one is having an experience "as if" one is a person in a world (one has "taken on the shape of" apparently *being-a-person-in-a-world*). And that is enough. That wasn't very clear, probably. What I'm trying to highlight is that all there is, is "experiencing", and regardless of the content of "an experience", there is nothing permanent behind it, other than the fact of "experiencing". (See: the *Feeling Out Exercise* earlier.)

Ultimately, then, we are noticing that experience is like a shape or pattern in liquid, which - even if it is of "a solid world" or of "jumping dimensions" - has no underlying supporting structure. It's cliche to say it, but "the water" (which is oneself, non-personal) is the only permanent fact, and the "ripple patterns" are just relative disturbances. Furthermore, any descriptions one comes up with *about*

those patterns are just themselves patterns, more experiences. There is no depth to them; they are in parallel.

Again, this sounds obscure or even wilfully opaque, but it's much clear if you take a moment to notice your experience, as per that exercise for instance. Without that, one is simply building "castles in the sky": descriptions which might be coherent and self-consistent, but have no foundation, being as they are merely unmoored thoughts *within* the things they would try to be *about*. This is why we might tend to resort to metaphors which try to be "meta" and about experience itself, rather than any content (for example: the beach, the blanket, patterned states, and so on).

But let's get on to a perhaps more fruitful line of thought:

Dreams, Intentions & Meta

> Q: [Deeper substratum] Well...I would say that we encounter such a substratum every night when we dream.

Would you say that dreams are "deeper"? I think the actual experience of dreams doesn't involve any hierarchy or levels. The content is *different* certainly, but the experience is not different in its nature.

> Q: I think some kind of discussion of will is missing here. Intention is just a fancy word for will at the end of the day.

Actually, the word "intention" gets used over the word "will" deliberately, since the latter tends to imply one entity exerting influence over another. Meanwhile, "intention" is nearer to the desired meaning, that of a static idea or pattern which one would like to bring into play. There is no good word for this, though, because we are talking about something which is "before" objects and events. The way I tend to use the term, is this: "intending" is the increasing of the relative contribution of a particular pattern to one's ongoing experience; "an intention" is the pattern (fact or outcome or 'idea' or something more abstract) that one is increasing the relative contribution of. The is a little circular, but that is the nature of it: there is not "you" who is "doing" intending onto a "world"; instead it is a shaping of oneself as the experiencer, or "awareness", or "that which takes on the shape of states and experiences". The possible rejection of the term "will" comes from this requirement to avoid a sense of division and of objects operating on one another.

> Q: I just don't think that we know all the variables acting. But this should be seen as the beginning of an exploration and not the end of one.

I don't know about "variables", but it's true that exploration is ongoing, in the sense the one uncovers and perhaps amends the patterning of one's experience. However, the main insight as regards the context is one and done: there is nothing more to be done with that. Really, this is that experience is "imagined" and to change it one must "imagine-that" it is different, directly.

Not everyone is interested in that, in what seems to be philosophical musings, though. However, *without* that, there are difficulties, I'd say, because there's a tendency to want to acquire a particular outcome while still defining it in terms of

(implying within the intention) a "format" of the world as a "stable, simply-shared, spatially-extended place unfolding in time". Rather than something more flexible, such as "a sequence of sensory moments recalled from a memory" or "an imagination space within which patterns are drawn", or whatever.

This "meta" intending is where one really gets exploring: intending the *structuring* of experiential content, rather than just intending outcomes. But, again, I really think there's not much point to that if we are content-focused only. This is because then we're still looking for a "how it works, really" by attending to our experiences - and there's a big problem with that, since we tend to have experience which are implied by our own looking.

The results can be useful, of course. After all, if one has a dream of discovering a useful machine, and the machine works in the dream "as if" it can cause desired changes, then even though the machine doesn't *really* have any causal power (the experience of "the machine" and of "the machine working" are both just patterns; the state of the dreamer), it can still be utilised. The problem only arises if the machine is confused as being "how dreams work", when actually it is *the fact of the dream itself* - of "experience" more generally - that is the "how things work".

Dreams are good to ponder though, I think!

- What are dreams made from?
- What is it that experiences a dream?
- If one has a lucid dream and makes changes, what exactly is making the changes and what is it really changing?

And so on.

> Q: It's that you have to take yourself to a point where you accept the metaphysical fact as being equal to a physical fact.

That'll do! Or, perhaps, just stop worrying about that completely, is another option, accepting things at face value (so that your worldview amounts to something like "I am an experiencer within which a series of sensory moments appears" and formulate intentions in terms of that, thus avoiding re-implying other patterns).

[…]

Basically, we're talking about taking "one step back" from the discussion we're having right now. Even talking about "the subconscious" realm is *already* using or implying a pattern which is "too late" for what we're dealing with here. We're talking about *patterning itself*.

To pick up on one point, though: The sense in which there is no method, is that there is no *particular* method, in terms of an act one might take. This isn't to say there aren't currently present patterns that you might leverage, though.

For example, we might say that the *Two Glasses* leverages the patterns of "translation and transformation" and "volumes and intensity", and moving your

arm leverages a whole "body" postural pattern, and there are lots of more abstract patterns that we use, and so on. The pattern of "I am an object located in a world which like a 'place' which unfolds in time" is a more basic one, still.

However, *those patterns aren't fundamental*. This includes the "world" one. And *patterns don't cause anything*, rather they are the current state of experience. The only cause of change is intention, which is to say, selecting a pattern into experience.

As you note, in your wording, doesn't it seem that there "forces" operating against us?

The way forward, then, for major change isn't to leverage existing patterns (that is, intending the pattern "it is true *now* that my arm moves *then*" and the rest being just the existing postural pattern as the "auto-completed" extension of that), it is to *amend* patterns as well.

But the "method" remains simply intention. It's just that the target (or better to say: the pattern being intended, intensified) is different, is more general.

To further clarify: For the sake of argument, we might say that all possible patterns exist eternally, are always "true" to some extent, we might say that patterns vary only in their relative intensity, or strength of contribution to experience. We might also say that at any moment, the world must "make sense" - that is, be an overall coherent pattern.

If this is so, and we have a *very* strong pattern of "I am an object in a solid spatial, temporal world", then, like the arm-movement intention which is done in the context of the body posture, our intentions are structured by the context of that pattern. A synchronicity might arise here and there through the gaps and feel a bit dreamlike, but not much more than that. A reason to persist in that, though, is that the more one has synchroncity and recognises the meaning of that, the more one's intentions with will tend to intensify the pattern of "the world is dreamlike" as a byproduct, an implication.

However, from what we're saying above, *we could just go for intending the pattern "the world is dreamlike" directly*.

This is like changing our "posture" such that the manner of our "arm movement" changes, becomes more flexible. (And this is actually a way to change your bodily posture and movement - of course, because it's all the same thing, all just patterns of experience. That's why, for exploratory exercises, I quite recommend that Michael Chekhov book by Lenard Petit, and also the Alexander Technique book by Missy Vineyard.)

Putting it together: So we could summarise that with something like the following, jumping ahead a bit admittedly:

- The only fundamental fact is the fact of *being-aware* or "awareness".
- All other facts are temporary and relative, as patterns in awareness.

- All possible patterns exist, eternally, and are available right now. (You can conceive of them as being "dissolved into the background" of this ongoing moment, now.)
- What you actually are, is "awareness" which has "taken on the shape of" a set of patterns = a "state".
- A "state" fully defines our experience, completely. That is, it defines all moments over all time, deterministically, between shifts.
- To shift one's state, one simply "intends" a pattern, and that pattern then becomes more prominent in the state, and so in our ongoing sensory experience. This is like a "shape-shifting", a movement of oneself as "awareness". There is no way to describe this or explain it; it is a "becoming" rather than a "doing".
- One can conceive of the experience of apparently *being-a-person-in-a-world* as a single pattern, a "world-pattern", which is always self-consistent (between updates, that is).
- If your world-pattern has a strong component of "I am an object in a solid stable world" then any additional minor patterns you intend such as "I will get healthy again" will be incorporated within that context (and, in some cases, will just arise as dreams plus a couple of synchronicities, rather than main outcomes).
- To improve the quality of outcomes, one should consider intending the context directly, such as "the world is dreamlike, fluid, and symbolic".

Roughly, then: no facts are fundamental, intention is the only cause or method, conceiving of the world as a pattern of patterns is one of the most flexible positions to adopt - and the world is a "shape" that you take on, directly.

One further implication of the "directness" of all this, is that:

- It is very important to fully decide and declare that it is a fact that your outcome is going to happen ("it is true *now* that this happens *then*"), either directly or by implying it in some way. [1]

Essentially, one must actually decide *what* is going to happen, and *that* it is going to happen, because it is this deciding or asserting which makes (is!) the change. Without that, any apparent method becomes simply an activity - in effect, an intention only to have the experience of performing a ritual, a bit of "sensory theatre".

It's rather like the difference between intending to" tense your arm muscles against an object in order to move it", versus "intending to move the object into a new position". They are quite distinct things. (A good exercise for this, is to challenge a friend to an arm wrestle. First, proceed by intending to "use your muscles to move your arm". Then, instead proceed by "intending that it is true that you win the arm wrestle". Note the difference.)

[1] It occurs to me to add, for clarity, that of course when we say things like

"intend that 'it is true *now* that this happens *then*'", we don't mean that we should verbalise or think the words. Rather, we're referring to attending to the pattern that this statement would describe. Whilst saying words, or visualising images, does bring to mind that pattern just by association (which is the experience of having the "meaning" of the words or image), when we intend we just go for it directly - otherwise we are often just intensifying the experience of saying or thinking the words, rather than intensifying what the words mean or the fact-pattern they point to. There is no particular sensory experience associated with intending, we just "know" that we are doing so. The except to that is, of course, if the intention is something that would have an impact on our current moment, because then we will experience the result - for example, if we intend that "it is true *now* that my body is becoming completely relaxed", or in the case of the blue sphere exercise, that "the blue sphere *means-that* it is true *now* that I am feeling joyful". (Plainly, this is all much more complex in the description than in the doing: hence experimenting with the *Feeling Out* and *Intentional Context* exercises, say, is better than a discussion *about* it, since they *are* it.)

[…]

"Nature" & Patterning

> Q: I think that nature has a “patterning”…a fullness as well as an emptiness

We return here to "what is nature?", though (it is a concept) and from there we see that the "fullness-emptiness" issue is an aspect of our description, not of *things-as-they-are*?

Is a better way to say this, perhaps, that "*my ongoing experience* has a level patterning of which seems stable and unchanging, a *formatting* which seems more resistant to change"?

Prominence, Descriptions, Hidden Variables

> Q: But what about when it is doesn’t become prominent?

It's a metaphor. There isn't really an "it" that is there when it isn't prominent.

"Patterning" is just (I suggest) the most basic sort of description we can have of structured experience. But it *is* just a description. The description itself is just another experience you can have (the experience of "thinking about experience"). We can have experiences "as if" that experience is true, but you can't actually describe what is true at all - because it is just: the very fact of "experiencing". That's why I say it's not an explanation of experience, because it is inherently not possible to have an explanation of experience (since "experience" is that from which all explanations are "made", in a manner of speaking). It's also why I say we have to just put thinking aside (since thinking is object-based), and notice our experience as it is, directly - and realise that what we are is the *subject* to all experience.

When doing this, we also notice something important: that concepts of something outside of the current experience are themselves mental objects within experience. The idea of "all patterns dissolved in the background" is a matter of

convenience, a bookmark. The direct experience is that "we never experience what we don't experience", and so it is *meaningless* to talk of non-prominence. Because even if you are just *thinking about* an object, that is also a prominent pattern, just not within the main strand of experience (the 1st-person "me in a world" strand). Both the *thinking-about* and the main strand are arising within and of *you-as-awareness*. They differ in location, not in kind. *The thought of non-prominence is itself a prominence!*

Your "hidden variables" are a bookmark of this type also. But any experience you have of "hidden variables" will just be another experience - and *they will not be causal*, therefore. They will be *content*, they will be a "result".

Note: It later occurred to me you might mean something of the form "where is a fact when I am not directly experiencing it?". But I would say, in this description, that you always *are* directly experiencing it, as a background that is always there, just not unfolded as a sensory aspect. In a similar way as you can "know" your current situation, even though you haven't unpacked the "knowing" into words, and pictures, and so on. The parts of the world you aren't experiencing in the senses, and the "infinite eternal gloop of all patterns" of the background, are both always there, and you are always experiencing them, as *you-as-awareness* having adopted a state which consists of *you-as-awareness* (empty!) as all possible patterns (full!) at relative contribution (empty and full!).

Simplicity & Problems

> Q: It’s just not that simple. If it were, everybody would be doing this successfully all the time.

That's good point, of course. But the way in which it is not simple (going with our little model for the moment) isn't in the *causation*, it's in the patterns or ideas we choose to intensify.

A few of thoughts:

1. First: Because everything is *direct* (because there is only *you-as-awareness* and no outside to that) then the full context of the intention matters. As we were discussing previously, just verbalising or visualising isn't sufficient, it is the *assigned meaning* of that which also matters. More accurately, the pattern you intend has to *actually be the fact you wish to intensify*. It can't be a pattern *about* the fact, it must be directly that target fact, or a fact which in turn implies the target fact.
2. Second, and related to the first: There is not "you-over-here" intending "pattern-over-there". Intending or implying any pattern which consist of a division of this sort, is problematic. This is really a restatement of the notion that you must actually intend the outcome you want *as* the outcome, and not a relationship *with* the outcome.

Finally, all intentions have a context, a sort of structure they are formulated in terms of, and they re-imply that context. So, in everyday life, if you intend to change direction walk "over there", then that intention is in terms of a certain idea of the world - as a "place" or whatever, that is solid, and so on. Or you interrupt

yourself to intend taking a certain route because it is well-lit and "the world is a dangerous place". This can be an issue.

Aside - We should forget hypnotists and the like and "other" people, I suggest, except as a sort of in-experience narrative. This is best handled as a 1st-person perspective topic. We should be careful, really, about "people" and "everybody", because in a sense neither they nor you, as a "person", are causal agents. Apparently *being-a-person-in-a-world* is an experience you have, a formatting; it is not what you are. This brings us back to the impossibility of writing a full description, though, because there is not many *or* one "awareness*es*" - there is just "awareness", which is "before" division and objects and change.

Patterns & Practicality

So, "getting practical", we have a couple of ways in which it is "not that simple", for sure. One is that the intention is incorporated into a pre-existing formatting, and we may need to intend modifications to the formatting (intending that the world is more dreamlike and flexible, or adopting a specific model such as the "moments of memory" model). Another is that really the intention, to get the structure and relationship right, should be formulated in terms of you being "the subject to all experience" - a sort of unbounded container within which a strand of sensory experience or thought is unfolding - rather as a person-object located within a world. The final problem is that we want to avoid implying the old situation when we are intending a new one, or after doing so. People try to get around this by going into a very relaxed state, or perhaps intending as they go to sleep, using those as times of "non-obstruction".

Ideally, though, one goes beyond that "trance or sleeping" approach and adopts the attitude of "letting things be however they are" always (basically "non-doing"). Then, instead of reacting to the unfolding content of the moment - thereby perhaps counter-intending and therefore re-implying, say, a "solid limited world" concept or whatever - one has adopted a stance of spontaneous flow and "allowing". Then, we are ceasing to interfere except with very occasional, specific intentions as "updates".

This means letting bodily movements and mental thoughts unfold by themselves also, of course - not just the surrounding environment - because those are part of the experience of "the world".

For this last bit, when we first do it, there's often a lot of odd "stuck movements and incomplete thoughts" which seems arise, so there's definitely room for some sort of daily releasing exercise where one practices this "letting go" approach. Not because one gets better at it, but because one's posture is likely coiled and held, and there's some crazy spasming (or more) until one lets them play out. Until then, it's quite possible that one is spending a lot of time counter-intending this "open attention" movement, and thereby (since body and world are one pattern) effectively opposing *all* movement of one's state of experience, by implication. (Such a daily releasing can either be passive, or you can intend being "open" to direct it. There's a link in the introduction post which mentions both.)

Aside - People often do "meditation" in the hope of either realising the nature of experience, or for stabilising or clearing their ongoing experience. My feeling is that, when it comes to the former there are better ways to do it than passive meditation (it's pure luck whether you accidentally have an experience which leads you to notice, a deliberate investigation is much better). Meanwhile, for the latter you need to be quite clear about the *target formatting* you are after rather than just concentrating on one sensation or idea or whatever - and if you're going to spend the rest of the day in resistance and scatter-gun intending and implying, you'd be better tackling *that* instead.

> Q: Let me emphasize: this is not about contention for me, but about practicality.

Well, the contention would be our differences in how we think things to be, or the way in which we think about them; that is what we are exploring.

> Q: Also, I'll simply lift the points from your post that speak to me, so I wouldn't worry about length.

This isn't often the best way to proceed, I'd say, since lifting the points that speak to us often aren't the points where progress is made, it's usually in the areas or assumptions being overlooked - this applies to my understanding of what you are saying, too. So it's often better to take a single strand, and pursue it thoroughly. Notably, there's a couple of points I definitely haven't got across properly in previous comments, based on your "manifestation" and "meaningless of non-prominence" responses, which tie back to what it means to describe an experience (or experience a description). And the points you have engaged with have tended not to be the ones that matter, I'd say - quite possibly due to the bloat of the conversation, and quite possibly because I have not successfully made them seem to matter!

So we need to take a step back, to continue.

> Q: To what end, though? I don't particularly want the Earth to have two moons.

To test it! To see what happens with such an "ambitious" intention. Otherwise...

> Q: The former is indeed easier to realize, in my opinion, because it can slide between the gaps in much looser-habit patterns that mostly pertain only to the intending individual, and which do not impact others with paradox or a fundamental change in the experienced world applicable everywhere.

...otherwise this is meaningless. As you say, it's just an opinion, based on untested assumptions about "others", the nature of "the world". Even saying "the intending individual" is problematic (because it is not clear at all that "the individual" intends anything).

Much of your comments appear to suffer from the same issue. You are stating things based on a description of the world which, I am suggesting, is not (necessarily) the case. More to the point, based on assumptions about *ongoing*

experience which are fairly easily examined - if you were to choose to do so (as per exercises in previous comment, for example).

The reason to try to "manifest" things you don't necessarily care about, is *exactly* to manifest things you don't necessarily care about - to experiment and investigate the properties of experience. Otherwise you're just talking about perceived likelihood, for example, while fulfilling the prophecy through selective action.

> Q: And to the best of my (conscious) ability I do indeed try to envision the world as more dream-like and malleable.

Perhaps we could use this as our seed, to clarify what we're actually talking about here, and from what position. (Assuming you want to continue.) So I'd kick off by asking:

- How, exactly, have you gone about doing this? (To the extent one can articulate such a thing, of course.)
- How would you describe what "you" are, what "the world" is, and what the relationship is between those?

And also I'd suggest you try the *Feeling Out Exercise* and the *Intentional Context Exercise* and offer your perspective on the experiences. Because without that (or something similar) there is no anchor to our discussion, since my descriptions are pointing to something you've never examined, and so for you they are just a bunch of words addressed to nowhere.

> Q: I've tried it with other things that haven't worked, so it is not untested.

The point was to examine more closely the way one attempts to do it, and the way in which it doesn't work.

In terms of a conceptual framework, we've already covered a way of understanding why, say, you don't just decide to turn a house into a mouse, and have it happen. Specifically, I went into one way of conceptualising the nature of that apparent "inertia" and how - if - we can address it.

> Q: Not really. I'm suggesting things based on empirical accountability.

You are suggesting things based on an interpretation of your experience (which is fine), and I was attempting to discuss the context of experiences more generally - how to examine that directly, and its implications for both understanding our everyday experience and the possibility of "unusual change", and then proceed to how we might tackle particular changes. So far (quite possibly due to my own style of writing of course), we've gained no momentum on the key points, largely because I've failed to engage you in the areas I think we need to explore in order to get a better perspective on the "why can't I just change a house into a mouse" factor. Your replies have tended to be restatements of a certain point omitting what I think were the important parts of my responses that address that point, for example.

It's not clear, for instance, that what you mean by "intention" is what I am referring to by that term (it is not a the same as a "wanting" or "asking" or "willing"). And your suggestion that I was referring to, say, altering "perception" rather than "really" creating change means that I've not successfully conveyed what I mean by the directness of experience.

I concluded the last comment with a possible path to opening out the conversation, by connecting it to some specific questions and activities. You've not responded to those, but that was a way to ground our discussion so we'd no longer be talking past one another.

It may be that our conversational styles just not a good match when it comes to this topic. Or it may be that you've actually decided that "this doesn't work" and this is due to "hidden variables", and aren't interested in exploring an angle other than one based upon that idea. (Perhaps you find particularly unappealing a perspective based on a philosophy that sees these ideas as relatively useful for leveraging, but otherwise basically fundamentally meaningless.) Either is fine, of course, but it does mean we're not going to be getting anywhere with this!

> Q: I think he just wants to know what you personally can do.

Perhaps. What good would that do, though? I'm just some (apparent) bloke on the internet - strictly speaking, a bunch of words arising within his experience, an aspect of his own patterning! Another story for someone to read! :-)

Slight joking aside, it's very much a personal investigation of oneself, this; it doesn't really matter what other people *seem* to do. Hence, trying to return to a particular direct experience everyone can have immediately (feeling out; intentional context) so we've got something shared and immediate to talk about, then take it from there (especially since focusing on the "philosophical" aspect wasn't taking).

As per the sidebar, the subreddit isn't really about convincing someone about something - more of a: try this, contemplate the implications, now push it further, and discuss. And if someone doesn't get anything out of it, if it seems to them that there is nothing to it then, of course, they should dismiss it and move on. (As a moderator, I try to be *sort of* agnostic and more of a prompter than anything else.) Although:

There are two things to consider in all this: a) noticing the nature of experience as it is; b) investigating our ability to change it. The first, I think, is always accessible. (And in turn hopefully changes one's ideas and approach regarding the latter; but it does require that someone actually looks.)

> Q: I'm not convinced that you have an answer, and you know what... because I don't think anyone here or elsewhere (including me of course) really does.

I'd agree, in a sense. Where we differ, though, is that I see some questions as not being answerable because the particular questions are prompts for a change of context; those questions are often based on assumptions that we'd want to challenge in order to progress. Nobody can give us a fundamental "how it works"

type response, describing a process or mechanism, for example, because the very idea of a process or mechanism is one of the things under examination - the idea of division, one object operating on another, causing something by overlap in location or time, and so on.

So we end up with responses that seem to be trying to sidestep the whole thing, because they are trying essentially trying to undercut the assumptions. That, or the responses are of the sort that indicate one simply "does" it - e.g. there is no "method" to producing a mental image, one simply does so, and if one "attempts" to produce one, one produces the experience of "attempting" rather than "picturing", and so on.

Better, I think, is to try to draw attention to the properties of direct experience (which I tend to thing provides that new context which changes how we approach things), to work on clarifying the meaning of terms, and the "personal exploration" factor which is involved.

For example, Paul Linden's little summary of intention is quite good:

> We can begin by trying an exercise which focuses on the difference between movement and the will to move (or, to say it another way, the difference between the physical body and its programming for action). Stand up with your eyes shut and imagine that you have come up to an elevator. You have a large package in your arms that you cannot put down so you can't push the elevator button with your finger. Imagine the elevator button floating in the air an inch or two to the side of one shoulder, and imagine that you have to lean over sideways and push the elevator button with your shoulder. Actually intend to push the button.
>
> Create a real desire to push the button and intend to do so. This does not mean voluntarily moving to lean over and push the button, nor does it mean becoming stiff to prevent any movement so as to keep the exercise purely “mental”. It also does not mean merely thinking about pushing the button since “thinking about” is a symbolic process which implies a separation between the thinker and the subject about which s/he thinks. In the same way, it does not mean going into a dissociated daze and picturing yourself pushing the button. It simply means to relax, be natural and create an authentic feeling in the mindbody of desire and intention to push the button. (Most people can create this feeling when they focus on it, though many need some guidance to home in on it.) Once you establish this feeling, you will feel yourself “involuntarily” tipping toward the imaginary button.
>
> -- *Being in Movement: Intention as Somatic Meditation*

The later case study is an example of the exploratory process which one goes through for changing movement patterns, but applies equally to the "patterning" of experience more generally, beginning:

> *Case Study:* As I learned how to use this approach to movement on myself, I also began to use it in my teaching and teach it as a way of

> moving. The final section of this article describes one example of the application of the intentional approach in teaching.

Now, I get that this might *seem* to be unhelpful in terms of "answers", but if the answers are non-conceptual, perhaps, or otherwise cannot be communicated, or if they involve a reframing rather than an extension of our current ideas, then "communication by shared events" (exercises) is one way forward. So that's where I'm coming from, and if other people who've tried that are "I used to be where you are", they just mean they've explored that side of things and are thinking differently about things as a result - but, of course, not necessarily *correctly*, eh? **Only you can decide!**

Reply to “My perspective on dimensional jumping (Introduction to creating reality with your thoughts)”

Note: The point of this comment was to try and explore in more detail what, exactly, the concept of "thoughts create reality" means, from a particular perspective on the nature of "you", "thought" and "reality". However, it's a bit muddled in the execution, oh well.

It might be worth explicitly distinguishing between *passing* thought and *deliberate, intentional* thought. This potentially allows us to clarify that it's not the thought *as such* that does anything; thoughts could be viewed as simply pseudo-sensory aspects of your current "state", really. (Where a "state" is the current set of fact-patterns contributing to, and fully defined the future moments of, your ongoing experience.)

Rather, it's the *intentional content* - or the "direct meaning" - that makes the difference.

Here, by "an intention" we mean the fact or pattern that we seek to increase the relative contribution of, and by "intending" we mean the increasing of that contribution (whereby shifting the "shape" of one's state, of oneself). There is no *act* involved in this, though - there's no mechanism or technique. One simply *intends*.

Meanwhile, the sensory thought aspect is *itself* a result of intention, not a cause; it's a bit of theatre. Now, for sure, you can get synchronicity arising if you visualise something - a bit like having deformed a surface and the contours being overlaid upon experience from then on, or drawing upon a television screen and the pattern "shining through" the gaps to be incorporated in every image to some extent (see: the owls exercise, for example).

However, a *fact* is itself an experience of "meaning" - it has no spatial or temporal component itself. It is unbounded and sort of "dissolved" into the background of your experience, with only its sensory aspects arising occasionally. So when you want to intend a fact, just conjuring an image or saying a phrase isn't necessarily what you want to do. Certainly, it may trigger the fact-pattern by association, but really what you want to do is intend the fact-pattern *directly*. This can't be described in words, but you "know" when you are doing it. You do it whenever you shift yourself in mundane ways. (Ponder: do you conjure an image when you change your destination when walking along the street? No, you *feel-know-intend* the change, directly.)

There is not a "you" and "the world"; there is just *you-as-awareness* which has "taken on the shape of" the experience of *being-a-person-in-a-world*. Whereas the construction of language forces us to talk of a "doer" and an "act" and a "thing done to", in our actual experience this is not the case. Attempts to enact "doing" tend to complicate things or lead to failure, because we assume a separate

mechanism that we are trying to harness. In fact, there is no mechanism: we *shape-shift* our experience, our state, via *intention*, which is self-caused change.

All of this suggests a very fundamental reason why we can encounter difficulties:

- *Intention is literal and direct.*

Thinking doesn't *create* your reality, your state. A thought actually *is* a pattern within your state. A passing thought is a view of your current state; a deliberate thought is the intensification of that pattern in your state.

It's almost claustrophobic to think about: there is no separation between you and your state, you and your thought, you and your sensory experience, you and your intention. There is no gap between thinking, intending and experiencing.

The point of this, is that the thought "I am happy" literally *is* the fact-pattern of "I am happy", and increasing its relative "intensity" of via intention will increase its contribution to your ongoing experience. However, to be clear, it's not the *words* "I am happy" that you want to intend - that is a mistake easily made (leading to all sorts of synchronicity *about* happiness or the phrase "I am happy"). Those words are part of the extended pattern of *being-happy* and can be used to trigger it to an extent, perhaps. However, it's really the fact-pattern of which those words are a sensory aspect that you want to intend. This literal nature means that you need to be aware of what, *exactly*, you are intending, because the mechanism here (if it can really be called a mechanism) is that of a "dumb patterning system", a direct deformation of your present state. There is no intelligence between you and intention and the change of state. If you conjure up "this visual image", then that *visual image* will be more prevalent in your experience. If you conjure up "this visual image which means that fact will be true", then *that fact* will be more prevalent in your experience (and probably the visual image too).

Essentially, then, it's like you are drawing patterns directly upon awareness - sometimes in 3D, sometimes "non-dimensionally" and abstractly; sometimes sensory images, sometimes "facts" or "formatting" - thereby increasing their prominence in the unfolding world-experience from that point onwards.

> Q: Can you give examples highlighting the difference between "this visual image" and "this visual image which means that fact will be true". Like if I imagine myself holding 2 million dollars in cash, is that belonging to the first or the second category?

It's probably better to experiment with something more abstract.

So, first imagine a sphere in front of you - say, a blue sphere with no particular detail, just floating there. Okay, now imagine a sphere in front of you, identical in every way to the first, except also imagine that this sphere is imbued with the special power to make the room filled with joy. *But do not change the sensory aspect of the sphere in any way when you do this.* This is basically "imagining the fact of something being true" abstractly. That is, that an object, or your ongoing experience more generally, has a property, without actually visualising any sensory aspects to that property. Instead of doing all the "sensory theatre" of picturing stuff, in an effort to associatively trigger the fact or as an excuse to do

so, you can just *directly* do intending-asserting of the fact into greater prominence.

Finally, after taking a pause to clear yourself out a little, instead of using the sphere image, simply *directly intend* that the room is filled with joy, and experience the result of that. That is, wordlessly intend the fact of: "it is true now that this room is filled with joy". And, um, *enjoy*.

Aside - Note that there is no *effort* in doing so, and any "trying" will just distract you, amounting to an intending of the "feeling of trying" rather than the fact of "joyful room" being true.

There can be a difficulty, sometimes, with elevating emotions and treating them as if they are special rather than just another sensation-perception within an experience (albeit a difficult one to put into concepts and language). I suggest that emotions would be best understood as a *sensory aspect* of the fact, arising as an object within experience.

Meanwhile, the *fact itself* is sort of "unbounded" or "timeless and spaceless". It is not experienced as an object, instead it's sort of just "known". You might call it a sense of "meaning".

So, while "imagining (intending, asserting) the fact of something being true" might *result* in an experience of an emotion, it is not necessarily required, and the emotion is not itself a *cause*. When we say "the feeling that something is true", we aren't referring to an emotion, we're referring to a *felt-knowing*, a global sense of a particular thing being true. The problem with some approaches (many LOA descriptions included) is they miss out this "secret sauce" and therefore just produce minimal intensification of some of the patterning associated with facts, rather than direct addressing the facts themselves. This can still produce "results", of course, as synchronicity (basic "patterning") but it can be frustrating to work with, because there's no real understanding of the cause ("intending").

Unfortunately, this activity of "intending" can't be described at all, really, only pointed at. Intending has no mechanism or method, and is before "things" so is non-conceptual. And so we hit the difficulty whereby people end up focussed on what *can* be talked about and thought about (basically: objects within experience, which are results) and miss out (when writing) or don't realise (when reading) that there is a specific actual cause of all change (which is not any one of those experiential objects). We then can end up with a "cargo cult" version of the topic:

> “The term "cargo cult" has been used metaphorically to describe an attempt to recreate successful outcomes by replicating circumstances associated with those outcomes, although those circumstances are either unrelated to the causes of outcomes or insufficient to produce them by themselves. In the former case, this is an instance of the post hoc ergo propter hoc fallacy.”

That is, people try to generate the results by just intensifying part of the pattern associated with the target fact, perhaps getting some outcome by association, but not really going for their target directly. The distinction between doing the owl exercise (increasing the intensity of contribution of the "owl" extended pattern)

and actually intending a specific outcome ("it is true *now* that *[this fact about owls]*"), basically. Or between imagining some objects (the blue sphere for example), as opposed to: imagining some objects while asserting-intending-knowing it *means-that* something is true or will happen.

> Q: In this context, isn't the cause (to create) and deliberate intending the same thing?

This is why all of this ultimately leads to an exploration of the "nature of experiencing" - that is, examining what "you" are, exactly, and what your actual relationship is to "the world".

Intending, then, is like "shape-shifting". You might say you are shifting your *state*, where by "state" we mean the set of relative contributions (or "intensity") of all possible facts or patterns, which means to shift yourself. There is no "you" and the "state" or "world" - instead, you sort of "take on the shape of" a particular situation or experience (in the broadest sense, not just the current sensory moment). Right now, you have "taken on the shape of" the experience of apparently ("as if") *being-this-person-in-this-world*.

So there is, as you say, no difference between causing and intending. We might define "an intention" as the fact or pattern we wish to increase the contribution of, and "intending" as the intensifying of that pattern - shifting to a state where that fact-pattern is more prominent.

Although we often use the word "create" for this sort of thing, actually that's strictly speaking not ideal. The implication of the above is that *all patterns exist, eternally*. Patterns are "before" time (with time, or change, being an *aspect of experience*, a pattern like any other, rather than something fundamental). They cannot be created or destroyed; they just *are*. This means that every experience, at least implicitly, is always available, and that we simply "shift our posture" such that some are more prominent than the rest.

Now, returning to what "you" are, if you discount anything which changes in your ongoing experience (how can something be ultimately true, if it can shift?), the only permanent thing turns out to be the property of *being-aware*. Or at least, it is meaningless to talk of the absence of that. All other facts or patterns can be more or less "true", but not that.

Putting it all together, then: We might say that what you truly are is "awareness" which is "taking on the shape of" states of experience. Between shifts, the sequence of moments you experience is fully determined by the facts within that state. The apparent change of sensory content moment to moment is actually static also in this description: "time passing" is just another pattern, albeit a more abstract formatting than most. The *only* true change that ever occurs - and hence the *only* cause of apparent change in ongoing sensory experience - is when we "intend", which is just word used to point to the act of us shifting ourselves to a different set of prominent facts.

[…]

I suspect we are probably talking at cross purposes a little, since we are using some words in different ways, and some underlying assumptions are perhaps different. The word "thought" is a problematic one anyway, I guess; it's too vague!

So, in your description, where (and what) are "you"? And where would "another consciousness" be, relative to that?

> This is why I am having a hard time separating intention from other thoughts.

In *type* or *nature* they are identical, of course. However, there is a distinction to made made between thoughts which simply arise spontaneously, and those which arise from deliberate intention. In the first case, it's just a passing thought appearing in accordance with your current state (more later), in the latter you are *reshaping* your state by way of deliberate thinking.

There is no difference in sensory experience between the two. And in fact, there may be *no* sensory aspect to intending if there's no result component which overlaps with the current moment (although one "knows" one is intending.) The "how" cannot be described, because it is like "shape-shifting". But there is a difference in that one is an aspect of "how things are" and one is "changing how things are".

So, pondering -

"Intention", then, is simply a term used when referring to a "pattern" that one is increasing the contribution of ("intending"), which is done simply by "thinking it" or 'imagining it" or more accurately: "experiencing it" or "asserting as an experience". The fight with language here is because we want to avoid implying that there is a "thinker" who then "thinks the thought", with one being "over here" and another "over there" in any sense. Really, one "takes on the shape of" the fact, pattern, or experience. This last point is key.

Loosely, the outline of this description would be:

- The only *fundamental* fact is the property of *being-aware* - or "awareness".
- All other facts are *relatively* true only; they are temporary. They can be conceived of as "patterns" in awareness.
- All possible fact-patterns exist eternally, "dissolved" into the background. Your state is the current distribution of relative intensities of those facts.
- What you truly are, is "awareness", and this is always true, regardless of what "shape" you have taken on.
- Currently, then, *you-as-awareness* have "taken on the shape" of a particular state. This state consists of all the facts or patterns currently contributing to your ongoing experience. It fully defines your experience - as in, all subsequent moments are fully determined, between shifts of state.
- To alter your experience, you shift your state by changing the relative intensity of a particular fact or pattern. You do this simply by "intending" - that is, a sort of "thinking" but not a thinking *about*, rather a thinking *as*.

Still better described as a "taking on the shape of" or "becoming of" a situation.

- Intending cannot be described (because it is "before" concepts) and is non-experiential (has no inherent sensory aspect), although sensory aspects may arise from doing it if the change in state involves an impact in the current "moment". However these are *results* of intending, not *causes* of outcomes.
- There is no "outside" to experience, and awareness is "before" division and multiplicity. The only thing that is "happening", is this exact experience, right now. And thoughts you have *about* an "outside" to experience, are also experiences (that is, the experience of thinking about experience) and are "inside".

And so on.

As the last point suggests, though, there's not all *that* much point in thinking about this relentlessly, because ultimately thinking is just another experience (although by doing so deliberately you are to an extent "patterning" yourself for future experiences: so we might choose our models carefully if we are going to focus on them a lot). Simple experiments and exercises show the way more clearly, once we have put "descriptions" in their proper place. For example, the *Feeling Out* exercise is useful for bringing us back to our actual situation, rather than an idea *about* it.

Feeling Out Exercise

... a little exercise can help give us a direct experience of what it means to be the subject to all experience, to recognise that we are not an object and that we are "unlocated". We might close our eyes and try to:

a) find the "edges" of your current experience.
b) find where "you" are in your current experience. *and:*
c) investigate what your current is experience is "made from". *finally:*
d) think about yourself, and then note the location of that thought and what it is "made from".

The conclusions of this are the *direct facts* of your experience - the only actual facts, really; everything else is transitory. Whatever you *think about* your experience is also another experience within this context.

You can never get "behind" or "outside" of this, because it has not edges or boundaries; there *is* no behind or outside. (If you think otherwise, then pause and notice that your thought about this is *also* "within" and "inside".)

Reply to “[THEORY] Why I think we REALLY aren't getting results”

What, *exactly*, is the "will of nature" though?

Isn't it, ultimately, a fictional construct being used as a black box explainer for describing "why I didn't get my outcome according to my assumptions"? Isn't it essentially a replacement for the "will of God" concept. There, too, we'd end up by asking the question: what is "God"? Here, we might ask: what is "Nature" and how does it relate to "me"?

The risk, here, I guess, is that we end up proposing entities which do not exist fundamentally. We may have experiences *consistent with* the concepts, in a broad sense, but forget that the description itself is not existent or causal apart from that.

Similarly, what is "human intent"?

If the human experience is itself really just a particular structuring of "awareness" (or "experiencing"), then it makes no sense to talk of "human intent" - because "human" is a certain formatting of experience and a certain description of that experience. "Human" is not a *being* - and *that which experiences and intends* is itself not human. It loops back to questioning the more fundamental assumption of being a *person-object* located within a *world-place*, which the "will of nature" concept implies again. Now, taking a step back, it is certainly true that our ongoing experience is *structured*. It's not just a random whirlwind of disconnected multi-sensory image fragments. What is the *nature* of that structure though, and to what extent is it fundamental? If one supposes that there is a *thing* called "Nature" and that it has a will independent of *you-as-awareness*, then one must consider what the *nature* of that "Nature" is. What it is "made from" and how it interacts. More importantly, what is the evidence of it in *direct experience*?

We risk swapping one (alleged) superstition with another, except labelling one description as "really what is happening" compared with the other (even though neither is more fundamental). The very idea that there is a "what is happening" behind the scenes at all, as it were, is potentially open to question. In which context I would add:

> Q: But the claim is made that we are outrageously free and in principle can have anything that we desire, that only our beliefs or the action of our subjective minds holds us back, that all possibilities are out there, and all you have to do is call them to you.

This seems more like a summary of the "law of attraction" concept and not what is being explored here, surely. That's the sort of thing that is being *investigated*, not *claimed*.

> Q: All the important questions are functional ones, having a bearing on shaping results.

The problem with sticking with functional questions, is that the very nature of "doing" is also under investigation. So, in essence I'd still say that you are simply describing the fact that one's ongoing experience is structured, is "patterned". I would not disagree with that. That is certainly true in direct experience.

However, introducing the concept of the "Will of Nature" doesn't add anything further to that observation, I think. If the properties of the "Will of Nature" are simply identical to the observation that "experience is patterned", and that simply "wanting" something doesn't instantly modify those patterns, we aren't gaining anything in terms of insight. Except, because of the implications of the term "Will", the notion that there is an independent "power" or "purpose" which shapes our experience. This is something more than saying it is patterned.

What is the functional, the practical use of that description?

Note: I definitely agree that descriptions *in and of themselves* are not necessarily valuable. But it is not clear that the concept of the "Will of Nature" goes beyond that either.

> Q: I no longer think those are actually much useful as questions.

They are useful because they unpack the relationship between descriptions and the *nature of* (as distinct from the *content of*) our ongoing direct experience. More importantly, they force us to examine the relationship between ourselves and our experiences - if indeed there can be said to *be* a relationship, even. You are still left with a particular structured description, implying the actual existence of something called the "Will of Nature". Now, it may not be your intention, but implied within you description is the concept of "you" being in some way embedded within some sort of a structure, a structure which is independent of you and imposes itself upon you.

Is that what is actually experienced?

> Q: In my opinion, the will of nature exists fundamentally... what I am calling the actions of nature.

In what sense, though does nature "act"? By saying the "Will of Nature" is fundamental, are you simply trying to convey the idea that some of our experiential patterning cannot be modified?

> Q: Therefore patterns act upon us which are not malleable simply by a change of notion in regular states of consciousness.

But - is this not just a restatement of the idea that you can't change the more abstract or factual patterning simply by "wanting" or "wishing" (whatever those are, exactly)?

We'd then ask: What is a "state of consciousness" in this regard and why would it make a difference? What is a "deep technique" or "remote state": deep relative to what, remote relative to what? How do these relate to the "Will of Nature"? Is it a battle of wills, a power wrestle between entities? Without asking those questions, then our concepts aren't functional, because they don't suggest anything to "do".

> Q: If you contest this, show me someone able to conduct a conversation without a heartbeat.

How does this connect to the idea of the "Will of Nature", though? That still suggests it is a black box explainer for "anything you cannot immediately do".

> Q: I think there is a false binary that we are free to change things or we are not. I think at a very deep level we may be free to do so, but I don’t think that level is trivially accessible.

So, I didn't see a false binary there, because that wasn't being asserted (that we are free to change things or we are not).

What you are saying - a useful insight though it might be - still seems to be little more than "we observe that experience is patterned and we also observe that we can't simply update the broader patterning by just wanting-wishing". I think the introduction of the "Will of Nature" and the other stuff simply clouds this. Why go beyond simply saying that there is a "patterning" to experience, and that some patterns seem more easily modifiable than others?

The questions would then be:

- What is the nature of "patterns" and "patterning" (what does that concept point to)?
- What is the relationship between "patterns" and "the world" and "you", and:
- Why are some patterns seemingly more easily modified than others?

Ultimately, then, probably my main issue with your concept is that it doesn't *actually explain* why someone "really" doesn't get a (particular) result or finds they apparently can't change their experience instantly; it simply restates it in different language whilst potentially introducing something that implies additional entities and relationships that can't be tested (or more: aren't required or useful).

After all that, I *still* don't think you've added anything to the basic statement: "experience is apparently patterned and some patterns seem remarkably persistent". Except, perhaps, with the addition of the idea of a "cosmic agency" or "will of nature" that you must in some way be "aligned" with in order to make significant changes. But then, that itself would just seem to be a synonym for the patterning of oneself as "that which takes on the shape of states of experiences". (When I say "oneself", I of course don't mean *human* self, since "human" here would just mean a certain patterning of experience: "human" isn't *a being*, it is *formatting* of *being*, in such a description.)

Perhaps we are talking at cross purposes here, though. And so:

To try to get us on the same footing - because it *may* well be we are sort of talking about the same overall concepts, and I actually feel we almost are in one particular way, if I could get you to articulate it more *concisely* - in your description, or indeed in your experience:

- What is "the world"? What are "you"? What is the relationship between the two? And:

- What is the relationship between the "will of nature" or "cosmic agency" and that? What is the relationship between *your direct experience right now* and that?

Without this, to me, it feels as though there's a nice phrase, something somewhat attractively romantic even - the "will of nature" - without anything actually behind it, that we can connect usefully to direct experience.

In short, it is conceived of as an investigation rather than a method or literal description - which is why the demo "exercises" are labelled as such, rather than as "techniques". This is also why discussion like this are prevalent, rather than just "what is the best way" - because ultimately the very idea of there being "a way" or a "how things work" doesn't entirely hold up to scrutiny. And in fact, the very notion of a "description", and its relationship to one's experiences, falls under scrutiny too of course! (The link I included in one of the earlier responses was intended to clarify this: this isn't meant to be a "law of attraction" type of a deal.)

Anyway, on we go:

> So I have a sense of myself as a limited being grounded in a world.

Can you describe that sense of yourself as a limited *being* more clearly? What leads you to draw the conclusion that you are a being (which I'm interpreting from your language as describing a sort aware observer or *person-object* located within a world that is like a *place-environment*)?

> That being has boundaries to its nature and its actions which I can't dispel just by wishing them dispelled. I can't point to the Empire State Building and have it take off like a rocket, for example.

What do we mean by "wishing" in this context? I'm not sure that there's necessarily an expectation that "wishing" can bring about changes. Do we mean something like "wanting" or "willing"? And again we'll have to be clearer about what we mean by this. When one "wishes", what are we actually doing? (And there's the problem, too, that people tend to mean different things by words like "willing" and "intending" and so on. We'd benefit from clarifying this by articulating the actual experience of these.)

This might seem to return us to the idea of "functional" - this 'wishing" doesn't always work so what does? - but we'd have to be careful because it's not clear that *any* action is a cause of an experience. The experience of "wishing" - and indeed anything else that seems like an act or "altered state" experience, that you sense "me doing this" - might be just another *result*, another experience. While an act may or may not be followed by a desired outcome, it's not clear that the outcome and the act are causally related, other than within whatever description we have adopted. And: what causes the act, since the act is itself another outcome?

> If I declare myself to be entirely free, and yet I still find myself NOT to be entirely free, then something acts upon me.

Not necessarily. That presumes that "declaring" (or what you mean by "declaring") has any causal attributes, rather than itself simply being a result, an experiential outcome, of... something.

> Therefore there is something other than "me" and which might as well be called the World, or the will of nature.

My problem with this, is that when I go looking for a "me" in my actual experience, I don't really find one. For sure, there are various sensations and suchlike, and the occasional thought, and the sensations and thoughts that appear most regularly I might refer to as "me".

However, the only thing that actually persists is the fact of "experiencing" or "awareness", and not any of those sensations or thoughts. This "me" of experience seems to have no particular location, it's more like a sort of unbounded void-presence which "takes on the shape of" my experience - including the experience of a perspective, with some sensations apparently "over here" and the room apparently "over there", but all of it *me-as-awareness*. And so, in fact, "me" and "my" is essentially meaningless now, in this context.

And I don't find a "world" either, in the sense that it is normally conceived of, for the exact same reason. There is a "world" in the sense of a certain description or conceptual framework consisting of varies ideas *about* this main strand of experience, but it is *itself* an experience - the experience of "thinking about experience". And it is at the same level; it does not get "behind" my main strand of experience and explain it in some deeper sense.

In fact, it turns out there is no place for any "me" or "world" to be, as described in the usual standard description, because there is no "outside" to this experiencing.

Hence, to talk of an "empirical me" other than as a conceptualisation, and a "will of nature" acting upon it, whilst perhaps useful for conceiving of, say, intentional change, is not good for pointing at the *nature* of that change of of experience. Unless carefully understood as such (a useful pattern which might be *overlaid* but is not *fundamental*), it involves introducing fictional entities that not in fact experienced - although one might have experiences "as if" they are true. (This final point, in fact, is the real problem: adopting a certain description and intending in terms of it, tends to bring about experiences consistent with it.)

So, in case that got a little meandering, I'll bring out the key points as being:

- Direct experience does not support the idea of a "me" located within a "world" or a "will of nature" imposing upon it.
- The idea that "wishing" or "declaring" should bring about change - and that it not doing so is indicative of some external agent and/or a division in experience - is problematic unless we are clear about what "wishing" actually is, in the context of direct experience.
- Introducing the concept of "will of nature" tends to obscure the nature of experience and change rather than clarify it - unless it is simply a romantic rephrasing of the observation "some patterns seem more persistent" and is recognised as such.

Aside - You brought up "altered states of consciousness" in a previous comment too, but I've set that aside for now because I think it fall into much the same format as the above, and unravelling will tend to give insight as to the other. While we might talk of "functional" approaches, if it turns out that there is no "me" or "world" in the sense of independent objects, then the idea of an "operation" that one can perform upon the world is already "too late", at least if we are viewing it in terms of so-called tools or techniques. The meaning of "functional" will not be the same after such a shift in context. Similarly, the idea that the phrase "you create the world" is meant in a *personal deliberate* way also changes - removing the requirement that there be some independent external being or entity deliberately creating things because "hey, I didn't do it". The situation is more like an *eternal landscape* that is "made from" *being* and which occasionally shape-shifts into different state-topologies (all metaphorically speaking), rather than a *spatiotemporal environment* where objects are explicitly invented by *beings*.

So, I'd take the general idea of Pantheism but push it a little further than is normally the case. There, one tends to conceive of it suggesting a world which is still 3-dimensional and extended, containing objects, and those objects are "parts of", what you might call "God", and they are having experiences. (I know this is a matter of debate often, but I still find it to be the default impression: a half-step been panpsychism and non-duality.)

I'd take this a step further and say that it is *experiences* that are "made from" God (or whatever). Not objects and spaces. Again, too, this isn't quite the same way of thinking.

And then:

"God" is you *and* you are "God", but only in a very particular meaning of "God". We are *not* talking about an *entity God* here, not *a* being. Rather, simply "being". The *experience* of *apparently* being a person is "made from" God, but there is no "you" that is an object, a being, that is God, nor is God a sort of being which has taken on the shape of an object. Rather, "God" is what experiences are "made from".

And so, we end up saying best-effort things like describing "God" as a sort of "non-material material":

[We might say that the] only fundamental, permanent truth is the fact of *being-aware* - or "awareness" - with everything else temporary patterning on an "as if" basis. Rather than a person with a subconscious who is sending out requests into the world, you are more like a "**non-material material** whose only inherent property is *being-aware* or 'awareness', and which 'takes on the shape of' states of experience, states imply and define all subsequent sensory moments". Right now, for example, you have "taken on the shape of" apparently (on an "as if" basis) *being-a-person-in-a-world*.

Meanwhile, this means that any so-called "magick" is, despite any theatrics that go along with it, a *self-shaping* of oneself into a new experiential state. All

apparent entities or techniques or other causes that are experienced are just aspects of that state: moments as "results".

In this case, we don't have multiple "beings" having different experiences, and nor do we have a single being having multiple experiences (the idea of a "single being" is nonsensical here anyway). The only thing that is ever "happening" is *this experience right now*, and we can't really talk of simultaneous experiences *or* sequential experiences from different perspectives, because an experience does not occur *in time* (time is a patterned aspect *of* an experience).

Interestingly, we end up here trying to construct descriptions which avoid saying things that are incorrect, rather than trying to capture the truth of the matter as such (because "non-spatial" and "non-temporal" things can't actually be conceptualised).

Reply to “I'm ready to jump, I just have one thing I don't understand...”

If you follow the implications fully, then there *are* no "other people" and there's not even a "you-as-person". Rather you are *that-which-experiences* and you have "taken on the shape of" the experience of apparently *being-a-person-in-a-world*. You are never talking to anyone in a fundamental sense; you are just having an experience "as if" you are a person who is talking to someone.

As for coming back to your "previous reality" - you never really go anywhere anyway, you simply modify your ongoing experience (of and as *you-as-experiencer* or *you-as-awareness* which "takes on the shape of" situations, states and experiences) to align with an idea you have. So if you want to return to the previous experience, the thought of that "previous reality" basically *is* that "previous reality".

> Q: So you mean my jump will sort of feel like a manifestation?

Well, I dunno - what does "manifestation" feel like? (I know what you're getting at.)

If we just keep it simple: all that changes is that some of the "as-if" facts about our experience become different, from that point onwards. Everything else is just a story *about* that, a description we make up about something supposedly "behind" the experience. (Those descriptions are, of course, also just experience: the experience of "thinking about experiences".)

So that might be the fact of some object showing up later (which wasn't expected to and wasn't going to happen otherwise, it seems), or it might be the fact of whether you are ill or not, and so on. For sure, it's always tempting to want to create some narrative about things happening "out there" somewhere, which lead to a change. But it's more accurate to simply view the world as a fully-defined pattern, one which includes the pre-determined set of sequential "sensory moments" which will appear. *That's* what you are changing: the sum of all facts and patterns, which exists *now*, and which you might call your current "state".

Metaphorically, we can think of that state as being "dissolved" into the background of you, with only a particular "moment" of that state "unfolded" as a sensory aspect, in sequence. (Where "you" is *you-as-awareness* rather than *you-as-person*; that latter being just a "formatting" of experience, itself only a pattern.)

[...]

You *are* awareness - so if *you* aren't choosing and redirecting, then *it* isn't either.

Which means it's more like a "material". Metaphorically: a "landscape" which takes on the shape of patterns, experiences, and whose only inherent property is *being-aware* - rather than an "intelligence" that does things. Hence why I

sometimes use the phrase "dumb patterning system" (although the word "system" can be misleading too).

So, if you don't deliberately redirect experience, by *shape-shifting* yourself to another state, then it's more like your second description. If you *do* deliberately redirect, then it's *still* like the second one, except that now you are taking on the experience of apparently *being-a-chef-painter-composer* and are using that identification as a platform from which to shape the rest.

If you do this knowingly, though - that is, you actively choose, but you recognise that the "choosing" is itself a result, an experience, rather than a cause - then that's probably the best position to be in, since it accepts that there is no "higher" experience.

All experiences are at the same level, and the fundamental nature of experience is *being-aware* (the fact of all experience, regardless of content), and *self-shifting* ("intending", "direct imagination", whatever) is the only cause.

> Q: I find it hard to identify myself with awareness. I see myself as a tiny subset of it, and I see awareness as something infinite.

It *is* infinite, but not in the sense of being an infinite expanse, not like a *place*.

It is infinite in the sense of having no particular fundamental form; eternally containing all possible patterns and being able to "take on the shape" of them, making some patterns more "intense", relatively speaking, than others.

> Q: Surely, I'm aware, but I'm not aware of "everything".

Why not? Are you perhaps conflating *being-aware* with being aware of something as an expanded, 3D, multi-sensory experience? It can be helpful to think of "everything" as always being there, but at a low "intensity" - sort of "dissolved" into the background of yourself. Like in the blanket metaphor below: all patterns are always present, but their relative contribution is different, and only one aspect of the full pattern is "unfolded" into sensory format at any one moment (in fact, that is what a "moment" is).

The sense in which you are "awareness" is not the same as the phrase "to be aware of". The latter usually refers to a particular sort of experience. It would be better to say you are awareness *as* everything, perhaps. A fundamental problem we have here, though, is that this is something that inherently cannot be thought about (see the metaphor of the beach, later).

> Q: I can see that some aspects of my experience match my intentions, while others pop up without a direct assertion.

It's not necessarily the case that you deliberately intended anything. "Deliberately intending" is sort of an intended experience itself. There's a bit of a language issue here, but the way I'd suggest "intention" is interpreted is that: "an intention" is a particular pattern whose contribution to ongoing experience is made more prominent or intense; "intending" is the increasing of the prominence of a pattern. And so, "intending" isn't equivalent to "making a decision and then asserting that something will now be true". That is an *example*, of intention, perhaps.

Furthermore, it's important to note that since you are not just a "void" state, you are already patterned. And so, any intention that you do make is done as a modification to that pre-existing structured landscape. Your intention will therefore also involve an increase of the *extended pattern* of that basic intention, plus an increase in any implied patterns. Every intention is a shift of the entirety of the state, to some extent.

For example, if I intend that "it is true *now* that my arm will lift shortly" then I am also intending the full meaning of that assertion, plus effectively re-intending its full implications (of a body, of the formatting of experience as a space, of time, and all the other stuff).

If I do it in response to a fearful situation, then perhaps I am also increasing the pattern of fearful situations - and so on.

> Q: So, if I'm all-encompassing awareness, where do those non-deliberated things come from? And why am I unaware of the intentions that brought them about?

Ultimately, I'd say this is about conflating "intention" (the shifting of state, changing the relative "intensities" of all possible patterns such that their contribution to ongoing experience is altered) and "doing things" as a person. They are not the same. The latter is an experience.

Also, I feel that the phrase "all-encompassing" is still built on the idea that the world is some sort of "place" that exists in the same form as it is experienced, and that someone you are an object or container which has enveloped them. Now, that's okay as a metaphor sometimes, but it can be unhelpful. It's more accurate to say that what you are is the *subject* to all experiences; you are what the experience of anything is "made from". And so you don't really experience *actually* being a person-object in a world-place. Rather, you have experiences "as if" that were so - just as a ripple on a piece of blue canvas is not an experience of "a stormy sea", it is an experience of "a ripple on a piece of canvas" that is shaped "as if" there was a stormy sea.

It might be useful to revisit some previous metaphors. We have:

- ***The Blanket:*** What you truly are is the "non-material material" whose only inherent property is *awareness* or *being-aware*, and which "takes on the shape of" experiences. Right now, *you-as-awareness* have "taken on the shape of" the experience of apparently *being-a-person-in-a-world*. This can be conceived of as a *non*-dimensional blanket, within which there are folds (fact-patterns) which represent the world (world-pattern or current state).
- ***The Beach:*** The metaphor of the beach - about metaphors. It is not possible to build a sandcastle which captures within its form both "the beach" and "sand". However, the sandcastle *is* both the beach and sand. You can certainly label one part of the sandcastle "the beach" and another "sand", but the properties of those parts, being of form, will not capture the properties of the beach and sand themselves, which are "before" form. If you forget this, and start building ("thinking") further sandcastles based on those labelled parts, all further constructions and their conclusions are

immediately "wrong", fundamentally, even though they may be coherent structures ("make sense") on their own terms.

- ***Patterned States:*** All possible patterns exist eternally with and as awareness, and all patterns always contribute to ongoing experience. However, they differ in their relative intensity, their relative level of contribution. Note that patterns are not located; they are unbounded and everywhere-nowhere, "dissolved" into awareness. The current experiential state, then, is equivalent to a particular distribution of pattern intensities, which you might think of as a set of "facts" which fully define a world or scenario (although those "facts" might be quite abstract, sort of meta-facts). One of those fact-patterns is that of "time passing". That is, a particular state fully defines a sequence of moments which unfold deterministically unless the state is shifted again. In order to shift one's state, one must change the relative intensity of patterns, which is done by *intending*. In this metaphor, "an intention" is a fact-pattern which is to have its relative contribution to experience increased, and "intending" is the intensification of that pattern. There is no method to intending, no mechanism or act involved, and no cause and effect. It is akin to *shape-shifting*. One simply "intends". Intending is *the only cause*; all apparent causes are in fact results of intending, in the form of patterns within a state.

Also, check out the *Feeling Out Exercise* as an example of an attempt to change perspective, the point of which is to emphasise, by direct experience, that you are *not a person* - and thinking of yourself being a person who is some sort of controller is misleading.

Feeling Out Exercise

... a little exercise can help give us a direct experience of what it means to be the subject to all experience, to recognise that we are not an object and that we are "unlocated". We might close our eyes and try to:

a) find the "edges" of your current experience.
b) find where "you" are in your current experience. *and:*
c) investigate what your current is experience is "made from". *finally:*
d) think about yourself, and then note the location of that thought and what it is "made from".

The conclusions of this are the *direct facts* of your experience - the only actual facts, really; everything else is transitory. Whatever you *think about* your experience is also another experience within this context. You can never get "behind" or "outside" of this, because it has not edges or boundaries; there *is* no behind or outside. (If you think otherwise, then pause and notice that your thought about this is *also* "within" and "inside".)

Rather, again, you are *that-which-takes-on-the-shape-of-experience*, and it just so happens you've ended up having become formatted as a *being-person-in-a-world* experience. And there is no "outside" to that. (I think I've used up my hyphen quota for the day, there.)

TL;DR: You can't have *an experience of* being "awareness"; *all* experiences you have actually *are* "you-as-awareness". A bit like how everything you see is made from "seeing", but you will never actually see "seeing" no matter what visions you have. An issue we have here with language is that it is structured to talk about objects, about *content*, and we are trying to talk about subjects, *context*. Hence having to introduce extra meta-level concepts, like "awareness" and, in our illustration there, "seeing".

> Q: Ultimately, the experience of being a non-local consciousness, however amazing, is just another arbitrary experience.

I'd certainly agree. There is no "special" experience that is elevated over any other experience. However, there is an elevated recognition, or insight, embedded within that exact point: that is, that all experiences are of the same nature, and that "experiencing" is what you are, rather than any particular experience. The subject or *context* to all *content*.

> Q: So, what exactly makes the patterning model (or subjective idealism in general) better or more helpful than materialism (where, similarly, we're at the mercy of dumb mechanical laws)?

Not "better", just *differently useful*. However, the point at which assumptions are made is "earlier" here. Materialism -> subjective idealism -> patterning-type, in order of shifting-back of the baseline assumption. And in this case, we are fully recognising the assumptions, and admitting only one single fact as ultimate (see later).

We can probably be clearer here, beyond that. The "patterning model" isn't intended to be an *explanation* of experience. In fact, the very idea of an explanation of experience is meaningless - what with an explanation just being yet another experience: the experience of "thinking about 'experiences'".

Rather, it's more of a "thinking structure" which contains only the most basic, and hence the least limiting, concepts which correspond to a structured - *patterned*, if you will - ongoing experience, such that we have, and such that we might desire. So it's a way to describe experience in a way that's as close to the straightforward notion of experience as a sort of rippled *you-as-awareness* (with nothing "behind" it, no assumption of any further objects independent of the subject, which in any case makes no sense once you examine your direct experience) and also as a way of formulating intentional change.

The nature of experience isn't something that is *thought out*; it is something that is directly recognised (although there may be some wrestling with thought, and some experimentation and investigation, prior to that; something the subreddit explores). That recognition is the starting point really, although you can proceed "as if" it were true and get experiences which correspond to it. The recognition being: the only fundamentally true fact is the property of *being-aware*. All other facts are relatively true only, which is to say that they have varying degrees of contribution to ongoing experience.

For the sake of conceptualising this, we say that all facts or patterns are eternally present, just at different intensities. However, of course, that is itself starting from a "later" point, but - as with the "patterning" model - it is a reasonable starting point, because really we are using only discussing "apparent observer/experiencer" type situations, rather than *void-awareness* type states.

Essentially, the "patterning" model (which isn't special, it's just a nice platform from which to discuss the more abstract basic properties of a structured experience, and the lack of limitation, while still being able to use language) says something like: what you are is "that which takes on the shape of patterns, but has no inherent or fixed patterned state, and this constitutes the structure of your ongoing experience" and "all experiences are on an 'as if' basis only".

Again: there is no *theory of* experience to be had, in the sense of an explanation of "what is really happening behind the scenes". There is only the *structuring of* experience - and a *self*-structuring at that.

> Q: Does this mean that jumping and manifesting techniques work only when the target is coherent with the pre-existing landscape and its implications?

Not necessarily. Although: yes, if you are simply going to intend an outcome without addressing its conflict with the current state (in which case you'll perhaps get lots of symbolic synchronicity and dreams, but no event or factual change).

Something like the *Two Glasses* exercise obviously just leverages pre-existing patterning (to do with levels and intensities, transfer and transformation, association and assignment and so on) and doesn't deal in discontinuities and suchlike. It doesn't make any attempt to adjust the more abstract patterning upon which sensory content is structures; it only intensifies (so to speak) a particular "outcome-fact" in preference to others, with the rest of the "world-pattern" landscape being metaphorically dragged into alignment with that, like pulling a fold on a blanket of material (as before).

Meanwhile, the *Owls of Eternity* exercise operates more directly, but deforming yourself with the extended pattern of "owl" without specifying spatial or temporal restraints - hence it's a bit like scribbling an image onto a television screen, only the extended patterning means that you get the full *meaning*, the symbolic associations, coming into play rather than just literal owls.

Now, the lessons from those two exercises can be applied further:

In the first exercise, we are taking pre-existing localised patterns of the "landscape" and adjusting their relative intensities - selecting them form the landscape, and modifying their prominence. In the second exercise, we are intensifying a general component pattern across the whole landscape, everywhere and everywhen, in quite abstract fashion. Combining the two, we might consider how we could modify the general structure of the landscape we are starting with, the more abstract *formatting* rather than just particular outcomes or world-facts...

In short, this approach - which isn't really an approach, so much as a recognition of "self-shifting" independent of any particular "method" or apparent "mechanism"

- needn't be applied just to events. You could apply to to the structure of experience itself. In that way, your intention - specified *in terms of* a particular interpretation of "landscape", such that the intention is basically "outcome + formatting" - needn't be limited by that pre-existing landscape, perhaps.

Hence, in the sidebar, the reference to "active metaphors" and the notion of configuring experience to be in terms of, say, a sequence of moments floating in perception, a memory block, or whatever (leveraging Jorge Luis Borges's metaphors, for example). Or, indeed, a "patterning" of an "imagination space", or *you-as-awareness*.

Reply to “Isn't this magick/chaos magic but a different interpretation?”

We might ask, what *is* magick, exactly?

Well, "magick" is just the name of a particular description, an idea about experience and the world. The *world-as-it-is* remains the same, regardless. So possibly what we are really asking is, is the description called "magick" the same as the description called "dimensional jumping"? And then: how do those descriptions relate to the "nature of experiencing"?

This last question is, ultimately, what the subreddit ends up being about. This might lead us to question our identity as a "person", to create new metaphors to better describe experience, and to explore more deeply what "you" are, what "the world" is, what the relationship between the two might be, and how this relates to the content of experience and the possibility of change. That's why there are different metaphors, and the exercises (Two Glasses, Mirrors, etc) are described as "demo exercises", rather than being some being screed about "inter-dimensional travel" or whatever:

> Q: The essence of Dimensional Jumping is the leveraging of perspective-structuring metaphors and the techniques derived from them.

Obviously, if there is a "nature" to "experience" at all, then *all* experiences and *all* redirections of its present path (changes of state) are of the same type, however described: magick, law of attraction, dimensional jumping, raising your arm, thinking of a tree are all the same thing. This also means that our problem with understanding them might be that we have not properly examined the nature of *descriptions*. Perhaps they are best thought of as "patterns" that can be *applied* to our ongoing experience, rather than "explanations" that *account for* it. It may even be that there is no fixed "how things work" at all, but that operating according to a given explanation, intending *in terms of* a description, results in experiences "as if" that explanation were true.

So "magick" and "dimensional jumping" are the same in the sense that they are both possible descriptions of (an apparent) "how things work", and descriptions are things which can be applied for desired effect. But really there are no "dimensions" other than the idea and the experiences "as if" they were true; just as there are no "probabilities" to manipulate in order to choose a "future" either. They are best thought of at a meta level, therefore - of being "patterns or formatting which can be adopted by direct intention or by implication".

Reply to “[THEORY] The Nature of Consciousness”

> Q: Firstly, how do we go about defining what exactly consciousness is?

I think it's perhaps useful to distinguish between "consciousness" (simply the property of *awareness* or *being*), "consciousness-of" (awareness, the *context*, taking on the shape of an experience, of *content*), and "self-consciousness" (the identification with a part of that content as "me"). In discussions, these often get muddled up, with people arguing about identification with a "me" as ("being conscious"), when really the core of it all is the *fact of the property "awareness"* (being-awareness).

In that sense, then "awareness" isn't anything. That is, it is not an *object*, rather it is the *subject* to all experiential states. You can't define it as such, because it is "before" definitions - since definitions are based on the division of experience and the relation of one part to another. However, for convenience, we can talk of this property of awareness, so long as we recognise that the concept cannot capture it - since awareness cannot be thought about (it is that which thoughts are "made from") - and that there is no fundamental *experience* that corresponds to it (all experiences are it). In other words, there is no use looking for awareness within the content of experience, because it is "that which takes on the shape of experiences", including *thoughts about* experiences (which are themselves experiences: the experience of thinking about things).

> Q: Consciousness is, in simplest terms, the ability to recognize that you are a living being having an experience. The experience itself does not matter.

So this is almost it, except that "recognition" is an experience, and so it would fall into the category of content, of "consciousness-of" and maybe even "self-consciousness". But to some extent this is just an issue with words. To avoid the implication that there's an action, relation or a separation involved, we might rephrase as consciousness *is* the property of awareness or "knowingness" or "I am" or "experien*cing*" (as opposed to *an* experience).

> Q: This begs the question, though; where does your consciousness come from?

It doesn't come from anywhere, it is eternal (as in "before" or "outside" of time, rather than "forever"). It is not an object, and so it has no beginning nor end, nor any boundaries of any sort, nor any location (it is also "before" division and multiplicity). Basically, what it is, is "*is*ness" - it is the fact or property of existence, without any existence itself as such.

> Q: If it arose only from the matter in this reality, how would it be possible to shift into a different frame of reference...

What we have to be careful of here, is the tendency to think about things in a 3rd-person "view from nowhere" that is never actually experienced. When we say

"arose from matter in this reality", we are again imagining that consciousness is an "object" which can emerge or be created from something (has a beginning and end, and has boundaries and a location). As we've seen, though, this isn't the case. And what's more, that imagining (of consciousness being an object), *is itself occurring within and as consciousness or awareness*.

I feel it's really important to keep coming back to your actual 1st-person experience, because that keeps you straight when you find yourself trying to *think about* consciousness. It's important to remind yourself that you are thinking in metaphors, and whereas with other areas a metaphor would exist as a "parallel construction in thought" at the same level as the thing you were describing, pointing to something alongside it, in this specific case the metaphor cannot do this, it points *nowhere and everywhere* - because we are talking about that which is the *nature of the experience of* metaphors themselves.

The library is a nice metaphor for the "infinite gloop" of all possible patterns, eternally available in the background to be accessed, a subset of which are formatted into sensory experiences. If you haven't already, you should read *The Library of Babel* by Jorge Luis Borges. Several of his short essays and stories are metaphors for reality, experience and identity.

Other metaphors:

- ***The Blanket:*** What you truly are is the "non-material material" whose only inherent property is *awareness* or *being-aware*, and which "takes on the shape of" experiences. Right now, *you-as-awareness* have "taken on the shape of" the experience of apparently *being-a-person-in-a-world*. This can be conceived of as a *non*-dimensional blanket, within which there are folds (fact-patterns) which represent the world (world-pattern or current state).
- ***The Beach:*** The metaphor of the beach - about metaphors. It is not possible to build a sandcastle which captures within its form both "the beach" and "sand". However, the sandcastle *is* both the beach and sand. You can certainly label one part of the sandcastle "the beach" and another "sand", but the properties of those parts, being of form, will not capture the properties of the beach and sand themselves, which are "before" form. If you forget this, and start building ("thinking") further sandcastles based on those labelled parts, all further constructions and their conclusions are immediately "wrong", fundamentally, even though they may be coherent structures ("make sense") on their own terms.
- ***Patterned States:*** All possible patterns exist eternally with and as awareness, and all patterns always contribute to ongoing experience. However, they differ in their relative intensity, their relative level of contribution. Note that patterns are not located; they are unbounded and everywhere-nowhere, "dissolved" into awareness. The current experiential state, then, is equivalent to a particular distribution of pattern intensities, which you might think of as a set of "facts" which fully define a world or scenario (although those "facts" might be quite abstract, sort of meta-facts). One of those fact-patterns is that of "time passing". That is, a particular state fully defines a sequence of moments which unfold deterministically

> unless the state is shifted again. In order to shift one's state, one must change the relative intensity of patterns, which is done by *intending*. In this metaphor, "an intention" is a fact-pattern which is to have its relative contribution to experience increased, and "intending" is the intensification of that pattern. There is no method to intending, no mechanism or act involved, and no cause and effect. It is akin to *shape-shifting*. One simply "intends". Intending is *the only cause*; all apparent causes are in fact results of intending, in the form of patterns within a state.

And so on.

> Q: Is there only one consciousness... or are there many minds...

From the above, we see that this question is actually *meaningless*. Not in a dismissive way; this just follows from the nature of awareness not being an object. There are not "many awareness*es" and nor is there "*an* awareness"; there is simply "awareness". The only fundamental fact, the only thing that is always true, is the fact of the property of *being-aware*. Absolutely everything else is relatively, temporarily, true only. This includes any apparent division or change in time.

Again, we must constantly bring ourselves back to our 1st-person experience, because truly it is the only thing "happening" right now, and check the properties of awareness directly, noticing whether we are imagining a "view from nowhere", and where that imagining is taking place.

> Q: This question bothers me the most simply because it is the hardest to answer, as it would require looking beyond the metaphorical library.

Or, one flips things around? Instead of awareness being in the library, we have that the entire library is dissolved, eternally, within and as awareness - and awareness simply associatively traverses the content, unfolding different pages into the senses, as it were. The *Infinite Grid*, *Hall of Records* and *Imagination Room* metaphors try to indicate this shift in perspective (awareness as the *context* to all experiential *content*) too.

The nature of awareness is such that it can't travel anywhere nor change in time, however it can select the content of its ongoing Now, by *shape-shifting* itself via its infinite potential, into any experience, "as if" this or that were true, even thought the only thing that is actually true is awareness itself.

Note: Don't make the mistake of then thinking that awareness "takes on the shape of" multiple people as *beings*, as if they were formed and arranged within some sort of place, who then go about doing things. *You-as-awareness* is the only being, the only intelligence. Everything else is patterns within awareness, which ripple across its metaphorical sensory screen, "as if" there were other people (and *you-as-person*) doing things. All that is actually happening, though, is awareness itself.

Short version: Consciousness doesn't *have* an inherent nature other than the property of "awareness" - and, as infinite potential, the ability to "take on the shape of" any other *apparent* nature.

[…]

I probably do a "constructive rest position" lying down whenever I feel like it, a couple of times a day (lie down on the floor with feet flat and books supporting the head, let go of body and thought and also attentional focus, let things move as they will, 10 minutes). See also the *Overwriting Yourself* post linked in the introduction for some background. Mostly, though, it's just switching attention to an open state, and enjoying experience, whenever in the mood. I don't do a particular formal meditation or anything like that. And: yes, you should participate more often!

Reply to “It worked in ways I couldn't imagine.”

To pick up on a couple of points:

- You can't end "their" experience because, as you note, it is "your" experience, which in turn means there is just "experience" really, with no ownership, only *experiencing*.

  The *Hall of Records* metaphor tries to provide a simple way to think about that sort of thing, but of course in truth it is literally unthinkable. Conceptual thought is "too late" when it comes to trying to grasp the nature of experience. You can't think of what is "before" division and multiplicity and change (= objects relating to one another in a mental space), because thought is already chopped up into objects. *Thoughts never get "behind" experiences; they are themselves just experiences.*

- The "laws of physics" and "common sense" aren't rules in the sense of being a solid independent structured substrate upon which events occur. Rather, they are the "codification of [a subset of] experiences to date". (The "subset" part is because what gets included is already pre-selected by a conceptual framework, particularly the "container concept" of an "objective world", which relatively recent.)

  So, we must remind ourselves that: the observations restrict the possible valid models, the models don't restrict the possible valid observations.

But yeah, all of that is fair enough and fascinating to ponder, and it can help you somewhat grasp the nature things as it is, but to really know it you'd want to actually produce experiences on an "as if" basis that goes beyond your usual assumptions.

So, the owls *should* be a nice easy entry point. There are some things which might get in the way of making any changes, though. For example, something to check for yourself:

When you go about your day, do you tend to "grip onto" your attentional focus? Or do you tend to assert your current bodily position and current experience? Are you "in control" from moment to moment, moving your body deliberately and with focus? As opposed to, "directing" yourself to do something and then allowing your body, thoughts and attentional focus to move "by themselves" towards your goal.

As you read these words on this screen right now, is your spatial attention narrowed down onto them? Are you "using your eyes" to see this paragraph? Or are you "open and spacious" and allowing the world to "come to you" instead?

The reason for asking that is that continually intending everything, never releasing experience to just flow, can essentially amount to a constant re-assertion of your previous or habitual state, in opposition to other intended changes. This is why we say that doing the exercises should require no effort and no particular sense of intense focus or doing (because it "fixes" you in place).

Yes, people with poor memories might be getting everything they ever intend always, effortlessly, but ironically they never get to appreciate it. :-)

So, it's not about having a blank mind or whatever. Rather, it's about reshaping your experience so that it is formatted with a different perspective, and you then don't narrow again. A key thing to realise is:

- Events are apparently local; intentions are actively global.

Which is to say, that although (for example) when you move your hand, the sensation of that occurring seems to be localised spatially, the *intention* or "wish" that triggers that experience is *not* localised - it is "unlocated" and "unbounded". It is a shift in the subject, not of an object. This is why you don't need to concentrate your spatial attention on your hand in order to move it, and if you do then you are *intending something additional* (narrowed attention and tension) rather than doing something *causal*. This can be visualised as overlaying a pattern of intention upon the current pattern of experience - like moire fringes. The intentional pattern has no boundary, it is equally everywhere, however it's combination with the current pattern results in a localised experience.

Now, how does this apply to being "open and spacious"? In two ways:

- To become "open and spacious" one simple *decides* to be open and spacious.
- Having become "open and spacious" one now allows one's sensory experience to simply unfold unobstructed, without narrowing down or gripping it, having realised that intending does not require focus or indeed any "doing".

The phrases which may help describe this formatting of experience are:

- What you truly are is an awareness, a non-material "material" whose only inherent property is *being-aware*, and which "takes on the shape of" experiences. *Or:*
- You are an open mind-space within which your ongoing experience spontaneously unfolds. Your main strand of experience of "being a person in a world" can be conceived of as a particularly bright, stbale, 3D-immersive, multi-sensory *thought*.

Finally, a little exercise can help give us a direct experience of what it means to be the subject to all experience, to recognise that we are not an object and that we are "unlocated". We might close our eyes and try to:

a) find the "edges" of your current experience.
b) find where "you" are in your current experience. *and:*
c) investigate what your current is experience is "made from". *finally:*
d) think about yourself, and then note the location of that thought and what it is "made from".

The conclusions of this are the *facts* of your experience - the only actual facts, really; everything else is transitory. It also lets us realise why narrowing down or forcing change tends to backfire, because it is a restrictive deformation of your current experience, which obstructs other intentions.

In short, you want to *cease interfering* and adopt the stance of *being* rather than *doing-controlling*, at which point your intentions are minimally obstructed. Otherwise you are effectively intending two things at once: you are intending your current situation *and* your target situation simultaneously, like trying to get up out of a chair by focusing on "being sat down" while intending to shift to "being stood up"! (Lots of people do exactly this. It is a worthwhile exercise to experiment with standing up effortlessly without "doing" it. The same principles apply to both the mundane and the exotic.)

So equivalently we might say that we would "think the fact of something being true", where that "thinking" involves attending to an unbounded, unlocated, non-object thought. An intention, basically, which is: the pattern that you wish to make more prominent in your ongoing experience.

When engaging in that, there is no *experience* associated with it as such (unless the intentional pattern has implications for your sensory experience right now), because there is no object present only a "dissolved pattern" being increased in its intensity, however there is a *knowing* that you are intending.

> Q: do you mean more discontinuous, less plausible intentions?

It was more to do with the spatial and temporal "co-ordinates" of the target outcome *vs* your current experience. I mean that you never actually experience "intending", you only ever experience the "results" - as in, the resultant content of your state. So if you intend something that doesn't affect this current sensory moment, then there's no reason why you should experience anything while doing it, other than "knowing" that you are intending. If you intend an outcome that takes place tomorrow, or a fact that only affects a situation in Sweden while you are in Toronto, there's no "result" for you to experience right now, even though your state has shifted. (Note: you *might* sense a "shift" but that's not necessarily the case.)

Reply to “Soemthing happened...”

It's interesting to note that "facts" are a bit "loose" like this - and obviously the topic here capitalises on this somewhat, and the *way in which* such facts are "loose" tells us something about the nature of experience. Particularly, that "the world" isn't really structured as a series of "objects" in a "place" which unfolds in time, with us being one of those objects, as usually assumed in our default narrative. It's perhaps best conceived of as something more like a non-spatial, non-temporal "world-pattern": a sum of patterns, facts, moments, and ideas, all sort of "dissolved" into the background, and flexible because there is nothing "behind" the pattern, supporting it.

> Q: What do you make of the "rules" we have to live with, such as: gravity, needing to eat and drink etc. ?

If we go with the "patterning" model for this, then as you say: the basic concept would be that *all* patterns already exist, eternally. All that changes is their "relative intensity" or level of contribution to one's "state", which in turn defines one's ongoing sensory experience, all moments.

Sticking with that model:

Rules / Patterns

This "state" would not be in time - rather "time" would be another pattern, within the static state. And it has no "size", because "size" is an aspect of an experience only, while the eternally-available pattern of "spatial extent" takes up no room at all. (In the model, I think of these patterns as being sort of "dissolved into the background", with the sensory aspects of them "rippling" into ongoing experience.)

The state would only change when "shifted", and *self-shifted* at that: by intention and the extended-pattern-implications of that intention.

Note that here, we use "intention" to mean a particular pattern whose contribution is to be increased, and "intending" is the 'act' of increasing that contribution, really just by "becoming" a state with that as a fact.

Intention is the only "cause", then. All experiences are "results", including the apparent experience of "causing" things. You might say that it is all a sort of "sensory theatre", with the *you-as-awareness* being the sort of "material" from which the performance is made. The only thing that is ever truly done, therefore, is the adoption of a particular performance as a whole: no one part of a performance ever "causes" another part of it. If no pattern is different to another pattern in its *nature*, then there is essentially no difference between "wishing" to meet an attractive partner (asserting the fact that you will meet someone, and that fact being incorporated into your existing state), and "frame-jumping" to be president (asserting the fact of a particular moment, at the Oval Office, so that it dominates and the current moment is 'overwritten'). Rules and outcomes are identical in kind.

However:

> Q: and what is the difference with something seemingly "impossible" such as a building appearing out of nowhere ?

There are a lot of reports of that, of course, and not deliberately done.

Intention / Implication

> Q: Just a matter of these patterns (the "stronger" ones) being constantly reinforced, subconsciously wanted? I don't really get the difference between those and something such as continuity, which seems pretty big to me.

Well, I'd put aside the idea of a "subconscious" because that's really from another model, which involved "processes". There are no processes in this description. Nothing "happens" at all, fundamentally, other than intention; for convenience, though, we can loosen that and say that "experience" is the only thing happening. But: right, there is no difference. So why is it that some things seem more fundamental, basic, immovable than others? (Although we should note: this stability actually seems to be quite loose, since background changes occur all the time. But *deliberate* change is what we're about here.)

I'd suggest that the issue is that "implication" aspect. Whenever you intend, that intention has meaning, and that meaning is basically the full extended pattern of the intention. An intention *implies or re-implies the worldview or metaphor from which it is constructed*. And most people don't just do a target outcome intention, they *do* something as well, with all that *that* implies. An everyday example of this would be, that many people try to "do" things using muscular tension. If they want to make a change, they do it by summoning a sense of "effort". However, that sense is part of an extended pattern which consists of certain structures as regards body, world, stability, causality, position maintenance, and so on.

Anything other than a "clean" intention, then - that is, just the raw fact-pattern with no adornment - will always have an implied pattern, and that implied pattern will inevitably be associated with the format of the current experience. "Continuity" is a pretty fundamental pattern in that sense: most acts imply a continuity to experience. So if one were to want a *discontinuous* change (one that was experienced as such), then one would have to *do nothing at all* when intending: intention sans sensory theatre.

Person / People

> Q: if many people reinforce a pattern, does it cause interference with the will of the one?

In this description, there are no people, in the sense of being individual objects with a consciousness who intend things. You are not a person either! If you pause and attend to your actual experience, this is pretty clear. You are that which "takes on the shape of" experiences, and it so happens that your current shape is that of apparently *being-a-person-in-a-world*. Both you and other people are static patterns (between shifts, that is) as aspects of a larger state or "world-pattern".

You - meaning *you-as-awareness*, this current experience as the sum of all intentions and implications - **are the only cause.**

> Q: [Patterning] I thought this was the model used here. Are there alternatives?

Any number, really. Just as in the sidebar, there's a selection of "active metaphors" listed - different ways that you can conceive of your experience, *and can formulate intentions*. The "patterning" model is just handy because it is probably the minimum understandable model that corresponds to a "structured" experience, without any other assumptions or limits.

> Q: Basically, everything being a self-created masquerade. Self meaning here me-as-awareness, or awareness itself.

Yes, so, self-shaping, you might say.

The Paradox in Descriptions

> Q: I can't help but feel a sense of paradox trying to grasp this. Having this absolute freedom and yet not having it.

Indeed. But it's the paradox only in language, the use of concepts. The root of it is that a "description" of experience is itself just another experience: the experience of "thinking about experience". You never actually get "behind" experiences; there are no "explanations" in the commonly used sense of the word. So, "the name that can be named is not the true name" is essentially us saying: "names are themselves 'made from' the thing you are trying to capture with names, which is not actually a particular 'thing' or name anyway".

A metaphor from the this comment which tries to illustrate why you can't really ever think yourself into a conceptual understanding of experience:

- ***The Beach**:* The metaphor of the beach - about metaphors. It is not possible to build a sandcastle which captures within its form both "the beach" and "sand". However, the sandcastle *is* both the beach and sand. You can certainly label one part of the sandcastle "the beach" and another "sand", but the properties of those parts, being of form, will not capture the properties of the beach and sand themselves, which are "before" form. If you forget this, and start building ("thinking") further sandcastles based on those labelled parts, all further constructions and their conclusions are immediately "wrong", fundamentally, even though they may be coherent structures ("make sense") on their own terms.

So in a way, the ultimate problem is that it is *super-simple*. It undivided, it is not a "thing" it is the subject to all things. And so, since all descriptions involve breaking things into "parts" and arranging them relative to one another in a mental space, we are immediately "wrong" when we try to describe it. Because the first thing we are doing when trying to describe something that is an undivided *subject*, is divide

it and make it into two *objects* and talk about *those* instead (while still pretending we are talking about the subject).

> Q: "dissolved in the background"... there is something quite humorous about it.

Yeah, I've always found it quite entertaining. :-)

Adding Metaphorical Layers?

> Q: What do you think about adding a concept of layers to the ideas of intent and experience?

I'm not very keen on layers and hierarchies in the "standard" model for this, because it's important to realise that everything is at the same "level". An intention is always just a pattern, at the same level as all other patterns and the current extended pattern - and indeed *it is not separate at all*, because an intention is just the name *for* a bit of that pattern, being increased. (And when we say "bit", well, a pattern is not actually spatial at all, but we have to make the division for conversation *somewhere!*)

Having said that: However, it *can* be useful, for conceiving of intentions, to categorise them. I had a list somewhere from another conversation - can't see it, but basically you'd have something like "event-moments, world-facts, sensory-formatting, base-formatting, abstract structuring", whatever. And this would be essentially giving a way to conceive of the idea that the fact that your experience seems divided into senses - the *fact of sense* - is itself a pattern. Also, the experience of "objects" at all, and "change" and "spatial extent", are all abstract structuring patterns.

You get the idea, because I think it's what you were probably pushing towards: that by providing a framework for thinking on top, while recognising that it is a slight move away from the basic insight, you can conceive of intending the "abstract formatting" of experience as well as the "event content" or "object content" or "world-fact content" of experience.

So my simple answer for that bit is that, that's fine provided that we've already recognised that the model doesn't "explain" experience - rather it simply provides a way to conceive of a particular structuring of it, and to formulate intentions in terms of that structure (such that more cumbersome baggage is not re-intended by implication when you do).

The ultimate fact - the only fundamental fact - of course, can't be described (as we discussed above), it is directly noticed. With that in the bag, then anything goes with no caveats really!

[...]

I actually just meant that it interesting when we *notice* that things are a bit loose like this. This tends to happen once we've paying more attention to the content of our experience, and spending more time pondering this sort of topic.

Probably the first online project recording "things changes sometimes!" stories was on the Realityshifters website (some are more relevant than others). And, of course, a subset of the posts on /r/glitch_in_the_matrix fall into this category. Anyway, here's an example from page 87 of *Realityshifters*:

Changing Keys / Instant Costume Change

> I like your web site very much; it makes me feel far less nutty than people probably think I am. I started a thread about reality shifting back in 2001 on another board and was called a pothead. I did not know what to really call what I was experiencing at that time. The day I posted one particular reality shift story, I had woken up to find my key chain had turned gray. My boyfriend and I always had identical key chains (actually they were the lock devices that came with our Jeep), and they were both black. When one of us picked up a key ring, we had to look not at the black device but at the collection of keys, because we had the same house, similar cars and other things -- so we had to look to make sure that the gold keys to my office were on the key ring or not in order to determine which set of keys was which. One day, I woke up after a fairl hard night of half sleeping, to discover that my key locking device was now gray. My boyfriend never remembers a time when my key chain wasn't gray, and he insists that a difference in color is the way we always told our otherwise identical key chains apart, which makes me think I also do not have the exact same boyfriend anymore.

Reply to “The Game (book)”

> Q: For people here wanting to jump, belief is critical. It's not enough to just want or "think you can" ...but with jumping it is more forceful, powerful.

Another way to consider this, is: If "you" are not actually a person-object and "the world" isn't place, but rather you are "that which takes on the shape of" experiences, then there is no separation between *you-as-experiencer* and your experience or state.

This means that all change is *direct* - and this means you can't fool yourself, you have to actually hold in mind the specific pattern. That is, you can't simultaneously hold a "doubt" pattern in mind along with the "outcome" pattern, or you've intended a combination of both.

Intention & Fact Patterns

Basically, you have to intend the fact of something - rather than intend just the possibility of that fact, or intend the experience of just trying to have the fact become true, or intend maybe your act will make it come true. With no intermediary to this, the intention *actually is* the change to your state.

Here, we have the term "intention" being the pattern you'd like to increase the contribution or "relative intensity" of in your ongoing experience; "intending" being the changing of that intensity, essentially by "becoming" the new state with that pattern incorporated. It's really just a deliberate increase of a pattern. If the intention-pattern is of the form of a "fact" or "outcome event", then that becomes "more true" in experience. If it is *not* of that form, then the pattern just becomes more prominent generally.

In fact, this second type is a way of understanding what happens when we see whatever we are reading about somehow arise in "the world around us". Effectively, we have "patterned" ourselves, overlaid or incorporated those structures into our state as *you-as-experiencer* or *you-as-awareness*, by attending to them for a while. (The *Owls of Eternity* exercise is of course an example of doing this deliberately.)

Belief & Intentional Patterns

The word "belief" doesn't really capture this adequately, I think, because it seems to have multiple and even slightly contradictory meanings in common usage. It doesn't lend itself easily to a more technical discussion. Anyway, so, as you indicate, it's not about "thinking that you can", because that isn't an actual change - it is just the experience of "thinking" with the content of "can do this". Or alternatively it is implicit intending of a state of something "being possible", with ones own interpretation of the concept of "possibility" coming into play. To actually make a change, you have to actually either intend something to the effect "it is true *now* that this happens *then*" or "it is true *now* that this fact is true" (the *Owls of Eternity* exercise is the non-specific version of that: it is essentially the fact "it is true *now* that the pattern 'owls' is prominent in my experience"). Alternatively,

you intend something which *implies* that the desired fact is true, that leverages a pre-existing fact or pattern (like the *Two Glasses* does).

An illustration: If, right now, you intend "the image of a red car" in your imagination, you either have the image there clearly, or you don't. You can't half-commit and get a clear image appear in experience: either you make a clear image (actually get an image of a car) or you are making some other sort of image (a blur, a mangle, or nothing).

The intention can be immediate (you assert it immediately as an experience) or implied (by assuming something does the work for you, a bridging pattern concept like "the subconscious" or whatever), but it is always direct in the sense that the actual pattern you end up intensifying is the one you get, not by something else working it out on your behalf nor the outcome you just hope for while not actually intending your outcome.

Books & Reality Patterns

> Q: Anyway, there's something special about this book.

It's interesting that, in particular, quite a lot of children's books seems to lay out ideas about reality, its nature and flexibility, and in ways which are detailed enough that they don't seem to be just general fantasy fun. One example pointed out to me a while back is the *Children of the Lamp* series, particularly the first book, *The Akhenaten Adventure*. I did have links to images of the relevant pages; I'll see if I can find them later.

Also, the books of Philip K Dick, the essay author above, all have an underlying "reality is loose" theme that tends to bleed into everyday experience - particularly *Flow My Tears, the Policeman Said* and *Ubik*.

The upshot is, that reading extensively around a topic, whether that be in the form of fiction or non-fiction, can be a great way to adopt new frameworks and have the corresponding experiences arise in the "world around you". This, basically, is the whole idea of "active metaphors" - but with the notion that we can incorporate the intention that these patterns become prominent and therefore gain a stronger effect, rather than simply have it happen passively.

Extra bit: it is also interesting to consider that, since there is no "outside" to experience, the experience of apparently "encountering books which seem to speak about the nature of reality and then seeing their content become prominent in the world" is *itself* an example of a patterning of one's state.

[…]

Hey, them owls, they do get everywhere! :-) I've had a very owl-based few days myself, in fact.

Aside - Owl *events* rather than owl *noticings*. Which I think is an important distinction to make, because it marks the difference between "seeing things that were already there" and a more definite "patterning" of experience. Of course, if you play with this for a while, it in any case quite soon becomes obvious that this

is not "confirmation bias" in the sense of selecting details from a static 3D environment.

> Q: I get a vague sense that there is almost a "security measure" in place, preventing all of our thoughts from expressing themselves physically

Heh, funny how *Star Trek TNG* spends every other episode touching on these sorts of themes, eh? It's like a reference library of analogies for these conversations. Anyway, I see it not as a "security measure" - that interpretation could be seen as an example of survivor bias? - so much as an inevitable observation one would make when in a position to be able to make it.

That is, that the only world-experience that would ever get to persist in the first place, would be one where there was an "inertia" pattern as a dominant property. That's why, in general, your main strand of experience is "this world" whilst other strands are "your passing thoughts".

However, you *can* have multiple "worlds" that *do* operate with the same inertia (creating "persistent realms" in lucid dreams, for example).

> **What is a persistent realm? By Hyu**
>
> It's a term I use to describe certain kinds of dreams I have. Dreams that are persistent, meaning where your actions have consequences, dreams you can resume each night where you left off.
>
> So why do I call them "realms"? Well, for me these kinds of dreams are a bit more than just persistent. There are a few more unique characteristics to them:
>
> *Persistence* - When you "enter" a realm, you "resume" the dream where you left of last time. (more or less)
>
> *Consequences* - Because of the persistence, every action you take has consequences. If you change something it will remain changed forever. For example, people will remember you and the conversations you've had with them.
>
> *Laws & Dream Powers* - A realm has a set of laws of physics (fitting the setting of the realm), which may be different from waking life. There may be ways to cast magic for example. You can learn, understand, use (and abuse) these laws, but you can never do anything that violates them. (Such as using dream powers) If a character does something ridiculous then it means that there is a law enabling him to do so, and you most likely can learn to do the same thing.
>
> *Realism* - Those dreams feel pretty damn real. I assume the main reason behind this (besides the technique I use) is that all dream characters are intelligent. You won't encounter the typical "derpy" DC who seems completely lost. DC's are intelligent and follow their own agenda. Their actions can be completely unexpected.

It then continues at length. You'll find a nice overlap between the poster's ideas for creating realms and experiences, and some of the approaches we discuss here. Which makes sense of course: **this world is an immersive, persistent realm too.**

And I'm sure you could have the experience of running them simultaneously too. As you say, though, the stumbling block is modifying the main strand "world" to make it less (but not completely) inertial - assuming, that is, one isn't satisfied with having other worlds available for all that flexible fun and leaving this one as it is. But then, if we use the "patterning" model where the world is viewed as being defined as essentially a stack of contributing "fact-patterns", wouldn't there be a fact-pattern that was the equivalent of the statement "it is true *now* that this world is inertial"? Would the best approach perhaps be to attend to and assert *directly* a change in this pattern?

> Q: I AM jumping to such-and-such dimension. I AM a powerful co-creator of my experiences. I AM able to shape and mold my world.

Right - just as you are highlighting there, if we are metaphorically-speaking "increasing the intensity of contribution of a pattern in our experience", then the pattern has to be the actual fact you want to "make true".

Now, this pattern isn't actually the words, of course. We might say that the words are a "verbal aspect" of the pattern, that they are a part of the extended pattern, or that they trigger the pattern by association. The actual experience of recalling the pattern itself, though, is just as sort of objectless "knowing". And we can intend that directly, without thinking the words or an symbol, just by finding it by "feeling-knowing", and then increasing it. We do this all the time, of course. When we deliberately lift our arm, we don't say little sentences to ourselves and then trigger the arm; we simply summon the (non-verbal) fact of "it is true *now* that my arm lifts up *then*", and then the result arises within sensory experience.

From there, we also have the topic of what you might call "clean" intention. That is, intending a fact or outcome *only*, without also intending some sort of additional result as part of producing a "doing" experience ends up re-implying our current state.

Essentially, intending involves no *activity* at all, because apparent activities are always *results* (subsequent experiences in "sensory theatre"); whereas intending is a name for *self-shifting* and is causeless. Even with the *Two Glasses* exercise, our physical body movements are basically movements from nowhere, but we are distracted from this by the narrative of ourselves as "brains as body controllers" - and this is used for advantage because it in turn distracts us from the fact that we are associatively triggering established patterns such as "level==strength" and "relocation==transformation" and "labels==identity" and so on, to get an *implied* result.

> Q: I coined the phrase "is-ness" for me, reality, that place.

Yes, that all makes perfect sense. Other terms for the hypothetical "void" state might be "pure being", "clear awareness", and all that. Essentially, if all relatively

true "facts" were to fade into the background so that none was more prominent in experience than another, then there's just a sort of non-spatial non-temporal openness. (I say "hypothetical" because the fact of still having some sense of observing means it is not entirely void.)

Reply to “Seriously, is this real?”

> Q: But how does science confirm it? And why do I need a candle to jump between the mirror thing? Why specifically a candle?

Well, "science" isn't equivalent to "real" or "true"; it's just a particular approach for exploring a particular subset of experience. How does science confirm that you are conscious and aware? It doesn't, and never can, because it's not within its sphere of applicability.

Science, as usually thought of, is based around cataloguing a subset of experiences which correspond to the "objective world" container concept. That is, it can't really be applied to many 1st-person experiences, because it is "too late" for that; it filters out things which cannot be (apparently) confirmed by the (apparent experience of seeing or hearing) other people confirming it. However, that doesn't mean you can't conduct your own personal *structured investigation* using similar principles: perform experiments, observe results, repeat results, come up with a description. The only issue is that you won't be able to refer to a stable, external reference point - because the very existence of such a thing is what is ultimately under investigation.

Having said all that, some physicists do push at the "objective world" concept in their attempts to explain certain features that have been observed. Quantum Bayesianism, for example, recognises that the "objective world" idea is a relatively recent introduction, and that a model of quantum mechanics might benefit from putting it aside. See:

- *QBism puts the scientist back into science* - Nature
- *A Private View of Quantum Reality* - Quanta
- *What's bad about this habit* - N David Mermin

The last of these is an essay which emphasises how the concepts we use in science are *abstractions*, and we must be careful not to reify and treat them as "real things that are out there". That is why, here, we often make reference to the fact that descriptions are "parallel constructions in thought", rather than something which gets "behind" the *world-as-it-is*. Descriptions and theories are, in fact, also just more experiences at the same "level" as any other experience - that is, the experience of "thinking about a description".

Finally, as an illustration of this last point, it can be useful to take a moment and attend to your *actual experience*, and distinguish between your true situation (that of the context of all experiences) rather than what you might *think about* it (which would just be more experiential content). See for example:

Feeling Out Exercise

... a little exercise can help give us a direct experience of what it means to be the subject to all experience, to recognise that we are not an object and that we are "unlocated". We might close our eyes and try to:

a) find the "edges" of your current experience.
b) find where "you" are in your current experience. *and:*
c) investigate what your current is experience is "made from". *finally:*
d) think about yourself, and then note the location of that thought and what it is "made from".

The conclusions of this are the *direct facts* of your experience - the only actual facts, really; everything else is transitory. Whatever you *think about* your experience is also another experience within this context.

You can never get "behind" or "outside" of this, because it has not edges or boundaries; there *is* no behind or outside. (If you think otherwise, then pause and notice that your thought about this is *also* "within" and "inside".)

> Q: I honestly think this is just a big joke. That, or people here are no different from people who believe in Gods and shit.

Well, **shit is definitely real.** If you don't agree, maybe try doing the two glasses exercise with roughage rather than water. I guarantee results! More seriously, a difference between "people who believe in Gods and shit" and the topic of this subreddit is that they, in general, haven't had any actual experiences, haven't conducted any experiments. They *just* believe.

Here, the idea is that you put aside what you *think about* the world (what you "believe") and conduct an experiment or two and see what happens. *Results* are what informs your view; whether there's something to this *or not* comes from trying it out. And the "something" in question might not even be what you assume it to be.

As the sidebar takes time to emphasise: It is for readers to decide for themselves through personal investigation and introspection whether jumping is appropriate for them or not. An open mind combined with healthy caution is the correct mindset for all approaches targeted at the subjective experience. Never believe something without personal evidence; never dismiss something without personal evidence.

Again, **just *thinking about* things will only tell you about your own beliefs and assumptions, it won't tell you anything about whether something actually works or not, about the *world-as-it-is* and the "nature of experiencing".** Of course, it is equally fine to simply dismiss it and not bother, seeing it as not being worth the effort. However, you can't reasonably conclude, then, whether it is possible to generate an experience, and what the nature of those experience might be if so.

I mean, it's not like it's hard to find out: it is *literally* no more difficult than transferring water between receptacles. You've probably spent more time commenting on this thread than it would have taken you to just choose a target outcome and *do it*.

> Q: See it's *this* shit like this that convinces me this ought to be true. But, alright, if this is true, (I'll play for a while...) then how come you guys aren't alerting people that this could be a revolutionary life-changing shit? I mean,

> if more people researched on this, hell, we could be gods in control of our destiny. A bit too literally on that.

Well, I think that the underlying thinking and observations *have* been promoted at various times - Buddhism and other traditions are inclined towards similar ideas, and so on.

However, there are a few issues when it comes to promoting research:

- It can only be explored personally, from a subjective or 1st-person perspective, because it is "before" the 3rd-person objective view;
- The default assumptions of our concept of "the world", the platform upon which we usually work through our ideas, is exactly the thing that you end up challenging - that is, the idea that the world is a "stable, simply-shared, spatially-extended place unfolding in time" with you as an "object" within it, as per the usual description.
- That in the end you can't actually *think about* this at all as such, because thinking *is itself* an experience, rather than something that can get "behind' experience.

Ultimately, then, you can't "understand" this sort of thing, can't comprehend "how it works", because conceptual understanding is "too late", and there *is* no persistent independent "how things work" in terms of a mechanism for experiencing. We are forced to confront the fact that "the world" is a concept that we think about now and again, which does not necessarily correspond very well to our actual experiences.

The problem becomes, then, that descriptions of this are fairly meaningless without the actual experience. Descriptions are pointers to the experience - like "red" is to *red*, without experiencing *red*, "red" is nonsensical. That's why there's all this encouragement to actually conduct some experiments, and also why it is suggested that the eventual aim might not about event-based outcomes really, but about investigating the "nature of experiencing" itself (the nature of *the-world-as-it-is* and your relationship with it).

As this thread demonstrates, though, most people want to "work things out" in thought, rather than actually try something practically, particularly when that something doesn't have a certain outcome. (This tendency doesn't just apply to "dimensional jumping", I might add. People want to "pre-know" things before acting in everyday life too.)

Reply to “Jumping for remission of mental illnesses”

I wouldn't separate out bodily and psychological - everything you experience arises in your "aware space". Although you think of your body as being one "thing", your actual experience of it is a collection of disconnected sensations floating in "aware space", along with the visual image of the room your are "in", the sounds and textures, and so on. Your experience of "being anxious" and "being depressed" are also with that space. The "imagination room" is almost a *literal* description of how our ongoing moment is structured. When depressed and anxious, I'd guess, you probably feel that "you" are contracted, like a small ball of attention in which your whole self tries to cram its way in, and highly constrained. This might be in the head area, perhaps towards the back, and you might feel on high alert and not properly stable on your feet - or you might feel more detached and your body feel separate and very heavy. There's no single experience.

However, the common thread is being "localised" rather than "expanded", and that making you feel, as you say, both exposed (a small dot in a large world) and vulnerable (no boundary vs the world). And when change starts to happen, we often feel even *more* exposed as your attentional boundary releases and opens up. Once that's happened, though, then we are the most stable we can be: open in all directions, self-balancing and stable, the world within us rather than against us.

Hard to describe, obviously, but hopefully something in that description makes sense when it comes to your own experience of it.

Lying on the floor definitely works wonders over time - particularly if you remember that you don't only "cease" limiting your body and thoughts, but also your *attentional focus*. You let all of them roam where they may, allowing them to unwind and complete and dissolve and open themselves out. This prevents any accumulation of restrictive focus or intention over time. Which leads us to: What leads to tension and depression and anxiety in the first place?

I suggest that there is a common bad habit that may contribute to these (and which the daily releasing involved in lying down helps alleviate). That is: when performing tasks or participating in social interactions, rather than simply "intending" the outcome and allowing ourselves to respond spontaneously, we intend the manual control of attentional focus and bodily movement. This has the effect of both intending the outcome *and* intending tension and constriction of space. For example, while reading these words, have you narrowed your spatial focus down onto the the screen, like a little ray of focus, to "make" the reading happen? Similarly, when you get up from your chair, do you grab onto the sensations of your legs and then move them by operating the muscles? Both of those are sure-fire ways to build up tension, and if you end up with a very narrow focus over the long term, anxiety and depression type feelings are likely to follow.

Instead, one could sit back and "intend" being an open relaxed space, filling the room. Then "intend" to read the words on the screen *without deliberately*

controlling your body or attentional focus at all. Just "let the reading happen". You'll find you can stay open and relaxed *and* the reading will occur. Then, when you stand up, once again allow your attention to remain open and, instead of moving your muscles by focusing on them, instead intend being stood up and stay with that intention, without refocusing on your sitting position. Stay open as your body gets up. Notice how much more relaxed and effortless that is.

So - that probably needs a bit of experimentation and exploration, but it is a way you can change your way of "being" on an ongoing basis, to great benefit. And if you *do* feel anxiety coming up, do not defend against it, rather think of it like a wave of sensation rippling across the pond of your awareness.

Perhaps not pleasant, but by remaining open and not trying to control it, you allow it to pass across you and fade away. You may even find that it never reaches full intensity, since by remaining open it is never trapped within a small boundary - so it's like a ripple in an ocean rather than a splash in a glass of water. (Again, something to experiment with, to discover how it is for you, in particular.)

Ah, I really meant that I would probably riff a little on the ideas that underly "jumping" first, just to check we're talking the same language. I think it can actually be good to keep things general initially, dig down later if needed. After all, the same principles should apply regardless, it's just that sometimes our starting "state" is less advantageous (depression and anxiety being one version of that). More later.

Reply to “Speculative answers to Frequently asked questions.”

A couple of quick points:

> Q: Dimensional jumping is a subset of the "Law of Attraction"

I'd probably say that "dimensional jumping" *overall* is an umbrella for *all* changes to experience; the specific metaphor of "dimensions", meanwhile, is a subset of *that*. Dimensional jumping in its broader sense attempts to be a "meta" view, prior to any particular model of experience or change, assuming only that there is some structure or "patterning" involved (the most basic description that can still "makes sense").

> Q: it is likely the most accurate metaphor for how the system really works.

Although for convenience we usually ignore this, it's definitely worth emphasising that there *is* no "how it really works", and that the idea of there being a "how things work" is itself a metaphor. The actual closest we can get to "how it really works" is probably something like: "you are that which takes on the shape of experiences; you can shift your 'shape' and therefore your experiences" - that's it. Which, of course, is basically saying: you just *do*. This can't really be described, so we often use misdirection to help things along, in both our descriptions and in our exercises. (Everything we do say about it is a "parallel construction in thought", and is itself just another experience at the same level: the experience of thinking *about* the nature of experience and change. And so on. Everything is an experience, with nothing "behind" it.)

This means that if one *does* want to use the simulation metaphor - because they find it attractive and it suggests certain ways of thinking about change that they find useful - they should bear in mind that it is not *you* who is inside a simulation run by an external simulator, rather you *are* the simulator which is "running" the simulation within you.

> Q: Technically that's not how the computer really works deep down, but it is a method to get at the core to achieve results.

And it's worth noting, I think, that it's completely fine to go with the "simplified diagram" version of things like this. We are not saying that "this" *is* "that", we are simply saying that there are benefits in viewing the world "as if" it corresponded to *certain aspects* of "that".

> Q: [There is no "how it works."] It is, but this is such an advanced concept.

But also it can be a very simplifying one: that is, that it is "all experience, no external world" or "all patterning, no solid substrate". As always, it depends on the aim. If it is simply to provide a method which "gets results", then it can be temporarily beneficial to just say: "this is how it is", and in acting from that model they will have experiences "as if" it were true. Ultimately, though, this is

somewhat of a dead end, and people start questioning the method, which then affects the results.

To really become free and flexible, and not get lost in disruptive theorising, we have to come to the realisation that the "how it works" is *also* based on intentions and their implications.

Not only does performing an act with intention bring about a result, it also implies the context of the intention. In other words: if you go looking for evidence that things are certain way, you will have experiences "as if" they are that way, when they change their mind, another way. Not knowing this can be very confusing.

> Q: So yes, technically in a sense using the simulation metaphor is sort of like picking an operating system and programming language.

Right, in a way. Once we are aware of this - that metaphors are "formatting" rather than explanations - then we are freed somewhat from the tyranny of trying to "understand" a mechanism that isn't there. We can treat the use of a metaphor as a choice of how we'd like things to be, rather than it having to be fundamentally "true".

At that point, we realise that we can stop looking for descriptions which explain experience (whew!) because we understand that descriptions are patterns *overlaid upon* - or restructure - experience. Therefore, "how things work" is a pattern in experience in exactly the same way as the pattern of events resulting from an target outcome; they differ in terms of abstraction, not of kind.

> Q: This recursive logic bothers me.

The recursive logic can be problematic, but I actually think the drive to release oneself from that recursion - the "stepping back" from that - is where you shift to a different context, and grasp your actual situation.

The question that we end up asking is:

- What are "you" and what is your relationship to "the world"?

Or shorter version:

- What is the "nature of experiencing" itself? What is the *context* of experience rather than the *content*?

And the answer to that, which is arrived at by (really simple) directly looking at our experience as it is, means we don't need to battle with the recursion issue. Although it's still slightly claustrophobic to try and think of it, because it as something with no "outside" to it, it can't be thought of conceptually, only directly intuited.

> Q: Also, the "you just do" sounds suspiciously like "I am that I am".

Well, it's inevitable we end up with phrases like that, because we're trying to point out that you are the entire moment of experience. Even when you are having the experience of *apparently* being "over here" and the screen is "over there", in fact you discover you are everywhere, just having "taken on the shape of" that

experience of apparent separation. It sounds very exotic, but it's very simple: anyone can close their eyes right now and try to:

- a) find the "edges" of your current experience,
- b) find where "you" are in your current experience.

But of course, it can't really be put into words. We end up with metaphors like: What you are is a sort of non-material "material" whose only inherent property is *being-aware*, and which has all possible experiences "dissolved" within it. It can experience any of those possibilities simply by "shifting" itself to "take on the shape of" that experience. Right now, you have taken on the shape of the experience of *being-a-world-from-the-perspective-of-a-person*.

And a whole load of other metaphors involving blankets, beaches, water, and anything else that's vaguely malleable! :-)

> Q: [Free Will and Determinism] But I can't quite put that into words as to why that is, I just know it as an intuition.

Right! It cannot be thought about, it cannot be described.

The essence of it is, while your *state* between shifts is fully deterministic, *you-as-awareness* is not. Awareness is "before" all structure and formatting, and that includes division and multiplicity and, relations and changes in space. So basically, there's no point in trying to work out whether *you-as-awareness* has "free will" because, in a sense, both "free will" and the "working out" are "made from" awareness. However, you can know it directly (intuition). And in fact, this direct knowing is the same way in which you are experiencing the entirety of your current state right now, even though only an aspect is "unfolded" as 3D-extended senses.

Aside - I think that confusing the formatting of the senses with the formatting of the *world-as-it-is* can be a real stumbling block, and is what leads people to think of the world being a fixed 3D-extended "place", and there being an "outside" to their experience even though a moment of directly attending to it reveals there is not. The ingrained idea of the world involving "separate people exploring a spatially-extended place unfolding in time" is a big hurdle.

> Q: Yes, but now it seems more accurate to ask what is the world's relationship to me?

Yes! And I think that urge to reverse the wording is the first thing that comes out of the contemplation of this. And then, having taken that step, the rest becomes much clearer, more easily.

A brief addition, because someone posted a follow-up comment and then removed it, but they brought up a good point, about the difficulty in thinking about this - and the subsequent difficulty you can have trying to think about *anything*.

Once you've recognised that *you-as-awareness* as the true nature of experience, you can end up being caught in a bit of a bind. After all, *you-as-awareness* cannot

be *thought about*, and trying to think about it can feel either slightly claustrophobic as you try to turn yourself almost inside-out while *having* no "inside" or "outside", or unmoored because you have no stable platform within experience from which to comprehend experience.

Because of this, it is good to take one particular perspective and go with that as your "default formatting". Remember: there is no special or ultimate "shape" of experience you should be aiming to adopt, you don't have to be seeking to constantly experience yourself as an unformatted space whose only property is *being-aware* - because: then what? It is enough to *know* that is the case, regardless of the experience you are currently happening. What we want, then - since there is no "correct" perspective - is to select a basic perspective which is the most flexible and beneficial.

The ideal default, I suggest, is to format yourself as "a background space within which sensory experience arises". This places *you-the-observer* as a pure, relaxed, background expanse, with *you-the-content* floating within it. This gives you a stable platform to operate from, to think from. You view the world, then, as "a three-dimensional multi-sensory *thought of* a world, that is floating in the space of a perceiving mind". Other thoughts are then parallel experiences, floating in mind.

You can of course then choose to reshape yourself as "being a person in a world" when you want, but you will always have this format of "being a space within which the sensory thought of a world is floating" available to you going forward.

[…]

The intention of something *is* that thing! The thought of something and the actual something differ only in their intensity and their location (3rd person vs 1st person, basically). Isn't this shift in relative position - changing from watching something to being "clothed" by it - actually the essence of what you're speaking of ?

Reply to “Base Patterns… "Shared?" patterns”

Scene Setting

So, we have something like:

- "Awareness" is the non-material "material" whose only inherent property is *being-aware*. This fact is the only thing that is *fundamentally* - that is, unchangingly - true.
- Because awareness is "before" division and multiplicity and change, awareness is not an object; it is not a thing. Awareness itself has no edges, and it makes no sense to talk about "**an** awareness" or "**the** awareness" or "**my** awareness"; it is simply "**awareness**".
- Awareness can take on the shape the 1st-person experience of *apparently* being a particular thing, however it is always actually *all* of the experience.
- All possible facts, patterns and experiences *already exist* - and can be thought of as being "dissolved" into this awareness.
- What you actually are, is awareness.
- Your current experience corresponds to the distribution of intensities of these patterns, their relative contribution to your overall *state*.

To illustrate this to themselves simply, anyone can close their eyes right now and try to:

- a) find the "edges" of your current experience,
- b) find where "you" are in your current experience.

What you discover is that, although you are apparently "over here" and the screen with these words on is "over there", actually you discover that you are "everywhere". Upon closer inspection you recognise that the whole experience is "made from you", and that there are no edges to this experience/you; there is no "outside" to your experience.

It's worth emphasising here that the sense in which awareness "takes on the shape of" an experience is in the sense of a *1st person* experience. This is *not* saying that "the world is made from awareness" in the same sense as one might say "the world is made from atoms" - as a spatially-extended place "out there" with "you" in it. Rather, awareness takes on the shape of "sensory moments" which are aspects of a state, a state which corresponds to a particular dissolved "definition" of the world - a "world-pattern".

Therefore, it is meaningless to talk about space and time outside of experiences. And, in fact, your thoughts *about* such things are themselves experiences formatted in terms of spatial and temporal patterns. If you are imagining an outside of awareness or experience, you are immediately "wrong" and that imagining is "inside" awareness/experience.

Patterns & Pals

For this next bit, I'm not exactly sure what you were asking, to be honest - hopefully the outline above will help tease out any hidden assumptions there might have been, and we can better pinpoint where there might be a misunderstanding. In the meantime, though -

> Q: it seems like there is a point where "base" patterns are defined and are not quite as easily controlled/altered/influenced via intent.

I think it can be helpful to outline some groupings, perhaps. The patterns that contribute to your current experience would include: base formatting (spatial extent, change), world formatting, general world facts, perceptual formatting, outcomes and event patterns, abstract patterns overlays, and so on - all giving one single resultant pattern or state. Here, the base formatting could be viewed as being the most intense or deepest of the patterns - we're basically talking about the abstract patterns that mean there is such a thing as apparent "division" and hence "objects". To stop having an experience in terms of that is difficult - a void experience - because everything you intend as an action will tend to further imply those patterns! Which leads us to an important point:

Patterns become more dominant because either we intend them, *or* because our intention *implies* them. If you intend walking to the door, then that intention already implies the pattern of the room, the door, a body, plus spatial extent and temporal structure. In fact, one might say that every intention implies a whole world, because for an intention to have meaning at all, it must be part of an extended pattern, an entire context. This is important to realise, because it flips our usual thinking around. It is not for us to examine the current world and then work out the best intention given that world - all we are doing, then, is re-asserting the current world. Rather, we select an outcome and *implicit within that intention* will be a world that has that outcome as part of its extended pattern.

> Q: It seems that it would make sense that the base pattern is a composite/aggregation of the many shapes/experiences/patterns from awareness.

From the above, we have that all possible patterns already exist, and *any* state is an aggregate of *every* pattern, just at different levels of contribution.

> Q: I don't think each pattern (me/you/others) would independently render/create all the content of experience for its entire private copy of the "universe".

First, "me/you/others" doesn't make sense in this context; there are no independent people at all. No person ever does anything. There is only "awareness" and it is the only power - which is, to reshape itself.

Secondly, that sentence implies that the world is "designed" - that facts are deliberately chosen. This is not the case. From a single intention, a whole apparent could be implied - that is, a sequence of experiential moments "as if" a world existed and you were a person in it. "Creation" is already done, remember; everything already exists. What is happening might be better termed as "recall"

from a memory block, or associative thinking in the form of a strand of 3D-formatted multi-sensory thought. Meanwhile, there is no "mechanism" involved in this; nothing is "rendered". Intention is the only "mechanism" and is the only thing that ever truly happens. (See also: *The Hall of Records* for a metaphor of this type.)

Take the case of direct-entry lucid dreaming. You lie down comfortably, allow you body and mind and attention to release, wait patiently and passively until hypnagogic imagery begins: sparkles, shapes, image fragments, visual objects, eventually a scene appears, and then that scene pops into a 3D-immersive environment. From that single scene, that single 3D-immersive multi-sensory "frame" or "moment", an entire world is implied! For sure, it is based on the current relative distribution of abstract patterns active as your state, however the dream world, in terms of its "facts", was never deliberately chosen or designed. And yet no matter how far you seemingly wander, that world will have no gaps or edges.

So it is, I suggest, with this experience you are having right now - this experience taking place "as if" you were a person in a world reading words on a screen.

[...]

> Q: My question is centered around how these "infinite" shapes of experiences might contribute to the formatting (patterning) of one another.

So, I would suggest that *they don't*, as such, but just as you say, it can be tricky to keep our terms in line, and I think what you are getting at towards the end of your post corresponds to how I'm thinking of it. But to be super-clear, let's pick out a couple of things below.

Note: because of the nature of the topic, it's sometimes difficult to pick out what is being assumed, so sometimes we might say things that seem obvious, and sometimes it may seem we miss an obvious point. In other words: just pick away at whatever doesn't make sense, and obviously my own description might actually be inconsistent anyway!

World, Context, Division

> Q: Should I call this world level pattern a context, a stage?

I'd call it a *state*, because I feel that "context" or "stage" implies that something is happening *inside* of that pattern. I'd say that *awareness* is the *context* of all experience, which adopts a state corresponding to a particular relative distribution or intensity of all possible patterns, and that everything else is best considered as *content*. Between a intentional shifts, the state is completely *static*, and fully defines all the moments of experience. Even "time is passing" is a static pattern.

> Q: I take Awareness dividing (achieving multiplicity) to mean it is taking on ALL the possible shapes of experience.

Okay, but to be clear: when I talk of (apparent) multiplicity, I *don't* mean that it is splitting up into separate perspectives which are all "happening" at the same time. I mean it in the sense of you apparently being "over here" while the screen is "over there", even though upon inspection you realise that "you" are actually everywhere and all of it.

And: the only thing that is "happening" is your experience right now. "Time passing" is an aspect of the current experience, and does not exist outside of it. So there is nothing happening "at the same time" as this experience of the pattern *being-a-world-from-the-perspective-of-a-person*.

The State of George Washington

> Q: There is a shape of an experience of a George Washington who founded the United States.

There is, implicitly, and there is every other type of experience too, just dissolved into the background, ready to be intended into relative prominence, such that it becomes the current state/experience.

> Q: This is also a 1st-person perspective experience unfolding in time in "a world".

But it is not "unfolding in time" right now. And the 1st-person perspective isn't "in" a world. It is a state that you could switch to, and if you switched to it, then that experience would become what is "happening" now. At the moment, though, it is just an eternal pattern sat in the background.

> Q: That shape of an experience is only one of ALL possible experiences but is still "just" Awareness.

Right.

So let's summarise this model so far:

- There is "awareness"
- Dissolve within awareness are all possible patterns, and those are eternal.
- By selecting a particular combination of patterns, awareness becomes a "state".
- That "state" might be conceptualised as corresponding to a certain list of facts - a combination of a particular set of patterns, at different levels of contribution - which define a world and a perspective upon that world, and therefore defines a certain experience.
- One such state/experience might be *being-a-world-in-1790-from-the-perspective-of-George-Washington*.
- Another such state/experience might be *being-a-world-in-2016-from-the-perspective-of-djdu982*.
- If a state is not activated, then it is not "happening".
- The "happening" of an experience amounts to, you might say, "scanning one's attention" across the moments defined by that particular state, basically unfolding it moment-by-moment into the senses.

> So there could be a "me" state that has a world aggregation pattern that involved a George Washington pattern contribution.

So, if what you mean there is that there exists a state (an aggregate pattern) which corresponds to the experience of being George Washington, then yes that would be correct. In order to (apparently) be George Washington, awareness would "take on the shape of" that state, instead of the current state. From this we

see that *you-as-awareness* has no permanent "me"-ness about it, other than *being-aware* and being able to adopt any state/experience "as if" it were true.

"George Washington" doesn't contribute anything, though, because he is not a being and doesn't create anything. There there is no "shared" aspect to the different patterns as such - they don't contribute, they just *are* and *can be* - but all such patterns *are* available to adopt as a (logically self-consistent) experience.

Aside - There's a whole tangle we can get into about "other people" and "other perspectives. The convenient placeholder for that is to point out that the world is not a "shared spatially-extended place unfolding in time" and instead is more like a "shared toy box of potential patterns and experiences". The benefit to this isn't that it is fundamentally correct (because awareness is "before" all time and space notions anyway), but that it avoids making the usual errors of thinking - e.g. that things are happening at the same time in parallel, or one after the other in sequence, when both of those descriptions are actually *meaningless* rather than wrong.

The "Moments" Metaphor

> Q: My assumption I guess is that all of these states are active.

To give ourselves a simpler way to conceive of this, we could temporarily move away from the abstraction of "patterns" and take a subset of the idea. Let's consider it as all possible "moments" being present, now - a "moment" being a 3D multi-sensory 1st-person frame of experience - but at different levels of intensity.

So, right now, both the moment of "I am sat here looking at this screen" and the moment of "I am in the kitchen holding a mug of coffee" are present, however the former is turned up to full brightness and the latter is dim. Similarly, "I am George Washington chopping down a cherry tree" is also present, but dim.

> Q: Would not all possible pattern combinations have actually been experienced by awareness, meaning activated and happens?

The problem here, is that you are still referring to things based on some sort of external reference time, which doesn't exist. Awareness doesn't have a record of history beyond its current state, as the eternal Now, and all so-called memories of apparent recollections of "past" experiences are themselves actually "moments", now (experiences of "remembering the past").

Imagine a landscape with a particular set of contours. I am a gardener who has no memory capacity. I modify the landscape. Where is the old set of contours? Perhaps I call hills in one region of the landscape "the past" and other hills in another region "now" - but actually the entire landscape is Now, and if it changes without leaving a trace in the region I've labelled "the past", then there is no record of it. *Note: Even this description is incorrect, because its construction is based on a notion of an 'outside' time perspective.*

Eternity vs Forever

> Q: Same question different wording: Would not all possible pattern combinations have actually been experienced by awareness, meaning activated and happens?

We might be tempted to say that, given eternity, all possible experiences must have been experienced. However, this confuses "eternity" with "forever". The latter has an implied time components; eternity has no time component, it is outside of, or "before" time.

> Q: Maybe this is where "dissolved" comes into play?

Right. So, referring now to the top of this comment, we have a better way to conceive of things. Rather than talking of the experience of all possible combinations occurring sequentially or in parallel, in time, we instead take on the notion that all possible "moments" (and patterns) are *always* being experienced, Now. At this moment, which is actually the only moment, you are experience everything, just with a different relative distribution of intensities or "brightnesses". All "moments" are Now, as This Moment, and it is eternal. *Every* "moment" is the experience of everything.

> Q: [Dissolved] I do not fully get this meaning.

The use of the "dissolved" metaphor in general is meant to be an accessible way of conveying that you can be experiencing something, now even though it has not been "unpacked" or "unfolded" into sensory objects. In fact, if you pay attention to your direct experience more, you'll discover that there is this *felt-knowing* which is like the "global summary" sense of your state, and it is that which is your "knowing" of your current moment, more than the visual and auditory aspects of the experience.

Dissolving & Divisions

> Q: Are the "dissolved" patterns like the many many colors on a painter's palette? can be combined in any combination or intensity. All of these colors are available to be experienced in any final "state", but does not become "active", or a state, or experienced, until the colors end up on the canvas?

That's a good metaphor - *except* that we want to avoid there being an implication of division or process. By this, I mean we don't want to depict the colours being "over there" and then we select them and paint a result "over here". You'll notice that with metaphors such as the "imagination room", they are at pains to try to remove the separation between the "components", the "scene" and the "experiencer". Hence all that stuff about being "an awareness which 'takes on the shape of' experiences"; the shape-shifter as metaphor removes all sense of separation. However, we always end up having to introduce something of that sort because we need to convey that there is a potential within the shape-shifter, even though it is not his present shape.

Another approach to this is David Bohm's idea of the implicate and explicate orders, as described in his book *Wholeness and the Implicate Order*. He uses the physical example of a column of glycerine. From that Wikipedia entry:

Ink droplet analogy

> Bohm also used the term unfoldment to characterise processes in which the explicate order becomes relevant (or "relevated"). Bohm likens unfoldment also to the decoding of a television signal to produce a sensible image on a screen. The signal, screen, and television electronics in this analogy represent the implicate order whilst the image produced represents the explicate order.
>
> He also uses an example in which an ink droplet can be introduced into a highly viscous substance (such as glycerine), and the substance rotated very slowly such that there is negligible diffusion of the substance. In this example, the droplet becomes a thread which, in turn, eventually becomes invisible. However, by rotating the substance in the reverse direction, the droplet can essentially reform. When it is invisible, according to Bohm, the order of the ink droplet as a pattern can be said to be implicate within the substance.
>
> In another analogy, Bohm asks us to consider a pattern produced by making small cuts in a folded piece of paper and then, literally, unfolding it. Widely separated elements of the pattern are, in actuality, produced by the same original cut in the folded piece of paper. Here the cuts in the folded paper represent the implicate order and the unfolded pattern represents the explicate order.

No analogy is perfect for this - it is inherently impossible to have a metaphor which is complete here, because as soon as we make a division we are "wrong", which basically means as soon as we *think about it* we are "wrong". So the best approach is to consider lots of different metaphors which are "wrong" is slightly different, non-overlapping ways, and we eventually build up a direct intuition for the situation - like that *felt-sense* I was talking about - which does not need to be unpacked into mental objects; it is "immediate".

> Q: So same question a 3rd way, has awareness painted all the possible paintings?

Hopefully the exploration above has covered that in a way that makes sense: all possible paintings are here, now; it is not meaningful to talk of paintings in history, because awareness is "before" time.

> Q: Can there only be one shape or state that awareness has active?

Yes, but that state is infinitely complex of course - **and yet totally simple:** because it has no inherent division. Which leads us to...

The Simplicity of Experience

Once again, it is important to emphasise that what we are discussing above is a description, a metaphor, a "parallel construction in thought". It is not "how things really are" or "how things really work", because there *is* no "how things really are" or "how things really work".

Actually, the only thing that is fundamentally true is *being-aware*. Everything else is *relatively* true only - that is, we can have experiences "as if" they are true, by intending the formatting of experience or intending outcomes which imply a particular formatting of experience.

So, what we are trying to do in the above is produce a description which is the more flexible coherent model which *makes sense* - which can be used to describe any experience as a sort of general narrative, and which can be used to formulate intentions without implying a restrictive world-view. This is only one side of our explorations into "the nature of experiencing"; the other, primary one, is to attend to experience as it actually is, and therefore *directly realise* our situation, rather than just *think about it*.

From a previous comment:

Experience-Of vs Thinking-About

Awareness doesn't have a location - it is that which takes on the shape of experiences. Everything you are experience right now *is* it, and it *is* what you are. The body is an *object* of experience, awareness is the *subject* of experience. You don't need a *body* to experience, however experience requires a *context* for its *content*. Awareness is that context, and all experiential content arises within (and *as*) that context.

You can think about this forever, but it's really something that is directly realise. For example as in the comment above, say, where you close your eyes and try to:

- a) find the "edges" of your current experience,
- b) find where "you" are in your current experience.

and:

- c) investigate what your current is experience is "made from".

Those observations are *the facts*. Everything else must adhere to those facts.

The *only* thing that is "real" (unchanging) is "awareness" - otherwise known as *being-aware*, since it has no inherent structure beyond that property. *Everything* else is temporary, which is to say *relatively* real/true only.

You still seem to be reaching for a "realness" which is "behind" experience, but there is no such thing. *That* is the meaning of phrases such as "what is seen is seen". It's trying to convey that what is seen is what is seen - *and there's no more to it than that*.

Narratives and the like are just a way to formulate descriptions of what has been observed so far, of what is currently observed as part of the present state, and to formulate intentions. Beyond that, though, there's nothing "insightful" about them at a fundamental level. Fundamentally, there's just *being-aware* and whatever is currently *being-aware-of*. If you want to experience something, the only way is to think about it, intend it, in the 1st person, "as if" it were happening, until it becomes intense and stable, so that the "as if" persists. You don't do this - rather you become it, until it is fixed as (relatively) true. This is, in fact, your current situation, in aftermath.

Pause this moment. Now, think of a red car. Really, this is better phrased is "think a red car into existence within your perception, albeit a low-intensity one" - or "think a red car" for short. So, now you have a red car.

Did "you" think of a "red car"? Where, *exactly*, in your experience, is this "you" that did the thinking? It is nowhere/everywhere. It turns out that "you" do not think the red car, in the sense of being a separate thinker. Rather, the red car is *within you*, you as a *subject* or *context* (and not an object). If you were to keep "thinking a red car" it would become more stable and persistent as an image. Now, instead of "thinking a red car", you do "thinking being inside a red car". That is, you are not just seeing a red car from some outside vantage point, rather you are experiencing a full multi-sensory 1st-person frame of being in a red car.

Consider what it would be like to hold that "being inside a red car" thought until it became stable, persistent, intense, brighter than your apparent present surroundings!

That is what is meant by intention until it is fixed. No persuasion, no pretending in the sense of a separate subject and object. It is a *becoming-asserting* or "thinking the experience something-being-true". (Language forces upon us a subject/object division here; we are forced to get creative in order to indicate that's not what is meant.)

> Q: i do things like go to the car rental place and rent a red car

Not necessarily. Yes, if you just set it as a fact. But if you truly stayed with the image until it replaced the current one, you would actually *be in that situation*. Of course, this might take a while, but that would be up to you, whether you'd persist with the experiment or not.

> Q: right but i can't do something that doesn't exist

Everything exists already. If you can think it, it exists. There is no other sort of existence. If you can think *about* or *of* something (from a 3rd-person perspective, like imagining a car over there, as a normal thought), then you can *think it* (from a 1st-person perspective, as we were just discussing). There is nothing more to it.

Again: to think of something *is* to experience it - in the 3rd person. All that remains is to think of it in the 1st person, and then you are "living it" rather than "thinking about it". It is identical in nature: intensifying imagery within awareness. (This applies to more abstract facts and patterns too; it's not just restricted to having an expanded audio-visual-texture thought, although it gets harder to describe beyond that.)

Reply to “What if someone I know does it? What happens to "my" them?”

We should bear in mind that "worldlines" and so on are just metaphors. You might have experiences "as if" there were such things, but there are not, in fact, lots of people in different threads. As soon as you envisage something in "diagrammatic" form in the 3rd-person (the "view from nowhere") you are immediately "wrong", in the sense that there no such underlying basis to experience - the though of it *is itself just an experience*, still within your perspective. You never get "outside" of *you-as-awareness*. Having said that, if these ideas are appealing and you absorb them, they can be useful for creating a worldview you like because it feels the most appealing and "understandable", or even to pattern your experience. And it does fill a placeholder when it comes to the unthinkable issue of "what are other people in terms of jumping". However, these descriptions are never "how things really are behind the scenes" (because there is no "behind the scenes"). Keeping this in mind helps us retain our flexibility of both thought and potential.

The *Hall of Records* metaphor tries to fulfil that purpose. A metaphor can't be *right*, but it can try to avoid or indicate the unavoidable error that results from trying to think about something that is "before" thought, is "before" the formatting of division and multiplicity (which are aspects of experiences, not aspects of *the-world-as-it-is*, necessarily).

I guess it would be good here define what is meant by a "reality" and what is meant by a "you"? What do you mean by those terms? I think that's probably the root of our disagreement here (if there is one, and actually there might not be, fundamentally).

However, let's try -

> Q: However, you might be talking about the concept/pattern of which I was applying to reality. You'd be right in thinking its wrong (it probably is) but wrong in thinking theres no basis for this idea. Reality itself serves as the basis for all ideas.

Okay, so if by "reality" you mean "the main strand of experience", then what I would describe as "jumping" would be the imposition of a pattern onto that main strand. Essentially, "intensifying the relative contribution" of that fact/pattern in one's state, and there one's ongoing experience. Ideas for such patterns might arise in the main strand or in any parallel strands (by which I mean: thoughts). Basically, they come from experience in any of its aspects.

I usually avoid the word "reality" because I think it's become quite a messy term that gets used for lots of different things, but I would say that perhaps: what is *real* is that which does not change. Following from this, the only thing that is "real" is "that which is aware" and "takes on the shape of experiences". The only facts that are always true and can be checked at any time by attending to direct experience:

- What I am is *that which is aware* - a sort of "material" whose only inherent property is *being-aware*, and which is not an object, and has no "edge" or "outside".
- I am having an experience, and I am aware of having an experience.
- Those experiences I have are "made from" me - I am that which "takes on the shape of" experiences.

These are really the same fact, of course, once you strip away the duality that language has introduced. So that leads to: **reality == awareness.**

> Q: No, because it [the senses] tells us there IS something outside our awareness.

Does it, though? Even your thought about an outside, is inside. We might say that not all of our experience is expanded out into a 3D multi-sensory format.

> Q: Your ideas on the nature of reality are simply an interchangeable metaphor just like mine is.

The important thing is, though, that it recognises itself as a metaphor - and that *the-world-as-it-is* can never be captured in a metaphor, because it at the same level as a metaphor. It seeks simply to be the most flexible way to describe patterns. It's not intended to be a theory of "how reality works" - but there *is* no "how reality works". The idea of there being a "how things work" exists in thought, not in the world.

> Q: It is a usefull patern used to trick your brain out of its own current patterns to test the boundaries of reality and cause changes.

What brain?

But you're right: the ultimate point of any metaphor is that it allows you to conceive of experiences that you could not formulate otherwise, and that having done so your intention will also intend that worldview by implication.

World lines are good for that too - but we should be careful we don't start viewing them as "true" in some fundamental way. One might have experiences "as if" they exist one day, and then have experiences "as if" they don't another day. The way in which they exist, then, are as patterns of experience, not "out there" in some independent way.

> Q: The reason I go with the worldlines theory rather than your own is that their appears to currently be more data supporting the idea of mutliple realities...

What data? By which I mean, when pondering this sort of thing, what would or should count as data?

You're right: all we can prove (to ourselves) is the nature of our direct experience right now, plus infer from the experiences we produce what the limits are. Taking the two together, I suggest the *is* no stable truth in terms of objects or patterns. There is no solid underlying persistent substrate at all in that sense.

> Q: First Cause may be casued by awareness or it may not be. It may seem like First Cause is a concept that exists due to or awareness but since our perception of reality is flawed we can never say for sure if we were the ones behind the First Cause or if it was some other entity/pattern (or even that there isnt a First Cause).

First cause isn't "caused" by awareness, though: **it *is* awareness**. It's a phrase to describe that awareness is self-modifying - like a shape-shifter, you might say. Nothing "causes" awareness to change, and any apparent causes and effects you observe are in fact *all* "results" in that sense.

We could imagine this as being like a landscape of "moments" which can reform itself into a new pattern. A walker who explored the landscape subsequently would encounter one feature or moment, then another. To him, it might seem as if one feature "caused" the other feature - but in fact all features would be a result of the reshaping of the landscape: "first cause".

(Note: the metaphorical landscape here would be a full static definition across all moments; and even "time passing" would be a static pattern, actually.)

I'd add that it makes no sense to talk of some other entity/pattern in this context. Those would be *apparent* interactions, but both the entity and the object it operated on would be aspects of the patterned landscape. The entity wouldn't cause anything; it's apparent actions would be a result.

That's how I'm thinking of this, anyway.

[...]

Causes and Awareness

> Q: What I guess I'm getting at here is that if we are indeed aware there's something we have to be aware of that would cause this awareness.

I'd say that this is exactly where the "solution" lies, for want of a better term. What can cause awareness? Note that by "awareness" we have to be careful, and I deliberately don't use the world "consciousness" because that word has been kind of ruined. Different meanings of that word tend to get mixed up: namely "consciousness-of" (being aware of an experience), "self-consciousness" (identifying with a certain part of experience as "you"), and "consciousness" (a non-object material that just *is*). I'm referring to something like the last one here.

So by "awareness" I mean a sort of *non-material "material"* - basically "that which is". It isn't "caused", it just "is". In fact "causation" is something at is "after" or "made from" awareness. Since awareness has no inherent properties other than *being-aware*, it makes no sense to talk of it in terms of spatial or temporal characteristics. Nothing can cause awareness, and nothing can cause experience.

Unfortunately, language and thought are themselves contents of experience, and although awareness itself is not an object, the contents of experience are. This is why we can't really formulate a description of awareness or think about it. It never "makes sense" in those terms. We can only *be* it and directly *know/realise* it. And that, actually, is how you come to adopt this view: not by working it out

intellectually, but by attending to your direct experience *as it is*, and recognising its properties.

Right now, you could pause a notice that - even thought you are having an experience of apparently being "over here" while this screen is "over there" - that in fact you are located "everywhere" within experience, and that your experience has no edges. For example, pause and direct your attention at these words. Now, direct your attention to "the place you are looking out from". What do you find there? Now keep going. What do you discover?

> Q: I also think that our definitions of "first cause" were somewhat different leading to some confusion...

Ah, right. I understand where you were coming from now.

Truth Behind Patterns

> Q: Altogether though I think it comes down to a fundamental disagreement: you believe there is no "truth behind the patterns" while I maintain there is. In the end I would argue that both methods are flexible enough to be perfectly valid. Let us just agree to disagree.

What I would say though, is that the patterns *are* the truth. Actually, what I'd say is that all that is true is "awareness" and the shape it has taken on. There *is* nothing else. If there was a "behind" to a particular pattern (made from awareness), then that "behind" would *also* be a pattern (made from awareness).

It's a little like, no matter what thoughts you have about the world or about an "outside" to awareness, those thoughts are still themselves *within and made from awareness*. Thoughts about experiences are themselves experiences. Right - all at the same level, while incorrectly thinking that you are getting deeper into some hierarchy. Reusing an example: It's like seeing a coffee table and, examining it more closely, seeing wood, wood grain, molecules, atoms... but you are not getting deeper really, you aren't getting "behind" the table: you are just having different experiences at the same level. So we don't necessarily have to "agree to disagree" I think, because we are talking about slightly different things. Although I am saying that awareness has no *inherent* structure, that does not mean we do not at present have an *accumulated* structure from all the various intentions and their implications to date.

This description doesn't say there is no format or factual aspect to things - it simply says that all formatting and facts are open to amendment, and that this is possible because all current structure is *you-as-awareness* "shaped" into a particular, and the only true causal mechanism is the shape-shifting "first cause" ability of awareness to adopt a new state. If this were not the case, neither experience nor amendment would be possible (how could you interact across a boundary of type? how could you experience across a boundary of type?). So, we can absolutely adopt "world lines" as a pattern and have experiences "as if" they were true. And we can also adopt "a infinite gloop of all possible moments" and have experiences "as if" that is true. The default pattern for most people is: "independent people within a shared spatially-extended place unfolding in time", and so they have experiences "as if" *that* is true (and then think we are crazy for talking about all this stuff, fair enough!).

Outline of a Model

Anyway, I hope that's a bit clearer. The very loose bullet-point outline for the "patterning" description would be something like this, written as assertions for simplicity:

- What you truly are, is "awareness". Or for poetic purposes: an "open space of awareness which takes on the shape of states and experiences" and whose only inherent property is *being-aware*.
- Dissolved within this awareness are all possible facts, patterns and experiences - which exist eternally. All possible patterns are present and active within experience, always.

- Awareness is always in a particular "state" - even if that is a flat state where no patterns are dominant, corresponding to a "void" experience. A state includes all base formatting (including apparent time/space aspects), perceptual formatting, world facts, events and so on. This state defines the *facts-of-the-world* and hence your ongoing experience.
- A "state" can be said to correspond to a particular distribution of relative intensities of patterns. We might say that awareness "takes on the shape of" a particular state and hence a fully-defined state of experiences. This can be imagined as a sort of "landscape" which defines all moments across all time. "Time passing" is itself a static pattern, which can be likened to a fixed trajectory of attentional focus across a the landscape of moments.
- A "state", then, is fully defined and fully deterministic.
- However, the landscape can be "shifted" by altering the relative intensities of the constituent patterns. This amounts to awareness "taking on the shape of" a different distribution, hence a different state with a different deterministic set of moments. (This is where things like "dimensional jumping" fit in.)
- Such shifts are done by "intending". To "intend" is to increase the intensity of a particular pattern ("the intention"), either directly or by implication.
- "Intending" amounts to something like "thinking the fact of something being true", but it is not a thought with an *object* as its target - this is an unbounded "objectless, subjective" thought: one thinks it by "bringing it to mind" or "selecting the pattern" or "contemplating the fact". One is "adopting the shape of" a state that incorporates that pattern. There is no technique to intending; one simply intends. (It also can't really be described!)
- Practically speaking, one often tends to intend by implication, using misdirection. That is, one performs some mental or physical task (which is itself intention!) with the understanding that this *means-that* your target pattern is true. Examples can actually be as simple as simply "asserting", "declaring" or "commanding" that something is true. All it has to accomplish, is triggering into prominence that particular pattern by implying it - without obstruction.
- The world, then, is essentially a persistent or maintained thought *of* a world, shaped from awareness, which can be revised by thinking of a different world, again as awareness.

Again, note that the model isn't "true" - what it aims to do is be the most generalised description for *structured experiences*, the minimum model that "makes sense" can be thought in terms of. It captures the maximum scope of "as if" experiences and allows them to make sense, by going to a "meta" level that is "before" the world-pattern (but "after" awareness, of course). To emphasise: what is *inherently* true is only ascertained by directly attending to experience as it is, now, and not by thinking about it. Which is why people meditate and stuff. But I think you can infer this understanding by repeatedly adopting a worldview, noting

that your ongoing experience tends to fall in line with it "as if" it were true, until it becomes clear that there is *no* fundamental "how things are" or "how things work", other than the *fact that you are 'that which is experiencing and experience'.*

[…]

> Q: I care for my friend very much and I don't want to lose him. I know it isn't a physical body-switching thing, but if "he" goes to another dimension, what is left here? Does he vanish? Is what remains in his body a version of himself that didn't succeed in jumping? Does he switch with the version of himself in the dimension he jumped to?

So, in fact I'd say that your issue isn't *really* about what happens to him if a jump takes place - it's about what he (and you) are *now*. Basically, it doesn't work that way. You have to think of everything in terms of your own subjective experience. If you experience him doing a jump, then it is really *your experience of him performing a jump* - it is part of *your* "world-pattern" and is an outcome or implication of *your own* intention.

Your friend doesn't go anywhere, because there is no "person" behind/inside your friend - he is made from "awareness", currently as images and sound and so on, patterned. Similarly, you are not a person either: there is no "person" behind your body, *you* are "awareness". Right now, "awareness" has taken on the shape of the perspective of *you-as-person*. You feel that you are *you-as-person*, but really you are always "awareness" and have "first cause" influence as a result.

It's like this is **your "private copy" of the world** - at this moment. **There is no "outside" to awareness, and there is nothing "behind" the experiences you are having - except awareness.** It's all *you-as-awareness*. Some other "time", "eventually", *you-as-awareness* might take on the shape of your friend's perspective, and have experiences from that point of view (and be mission controller in exactly the same way, but perhaps not realise it). But for now, you are effectively the god of your own copy of the world, and there is nothing else because it is *made from you*.

TL;DR: You can ponder a lot of metaphysics, or you can simply accept that it just doesn't work that way and so there's no need to worry.

As soon as we start talking about multiple "moments" or "places" though, we are making an error. It's not that it's *wrong* as such - it's that it is *meaningless*, in the sense that this cannot be talked about conceptually.

"Moments" and "places" only exist as an aspect of, part of the formatting of, an *experience*, and not outside of it. "Awareness" itself has no inherent properties other than *being-aware* - and so things like division, multiplicity, location, place, space, time are things that awareness can "take on the shape of", but it is incorrect to talk of those "shapes" being "in" a place or time, and so on. But so long as we keep in mind that we're talking metaphorically - and that although we might even pattern our experience with those metaphors ("active metaphors") such that we have experiences "as if" they were true, they are not *fundmentally* true - we get the best of all (ahem) worlds.

The main reason I bring this up in such a pedantic way, is that recognising this frees you from trying to wrestle to understand this - that is, create a parallel construction in thought which corresponds to it - because it is not actually

possible. Again it's like trying to build a sandcastle which captures both "the beach" and "sand" - it *is* those two things, but it cannot *contain* them, and can never be *identical* with them. Descriptions and "understandings" need to be recognised for what they are: yet more experiences, on the same level, and not something which gets "behind" experiences.

> Q: couldn't that be all placed within one 'strand of thought' - i.e., a strand of thought that contains all the possible apparent multiplicity

I'd say that all the possible apparent multiplicity is *within awareness*, but of course you could have an experience "as if" all multiplicity is within a strand, perhaps even in some visual way - but that itself would be a selection from all possible patterns. We're really just tinkering with concepts here. There's only ever really "experience", and "strands" are just a nice way of talking about a certain type of overall experience where things seem "parallel".

> Q: yes, because there is no objective time in the universe - only relative time, which disappears as soon as i create a new 'experience'/'scenario'

I'd agree. "Time" is a concept, "change" is an aspect of an experience and doesn't "happen" outside of that experience, in the same way that a contour doesn't happen independently of the mountain, and a stream doesn't happen independently of flowing water, etc.

> Q: intending to eliminate all errors in perception

What counts as an error in perception? To me, I suppose an error in perception is to think that there is something "behind" experience. If one perceives an experience *as being awareness* and recognises that thoughts arising with that experience *are also awareness*, then one is not in error, since one recognises the true nature of the overall experience.

> Q: right, that is where one gets into an infinite loop of trying-to-apprehend that-which-cannot-be-apprehended and end up creating more and more fictitious scenarios without actually solving anything

Right - all at the same level, while incorrectly thinking that you are getting deeper into some hierarchy. Like seeing a coffee table and, examining it more closely, seeing wood, wood grain, molecules, atoms... but you are not getting deeper really, you aren't getting "behind" the table; you are just having different experiences at the same level.

Reply to “Cancelling the two glasses experiment”

The issue is probably that you've wished for an "opening out" contrary to the very thing that your anxiety is related to - that is, attempting to control the events in the space which surround you by maintaining a distance from them, probably by tightly narrowing your attention in your body space.

So, you are now moving towards being "the open space in which experiences arise" - and finding it initially makes you feel very vulnerable and exposed. *The anxiety, I suggest, **is** the experience of fighting to prevent this happening by holding onto your attention and tension.* It feels like you are going to die, because you have become so used to a certain feeling of "holding on" and "being located" that you have identified that as "you"; so when you relax and that dissolves, it seems like *you* are dissolving. But you're not. Your attention is just relaxing into being the "open awareness" that you are always are. You are the "container" in which those sensations arise, you are not any one of them. Of course, if you don't like this, you can always do another Two Glasses session and intend to return to your constrained state - however...

You should perhaps treat this as a lesson: if you want to no longer be anxious, you *have* to allow yourself to open out, and that will *inevitably* make you feel uncomfortable as it unfolds. Your anxiety *is* your resistance to this. This release will probably happen eventually anyway in the years to come: you'll eventually exhaust yourself by trying to maintain this defensive, constrained focus, and it'll break down by itself. It might be better to do so by choice, now?

To ponder: What, *exactly*, are you anxious about? Or is the anxiety simply what the experience of staying super-constrained feels like, and you've become trapped in that state because the initial experience of releasing out again feels threatening?

You can definitely do another "2G", but I would pause and contemplate what you actually want in the target situation first. Relax, think about how you want to feel, connect with that idea - *and let the appropriate word arise from that feeling.* Phrases like "perfect health" are all very well, but they are kinda generic and nonspecific. It is better to be precise (and have the courage to actually choose exactly what you are after).

Remember, the words used aren't meant to be "messages to the universe"; they aren't descriptions of what you want. Rather, they are "handles" onto pre-existing patterns and states that you want to move from/to as part of a transformation. *That* is what the exercise actually is. And that's why it's best to actually ponder the target and have the words emerge that "feel right" for encapsulating, connecting with the initial/target state.

Meanwhile, those passing thoughts will fade in time; it is completely understandable to have had them, as part of your situation, but they will stop being relevant as things improve. They probably arise from the painful areas

themselves. Although they can be disturbing, that are basically just audio-visual fragments of experience, like any other; they are not *insightful*.

Something you might experiment with, though, is feeling out to become the space in which your sensations - including your pains - arise. If you are narrow focused spatially, then your pain is like a wave in a glass of water; instead, by opening out, you can work towards making it a ripple in an ocean.

Exercise: Standing as Awareness

- Close your eyes right now.
- Now, "feel out" with your mind into the room in front of you, like you are expanding your "presence" out into the space around you.
- Then, adding to that, "feel out" into the space behind you, either side, down into the ground, and up above you.
- Now, also include the space that your body occupies. You should now feel that you are a continuous "space" within which your body sensations and perceptions are floating.
- Listen to the sounds in the background. Notice that you are both "here" where your body sensations are, and "over there" where the sound is. The sound is arising within that space - within you!
- Now, "feel out" in each direction, and try to find the edge of this "space" - try and find the boundary. Is there one? Or is it an infinite space that goes on forever?
- Finally, can you find any part of that space in which "you" are not there? Or are *you-as-awareness* actually apparently everywhere, and infinite?
- To finish: note that this unbounded infinity is not a cold, lonely space devoid of life - rather, it is a warm, welcoming space of bubbling potential that is alive, and that this space is you.

And for you, an extra bit:

- While staying "open" like this, be sure to *include the volume of space where your pain is* into that openness. Allow yourself to "sit with" the painful areas, but with them being a seamless part of your larger aware space. If shifts and changes start to occur, allow them to unfold as they want, without interference.

Reply to “Altering your reality questions/thoughts”

> Q: For instance when I jump I take into account how my intended reality has imprinted on all possible observers.

So, to be clear maybe: Are you suggesting that you *having the idea of* there being other observers might make it difficult, because we conceive of some things as being "shared facts" rather than "personal facts", and imagine that this makes them harder to change? Or are you suggesting that there *actually are other observers* whose participation in the world makes it difficult?

The supporting question to ponder would be: Have you ever witnessed anything that wasn't your own observation, including the experience of seeing *apparent* other observers? Do we have any evidence that having the experience of perceiving "other people" can limit us in other aspects of our experience?

It's quite a common thing, the idea that we are in a consensual reality, a "shared place" where we all contribute to the overall set of facts. Can we be sure, though, that this isn't just something that our experience behaves "as if" it is true, because it's an idea we hold on to firmly (perhaps worried that the alternative is to let go of the notion of "other people" altogether)?

Other People Problem

> Q: The hardest thing I've come to terms with 'shifting reality' is how do the other people fit in?

It pretty much is the hardest thing, I think, but perhaps not for the reasons you suggest. Your language still, in effect, assumes the world to be a "spatially-extended place unfolding in time" as your starting point.

The best starting point is probably to recognise the nature of our direct experience. *That* is what it is fundamentally true. Loosely, you are "that which is aware and takes on the shape of states and experiences". However, by experiences we mean "sensations, perceptions and thoughts", we don't mean that there is a world all laid out in space going on and on; rather, the world is more "dimensionlessly dissolved within you".

So, that is what is *fundamentally* true. What you truly are, cannot be described in words, because it is "before" division and change and other formatting structures, but it is "aware" and it is what *becomes* other things. For convenience, we might described it as an "open aware space" which has no boundary.

Now, we move onto what we're currently engaged in: trying to reach an understanding, by describing things in worlds and thoughts. But we have to realise that all our thoughts *about* the world and ourselves are *also* within that "open aware space". The world is already a structure in awareness, any thoughts we have *about* the world are parallel structures. What we are is what everything is made from, so any thoughts about that *are* it but cannot *describe* it.

The Beach

A metaphor I quite like is of making sandcastles on an infinite beach. If one sandcastle is the world, as a pre-existing sandcastle, then trying to think *about* the world is to make a *parallel* sandcastle which is superficially similar in certain respects, but is *not it*. Then, thinking about the nature of the world and self is like trying to build a sandcastle which accurately represents both "the beach" and "sand. It cannot be done!

However, ironically, the failed representation *is* both "the beach" and "sand". In this metaphor, your true nature is the beach.

Now, in that model, where is the "external world"? It only exists as a constructed sandcastle. It might be a *self-consistent* sandcastle, but no matter how intricate and convincingly detailed that sandcastle is, it never represents the *actual* reality of the beach and of sand. One can only *be* beach/sand, once cannot think it nor can one observe it. So, summarising: what we truly seem to be - by direct observation - is an "open aware unbounded space" within which experiences arise as "sensations, perceptions and thoughts". The world, then, is like a *strand of experience*, like a thought you are having, albeit a very bright, stable and 3D-immersive one. Thoughts *about* the world are parallel, and do not actually describe the world or the nature of experience. They are, in effect, separate worlds of their own.

All in the Mind

> Q: So are you implying that essentially the world we live in is actually all in our minds and that you, in fact, do not exist in my world?

It is not *your* mind; it is simply "mind". Mind taking on the shape of a particular state or world-pattern, hence taking on the shape of an experience. This means that "you", fundamentally speaking, aren't actually a person. You are just taking on a "person-shaped experience" at this moment - you are adopting the perceptive of an *apparent* person, but that includes taking on the shape of all other *apparent* people too. A bit like selecting frames from a stack of all possible movie frames. However, this sounds a bit "dead", but actually the entire thing is *alive* with the aliveness that is you; it's just not a *personal* aliveness because it comes "before" the experience of people. That aliveness is unbounded awareness, and since that is "before" division and change, there *is only one awareness* (which right now is taking on the shape of an experience of *being-a-person-in-a-world*).

"Reality" in this view is static and eternal, the only thing that shifts is awareness itself as it adopts new shapes for experiences, from the field of all possible simultaneously-existing experiences.

> Q: But the table must physically exist, right?

What does that mean, though? What does it mean for something to be "physical"? Refer to what you are actually experiencing, rather than what you are thinking *about* the experience (because there are many different ways to do that). The table might be said to exist, but only in the sense that it is a "fact" or "pattern"

that is persisting. It has no solidity other than that. (The *feeling* of solidity is just a sensation floating unmoored in awareness.)

Limited to Speculation

> Q: ultimately we can only ever speculate and form theories and metaphors to explain this universe.

It's not even that, though. It's that the truth of the matter is that the nature of things is "before" theories and metaphors. Our metaphors are just parallel constructions. You never get to a deep understanding through thought, because thought itself is "made from" the thing you are trying to understand.

Only by considering the *nature of* your thinking and experiencing, can you realise how things actually are. It's like an extra "meta-level" that comes before everything else. *Fundamental* truth with everything else just being relative, self-referencing truth.

> Q: do you think that, including our perception, every other physical object in this universe is all in our heads?

Well, not in our "heads", because our "heads" are within our experiencing. But everything is within our awareness, sort of dissolved within it, I'd say, like a list of facts or patterns (fact-patterns). That is just a metaphor though, of course.

The Possibility of Limitations

> Q: Do you believe that all limitations are in our *mind* when it comes to shifting reality?

There's no underlying structure supporting our experience so - yes, in effect.

Although there is no solid underlying substrate to experience, there is obviously *structure* to it - it is *patterned*. So changing your experience involves shifting the relative intensities of those fact-patterns. Since those fact-patterns are made from *you-as-awareness*, the only way to do that is to shift shape - that is, to shift our state or "jump dimensions" in the main metaphor. How do we do this? The only way is *intention*. Between intentions, we are merely experiencing the unfolding of a deterministic path inherent in our current state. If we want to change it, we must change the relative intensity of (that is, "intend") a pattern (the "intention"). There is no other power.

> Q: If I was truly devoid of any and all limitations, to the point that I was "barely human" and that I knew...

Well, your "human" aspect is part of the patterning of your current experience. You are not a human, fundamentally, but you are having a *being-a-human* experience. So long as you don't dissolve that patterning, then you will continue to have that perspective even as the world itself apparently changes. (Note also: people tend to worry that their "humanity" is what makes them good and moral, and that if they lost that they would become evil. Actually, the pattern is overlaid *on top of* awareness, and awareness is fundamentally a sort of good aliveness. Hence all the stuff about the universe being "love" and all that.)

> Q: ...could I live in a fantasy world, the same way I am living now? It's bordering on psychosis at this point.

You already *are* living *as* a person in a fantasy world. To change to another fantasy world involves, essentially, changing the patterning of your current experience. Adopting a formatting or an active metaphor, one might conceive of this as switching from one 3D-immersive strand of thought about a world, to another one.

Summary

- Fundamentally, what you truly are is an "open awareness" whose only inherent property is *being-aware*, which has taken on the shape of a particular state and experience.
- You can directly experience this to be true. It is the only thing that is certain and *fundamentally true*.
- Your current experience is of *being-a-person-in-a-world*. Or more strictly speaking, *being-a-world-from-the-perspective-of-a-person*.
- The world is not a "spatially-extended place unfolding in time", although we might have experiences "as if" that were true. It is perhaps best described as a "world-pattern" which consists of a relative distribution of intensities of facts. These are *relatively true*.
- This "world-pattern" can be updated via intention. Only experimentation can prove this to yourself.
- The "world" overall might be better considered as a *shared resource of possible experiential patterns* rather than a *shared place*.
- There are other people, but they are part of the world-pattern. The person you are experiencing is also part of the world-pattern. The only intelligence or awareness is the one you are right now, taking on the shape of *apparently* being one of those people, but *in effect* being all of them.

I absolutely agree that this is a difficult area to discuss. Basically, it just doesn't fit into language very well; we always end up circling the topic, pointing at it. As soon as you think or talk about it, you are in fact thinking or talking about something else - but *as* it. See the sandcastle metaphor, with its castles on and as "the beach" and also "sand", for example.

PART ONE: Awareness & People

> Q: I realise that the only awareness you can prove the existence of is your own - but does it follow that the other people you experience in the world lack awareness?

The thing is, though, it's not *your* awareness. It's just "awareness", which is taking on the shape of an experience, the experience of being a person in a world, "as if" it were a person. So the awareness doesn't belong to the person; it's better to say that the "idea" of all people is within awareness - the "idea of a world" - and at this moment it has taken on, or unfolded, the sensory aspect of one part of that idea.

So it wouldn't be that other people lack awareness; even *you-as-person* lacks awareness and is just a pattern. The only awareness, the only intelligence and causal agent, is *you-as-awareness*. If the content of experience shifted and took on the shape of some other person's perspective, it would still be the same *you-as-awareness*, but experiencing the sensory content from a different *you-as-person* perspective. At all times, though, *you-as-awareness* is in a state which corresponds to the implied pattern of the whole world, all people, laid out over all time, deterministically (until a shift occurs via *intention*, that is).

> Q: Are you saying that we merely can't prove other people have awareness or are you saying that we can be definitively certain that the only awareness in the world is our own...

I'm saying that the suggestion that any person "has awareness" is effectively meaningless - and that includes the person you are having an experience of being right now.

Directly attending to your actual experience right now, you can observe immediately that "you" are everywhere, the entire experience is made from "you", that you are "awareness" - and that "you" have no edges and no outside. Furthermore, any thoughts you have *about* being a person or there being an outside *also* arise within that awareness, and that the experience of apparently *being-a-person-in-a-world* is effectively a strand of thought too.

In other words, it turns out that you have to take a step back from *content*, and contemplate the *context* of that content. It turns out that one must reconsider what "you" are, and what "people" and "other people" are.

In particular, we must note that there is no perspective other than a 1st-person perspective. As soon as we starting thinking about things from a 3rd-person perspective - employing a "view from nowhere" - then we are *immediately wrong*. Additionally, all thoughts *about* experience are themselves experience. When we think *about* "the world", that is in effect another world, and not *the* world of our main experience. We confuse our thinking *about* the world with our thinking *of* the world.

> Q: ...and that the capacity to alter the world/other people through consciously intending changes in the pattern proves/indicates this? Which would make you, from my perspective, a sort of automaton?

Better to say "a pattern laid out in time" or something like that. This is just because "automation", to me, implies a sort of programmed "happening", whereas it's probably better to use the metaphor of a *landscape of 3D-immersive snapshots* that is laid out before us, and which we traverse with out attention, moment by moment. The only thing "happening" is awareness unfolding moments in and out of sensory form, and even *that* can be viewed as static, since we can conceive of "time passing" as a static pattern overlaid just as any other.

> Q: It's an uncomfortable notion for me, not that that precludes it from being true, obviously. But it does seem to make things seem sadder and less... consequential.

It's a common feeling. One interpretation of quantum physics, called QBism, returns to the notion of a subjective perspective. The implications of this are clear: that the subjective perspective in effect has a "private copy" of the world, and our experiences are in effect a traversal of memories not bound to an independent notion of time.

Excerpt:

> "But could the problem of the Now lie in relating the present moments of several different people? When you and I are communicating face-to-face I cannot imagine that a live encounter for me could be only a memory for you, or vice versa. When two people are together at an event, if the event is Now for one of them, then it is Now for both. Although this is only an inference for each person, I take it to be as fundamental a feature of two perceiving subjects as the Now is for a single subject."
>
> --- N David Mermin, *Nature*, 26 March 2014

The author *chooses to* believe that a so-called live encounter involves the overlap of two conscious frames, and at the same time. There is no reason to do so in the theory, except that he finds it preferable. Why would he prefer to do this?

Because abstract ideas are *cold and lonely* - whereas the direct experience of such an open, single awareness is vibrant and alive and pleasant. As we cease to grasp onto our apparent individuality as a "person", and by extension our status as an independent entity amongst many separate entities, our attention opens out. Instead of feeling like a Lonely God, we know that we are *all* people *and* the entire world, because we are the one and only awareness, which has taken on the shape or state of all of that. The release from this sense of separation - which is what "other people" implies - turns out to not involve being "one" thing at all, but rather *no-things* because "one thing with no edges" isn't one thing or *any* thing at all; it is "before" division and multiplicity and change.

So, looping back for a moment – How to approach this is to consider that there is *awareness* or *being-aware* and that is what you are, but that have taken on the shape of *being-a-world-from-the-perspective-of-a-person*. And the way to make this meaningful, is to pause and investigate your direct experience right now. Finally, we note that the only thing that is *fundamentally true* is that which never changes; anything that apparently changes is *content*, the only thing that persists throughout is the *context*, and that is what you are.

The person you think you are, and other people, can be said to be *that*, but it is more understandable to say that there is *that*, and then *that* patterns itself "as if" there were such things as people.

PART TWO: Intention & Mechanism

> Q: The nature of intending and how, exactly, you do that.

This is a really difficult topic, because it goes right to the heart of what we are, and the problems in describing that. Inherently, "intending" involves no mechanism, no division or parts, and hence no cause and effect; there is no action

involved and therefore no technique. Which starts to sound uselessly mystical very quickly. I still think we can describe it with metaphors - however practically speaking, as with the recognition of the nature of experiencing, we can only really *be* it. Describing it in words never leads to the thing itself, although ironically it *is* the thing itself.

One possible approach: If "awareness" is *"being"*, perhaps "intending" could be best described as *"becoming"*.

> Q: thoughts cannot alter the thing we're trying to understand any more than they can describe it.

Right. Because thoughts themselves are an *effect*; they are not a cause. If you deliberately think of something right now - how did you produce that thought? You just "did". Meanwhile, if you think the thought "move my arm" and then you experience your arm moving, the thought did not cause the movement; rather, you intended something and the pattern you intended was *both* the thought and the movement. The content of experience is always a *result*; it is the intention that is the only cause.

But what *is* an intention? Well really, it is not one thing, any more than there is such a thing as a "movement" independent of there being a specific movement. Also, a movement *is* moving, it *is* the change in arrangement. So there isn't a "we" who causes a "movement" - rather, a change in arrangement occurs, and in language we say that "we" caused a "movement".

> Q: Thus, you can't just think to yourself, if you're white and you want to experience being a black person "I want to be a black person" and have it happen.

If you merely create the thought "I want to be a black person", then you've just summoned a set of words and perhaps some extended imagery into prominence. You have not thought change into the world, as the world. You have created a sort of parallel strand. (The Two Glasses approach is designed to avoid this - more later.)

However, there is an extra element to that - that is, because you are awareness, when you deliberately intensify *any* pattern by thinking it, then you'll likely see it overlaid upon subsequent experience to some extent. If you simply think "an owl" then you get a *general overlay* of owls incorporated into your existing landscape, with its extended pattern "shining through" wherever there is a plausible gap for it to do so. The implicit intention is "the owl pattern will become more dominant in my experience".

What makes the difference between this sort of general patterning - which leads to synchronicity but not to what we'd usually call *results* - is to include spatial and temporal context, and to specifically include within the intention that this pattern applies to "the world". Sometimes this is explicit, sometimes implicit. It is enough that you simply *know what you mean*; there is no extra thing that needs to be done.

Note: I tend to use the word "intending" to mean the act of intensifying a particular pattern, and "the intention" to refer to the pattern being intensified. This means that, loosely speaking, an intention can always be described in the from "it is true now that ____", because all intending occurs *now*, regardless of the sensory moment being experienced. The entire state of the world is present here, now, all time and space, and every intention is a pattern overlaid upon the entire world-pattern, a shifting of the whole state. "Experience is apparently local; intention is actively global." Phrasing things in that form can help us be clear about what is happening: "It is true now that owls will dominate my experience from this moment onwards"; "It is true now that I will succeed at the meeting in November"; "It is true now that *name-of-world-fact* is *new-value-of-world-fact*"; and so on.

> Q: So to successfully intend something you'd need to access (back to the metaphor) the loom in order to change the pattern. And the loom isn't thought, it's the fundamental truth that "pre-dates" thought.

Yes, you might say that the loom is "before" thought, but you don't need to *access* it as such, because you *are* it. It is perhaps better to dispense with the "loom" metaphor, and say that all there is, is *the material*, and the material has the property of being able to fold itself under its own power. So, no fold in the blanket of material ever causes the appearance of another fold; it is *the material itself* which reshapes itself *as* the folds. It may do so in a way that produces a pattern whereby there is a "thought-shaped fold" and then an "event-shaped fold" side by side, but the first did not cause the second - that is an illusion brought about by our viewing one fold and then the other, and by our ignorance of our own nature.

> Q: Would it be fair to say that techniques like Two Glasses are intended as stepping stones or bridges between thought and the "fundamental truth" which creates the pattern you are experiencing?

The Two Glasses, specifically, misdirects you into doing something mundane while distracting you from what you have associated with it. Earlier, I mentioned the difference between thinking a thought *about* the world, in parallel, and thinking *the world itself*. The Two Glasses basically has you link two patterns to the glasses, and then uses our everyday intuitions about levels to diminish the intensity of contribution of one pattern, in favour of another.

The reason the instructions indicate that you should use a single word, is that this forces the person to "feel out" for a word that best captures the sense of that situation - and this leads to them to actually connect with that pattern, having the word arise *from* that pattern, giving you a "handle" onto it which then becomes associated with the water level in the glass. The pouring of the water from one glass to the other (rather than just emptying one glass and then filling the other separately), leads to a *transformation* of state rather than simply a disconnected change in levels.

If you simply write a description on the labels without doing then, then you tend to get a more general patterning effect, as with the "owls".

You have not really connected your situations to the exercise. Now, often the results can be the same, in cases where you (I dunno) just want to see more red cars and less blue, or something - but if you do that, you are working more at the level of pattern overlays rather than world-pattern adjustment.

Aside: One should really view awareness as containing all possible patterns, all possible facts. All patterns are *pre-existing* and are *always* contributing to experience to some extent - just at different relative intensities. In other words, *all facts are true all the time*, and all that changes is "how true" they are at any moment. Intending is the way we change the relative truth of different fact-patterns. Your current state, and hence world-pattern, is the result of all your intentions up until this moment.

> Q: Is there a clearer way to express "intending" and how it's achieved?

Well, I've had a go at it! :-)

> Q: Also, just feel I should mention that I enjoy your posts a great deal. It's a profound and fun topic to kick around - but god it's a frustrating one too, and you seem to have endless patience with johnny-come-lateleys to the subject.

Thanks. Yeah, I think it's a lot of fun to explore. Everyone's a johnny-come-lateley at some point, and every time we have a conversation about this stuff, it's always a little bit different, because everyone's coming to it from a slightly different history - new metaphors or ideas emerge - so I like to engage when I've got time. It's not like I've got the best and final description, after all; this is just me experimenting with how to formulate the same old thing in a modern way that makes sense to me.

Meaning

So, most of these questions are actually "meaningless". I don't mean that in a dismissive way - the sense in which they are "meaningless" is in the same sense that it is meaningless to ask how many corners a circle has, or what colour "length" is, or what the radius of infinity might be.

Another way of saying this, is that there are numerous "castles in the sky": self-consistent pieces of architecture with unique layouts. Many of these questions are like asking navigational information for one castle, based on the blueprints of another. In order to answer the question, you have to take a step back and look at the *context* of the question and not just its *content*.

Which is exactly how we have to proceed when it comes to understanding "dimensional jumping" and the overall understanding that it leads to. We find ourselves dealing with situations where it's not a case of *not knowing something*, and it's not a case of there being something but we can never know it; it's more like there is no "something" to know or not know. It is logically excluded from the architecture of the "castle" you are actually living in, versus the floor plan you have been looking at.

Solipsism

Let us take "solipsism" as an example. There are many definitions, but let's go with this one: "my experience is the only experience that is happening".

To make sense of this statement, we are going to look closely at what we mean by the terms "my", "experience" and "happening". If we were to discover that the statement is in fact presupposing entities or occurrences which we can not actually find in our experience, we would have to reconsider the *meaning* of our position - for example, if it turned out that "I" didn't have experiences at all, because I couldn't find an "I".

Taking this further, when I examined what I truly meant by "experience", I might find that it is not as I had assumed - perhaps even to the extent that talking about "other people" was nonsensical from a fundamental perspective, because there were *no* people, at least in the way I had originally conceived of them. More specifically relevant to your questions, though, is the idea of there being multiple experiences, and those experiences overlapping with one another. Now, we can *think about* this - but we immediately have a problem when we do that. Which is, that thinking about something *inherently requires experience to have already been divided*. If we then look at the "thought *about* experiencing" and assume that it has similar properties to *actual* experiencing, we will lead ourselves astray - because the properties of a thought are *not* the properties of experiencing, which "takes on the shape of" thought by dividing itself, but is not *itself* inherently divided.

So, when we are talking about "multiple experiences happening and overlapping", we are looking at the *content* of thought when we need to be looking at the *context* or source of thought, to understand the true situation.

Exercises

There are two little exercises I can think of which might help with this. They are intended to generate an experience, an answer you *feel-know* rather than a verbal description:

1. ***"The End of the World"***

   Imagine a sphere floating in front of you. Now, contemplate the idea of being the surface of that sphere. When you first imagined the sphere, it was from a "view from nowhere". When you switched perspective, that first view would make no sense within the logic of "being the surface of a where". The surface of the sphere would not be able to *think about* its own context as a ball within a larger space. However, the "experiencing awareness" in the first instance is identical to that in the second - it has merely taken on the shape of a different perspective. Currently, now, you might consider yourself as having taken on the shape of the experience "being the surface of the sphere". Someone starts talking to you about what it is like to take on the shape of "viewing the sphere from space". You cannot understand it. You keep asking what the curvature of that space is, and how you get there, and so on, trying to understand your surface in terms of that space. However, this cannot be done. There is no curvature, and there is no way to get there

via an action as the surface. Only by shifting and *becoming* the other view, can you comprehend it - and this must be done *directly*.

2. ***"The Place You Are Looking Out From"***

   You are currently looking at these words on this screen. Your attention is on this screen. Now, pause for a moment, and also direct your attention to the "place you are looking out from"; the direction that is opposite to the direction the screen is in.

   What do you find there? What does this mean in terms of the rest of the experience you are having right now? Does this have implications for the *content* of experience versus the *context* of experience?

Answers

I realise I'm not answering your questions directly, but hopefully you can see that: a) this is not really possible, because the answer is actually an *experience* rather than a verbal description; b) the process of looking for the answer is how you get the experience, so there's not much point in me just trying to say it. Make sense? Once the experience is shared, of course, then we are talking from the same understanding, and the same words take on a different meaning (and sound less obscure and koan-like).

Reply to “I'm so confused”

> Q: I read that it's [dimensional jumping] some type of metaphor. So if you dimension jump from 'poor' to 'wealthy' would that just change your state of mind to work harder to get wealthy? Or would your whole reality change and you will automatically be getting more money?

It's a metaphor in the sense that it's a particular concept for describing an experience. That is, you might have experiences so discontinuous that they are "as if" you have "jumped dimensions". In that case, the *experience* is literally true, but the *description* is a metaphor - since you don't actually experience "dimensions" as such. It's just that the experience is *consistent with* such a concept; other descriptions could equally apply to those experiences too. In other words, descriptions are never "what is really happening". They are, in a way, also experiences: the experience of "thinking about experiences".

Anyway, the ultimate point is that the *direct experience is primary*; descriptions do not "cause" experiences and are not "how they work"; descriptions are secondary. However, it might be observed that intending something *in terms of* a particular description might "pattern" your experience to be consistent with that description. (This is still not the same as the description being "true", however.) This can only be explored through personal experimentation, though, so you must begin by doing the exercises in the sidebar, and see what experiences you have.

At this moment now, you might say that you are having an experience *consistent with* or "as if" you are a *person-object* located within a *world-place*. And you generally think of that "world" as being a "stable, simply-shared, spatially-extended 'place' unfolding in 'time'". But also you might say that this is not actually what is *happening*.

What is *happening* - you might consider - is that *you-as-experiencer* has "taken on the shape of" the experience of *apparently* being a person in a world - that *you-as-awareness* has taken on the shape of a 3-dimensional, multi-sensory "moment". The description of what that moment is and its content, that is in *parallel* or *simultaneous with* that sensory moment: it doesn't get *behind* it.

And so, again, the *description* is a metaphor, but the *experience* is literal. The description is a metaphor because it is a conceptual construction, as a parallel experience, which tries to replicate certain elements of the experience to make it thinkable, but that doesn't mean the description points to just a "state of mind" (in the way you mean it anyway). Part of the fun of the experiment is to explore how valid your everyday descriptions are, in the face of the direct experiences you can generate!

This includes your descriptive ideas of "your own perception", "other people" and even the broader concept of "reality". You may find that all of those terms have hidden assumptions which will need to be unpacked, as you progress. For example, you might consider in what way "other people's reality" is actually experienced by you. And, in fact, to what extent you truly experience "a reality", given that this concept sort of implies a "place" that is somehow external to you.

Do you experience something external to you? If you think so, then in what way exactly? And so on.

Meanwhile, perhaps try out this little exercise for fun, to give a sense of what a shift in perspective would be like on this:

Feeling Out Exercise

... a little exercise can help give us a direct experience of what it means to be the subject to all experience, to recognise that we are not an object and that we are "unlocated". We might close our eyes and try to:

a) find the "edges" of your current experience.
b) find where "you" are in your current experience. *and:*
c) investigate what your current is experience is "made from". *finally:*
d) think about yourself, and then note the location of that thought and what it is "made from".

The conclusions of this are the *direct facts* of your experience - the only actual facts, really; everything else is transitory. Whatever you *think about* your experience is also another experience within this context. You can never get "behind" or "outside" of this, because it has not edges or boundaries; there *is* no behind or outside. (If you think otherwise, then pause and notice that your thought about this is *also* "within" and "inside".)

So, the possibility of control is a secondary thing, really.

That is, that noticing that the entire moment of experience is "made from" you, is *within and as* you, is the primary thing, the basic aspect of your experience. It is the only fundamental property of it: the property of *being-aware* or "awareness", the context to all experiential content. This noticing can be direct (look and see that it is so) or can be approached indirectly (by participating in exercises and finding that your standard description, involving a "you" and "world" separation, is inaccurate, and following where that leads).

Now, this fact suggests that your experience is better thought of as "patterned awareness", because it is the case that there are no inherent parts to *you-as-awareness*, no inside or outside and so on. This is true regardless of whether you can effect change or not. Even if your current main strand of experience just continued "on rails" and could not by adjusted, it would still be true that it was not external to you. It's not "beyond your fingertips" because you don't *have* fingertips, you merely "taken on the shape of" the *experience of apparently* having fingertips and there being things beyond those fingertips.

However, it is worth noting that the "you" we are talking about here is not the *personal* you. Following from the above, the *personal* you is actually a formatting of experience. You are not a person, you are *that which takes on the shape of* an ongoing moment of experience which is formatted "as if'" you were a person. Right now, *you-as-awareness* have "taken on the shape of" this 3D multi-sensory

moment of apparently being "over here" and the room being "over there", but quickly you can perceive that it is all "you". So, when you move your arm, you are not a person moving an arm - rather, you are patterning *you-as-awareness* wth the fact of "my arm is lifting" and subsequently that is unfolding as a sensory experience, with the entire sensory moment being "you".

This leads to difficulty discussing "causing change", of course. Because you don't really *cause* change, so much as "become" a new state or pattern which consists of the desired experience as an aspect of it or implied fact within it. And there's no "outside" to you - no separation between you and result, no "doer" and "done to" - so you (as patterned awareness) either have changed, or you have not. (Note that this "state" isn't describing just the sensory moment, it's the entire set of facts within that moment, which imply all subsequent moments - until you shift state again.)

You can't *try* to change state, for instance, because that would just be patterning yourself with the experience of "trying". This *might* be taken as a suggestion that, if you don't experience the outcome that you wanted to experience, then you did not in fact intend for the outcome, but instead intended for something else. You might have *thought* that you were intending for your outcome, but further investigation will show that you did not.

A mundane example: you want to improve your posture, but instead of actually intending to "have relaxed ideal posture" you instead in fact intend to "tense my neck upwards and push my shoulders back" because that is your conception of what "good posture" was. Another: you are in an arm-wrestle, but instead of intending to "have my arm be over there in the winning position" you in fact intend "to tense my muscles and thus generate a feeling of power and effort", which actually *opposes* the movement towards the winning position.

So, getting to the conclusion at last: one way to think of apparently lack of ability to control is that you are tending towards intending or re-implying your misconception of the world - intending your *inaccurate description* of experience - rather than actually intending the outcome. Which is why there are no "methods" or "mechanisms" to suggest for this, and it's ultimately actually all about exploring and unpacking one's own patterning?

> Q: But, you're actually changing a situation in your own reality right?

It's a bit of a tautology, that. If you are changing your own ongoing experience, then you are changing "your own situation in your reality" - because what is a "situation" or "reality" or "experience" anyway? They are the same thing. It is only the use of particular concepts that introduces the idea of a separation between those things. You never actually experience a separation as such. As for whether you are "actually" switching dimensions, the thing to consider is: how would you differentiate between having an experience "as if" you switched dimensions (that is, an experience *consistent with a description using the concept of* "dimensions") and an experience of "actually" switching dimensions?

This is why the subreddit ends up being an exploration of both the "nature of experiencing" and also the nature of *descriptions about* experiencing. We take a

step back from it all, and consider what we truly mean by these things. To an extent, the name "dimensional jumping" is somewhat of a provocation. It asserts the idea of "dimensional jumping" and challenges you to have experiences consistent with that idea. If you then *do* have experiences consistent with that idea, does it mean you "actually" jumped dimensions? Or does it mean something else, something more fundamental? Does it perhaps imply something about your everyday notions about what "you" are, what "the world" is, and the relationship between the two (and *if* there is two)?

The short answer is: there *are* no answers, other than just doing it (in the spirit of exploration and experimentation). Think of any descriptions about "what this is" as just being *useful ways to talk about it*, rather than accurate explanations of "what is really happening". What is really happening is: *the experience*. Everything else is just communication. Again, treat it like an experiment you are conducting, aimed at confirming (or not) your everyday assumptions about yourself and your experiences!

Reply to “Questions about reality”

Higher Understanding

I'd say **there is no "higher understanding" in terms of *content* of experience.** The understanding you reach is about the *context* of experience. Which is: that you are *always* awareness "taking on the shape of" states and experiences. If you have an experience of "amazing understanding and enlightenment", it's still just *another experience*. Metaphorically, you are like a blanket of material which can *shape-shift* itself into any arrangement of folds. So, any apparent intellectual understanding you have, therefore, is *also* just an arrangement of folds. The deeper realisation is the meta-understanding that "everything is 'blanket' and everything is 'folds'", or that "all sandcastles are both 'the beach' and 'sand'".

Note that this is something you can directly notice; these metaphors point to an actual experience of realising that you are a "big open awareness which takes on the shape of experience", with the understanding that even *that* is a shape you adopt. Basically, though, the fundamental truth is always the fundamental truth; it's not something you discover, it's something you realise you always are (which is obvious when you think about it).

The Ego & The Design of Experience

As regards "the ego" and "the experience you presumably created" - this implies that you *deliberately* created this experience, that you *knowingly* chose and *designed* it. This isn't (necessarily) the case. You've been accidentally patterning your experience all your life. Think of how many times you must have unwittingly done the equivalent of the *Owls of Eternity* exercise or the *Two Glasses* exercise!

Furthermore, you don't just get what you intend - you get what your intentions *logically imply* and you also get the *extended associative pattern* corresponding to your intentions. The whole world-pattern shifts with every intention, since intention is a reshaping of yourself-as-world. "The ego" is simply a concept, it is the idea that you are a "person", and having adopted this idea, you are having experiences "as if" it were true. The ego cannot assist you; it has no intelligence. It is simply a "dumb pattern" of thoughts and sensations that were implied by prior intentions, and have been overlaid upon your experience. You can't "kill" the ego - at least any more than you can "kill" any other idea by no longer thinking it.

You & Me & World

Yeah, this is always a tricky area.

It is not possible to partition consciousness, because it is "before" division and "before" change. Consciousness has no properties other than "being-aware" and so cannot be differentiated, and does not change in terms of its own nature. It is actually meaningless to talk about "pieces" of consciousness and of there being more than one experience. This presents a problem, because of course language and concepts *require* division into "parts" and then a relation of parts in a mental

space. All we can do, then, is avoid making an error - or at least recognise the limits of conceptualisation and *know* the type of error we are making.

The two possible ways are to think of yourself as a consciousness that is sequentially going through every possible experience by traversing a memory block of all possible moments (the *Hall of Records* metaphor tries to convey this), or that there are multiple consciousness simultaneously experiencing all possible moments. Finally, both versions are identical once we remove the time and space component.

The important thing to grasp, probably, is that you are not actually a "person" and the world is not a "spatially-extended place unfolding in time". You can have an experience "as if" that were true, but that is not the nature of things; there is nothing "behind" that experience and it has no outside to it. The metaphor of *The Imagination Room* tries to give a direct feel for this (if you contemplate it from a 1st-person perspective)

I'd say that you don't get better at *intending*, but you can certainly get better at *choosing* and *specifying* (being somewhat pedantic I know). There's nothing to stop you from attaching a sort of "global good outcomes" property to your intentions; lots of people include a "for the greater good" clause. Remember, "intending" is the intensification of a pattern (the "intention") that corresponds to a - *is* a - fact. That fact can be, implicitly, anything from "it is true that I am always lucky" to "it is true that my partner and I will get back together" to "it is true that the weather is improving" to "it is true that I am a vast open calm space in which sensory experiences arise".

So, if you've *intended-asserted* the pattern-fact of being open and calm ("like a still picture frame"), then the next step is to experiment with asserting some future outcomes - that is, to assert the fact that "it is true *now* that I will have this experience *then*". This naturally implies the creation of momentum in your life. The question to ask yourself is: "what do I desire now?". The answer does not come from thinking it out intellectually; it is an observable truth that is present in your current state. If you ask the question, pause, you should get an answer. Proceed from there.

Closure

In fact, **after a certain point *there's not really much more to say*.** To quote Alan Watts slightly out of context, there's an element of: "If you get the message, hang up the phone." The "posts as seeds" and the level of ambiguity here is actually one way of allowing the perspective to shift around, and different angles to be taken on the same underlying insights and concepts.

/r/Psychonaut

Reply to “Continuity”

> Q: How much value do you guys place on continuity in your experience?

Discontinuity all the way. (I love the idea of "discontinuities).

> Q: I agree, discontinuity allows more freedom in a way, and in a sense the continuity we experience is kind of imagined. I mean, we are never the same as we were, we just think we are. Makes me feel a little less sad about losing one of my favourite notebooks (believe it or not the same notebook from my story on glitch_in_the_matrix, which I take it you read) where I wrote down a lot of my passions and dreams. They're bound to change anyway, but still it hurts.. I want it to show up. I guess that's me wanting continuity. I'm a conflicted soul in this way.

Anyway -

- We are always the same "background", but the content changes.

Discontinuities in the content would make life far more flexible. If you don't mind things appearing/disappearing, your circumstances changing dramatically, your environment shifting - you can have everything, potentially! But you can also *lose* everything, potentially. If you are willing to let your world be that ephemeral, then one moment may not lead to the next. All vision might fade...

Thing is, where was that notebook when it wasn't in your hands? It was just a thought in your head (or actually, a 'background feeling/knowing'). The thing itself wasn't anywhere. You never had it in the first place, much.

But, yeah, I know what you mean. Losing things hollows out a bit of your emotional self/content, and leaves a gap. A petit mort! Time for a magickal spell, perhaps, to have it re-materialise?

Have you thought about how you might capitalise on/create discontinuities?

> Q: Isn't the world already that ephemeral, it's just I don't perceive it to be.. yet?

Yes, it is, I would say.

The Model

My general model for this is, quickly:

- Think of yourself as the background of experience, the 'awareness' in which it arises.
- Experiences arise, and leave traces.
- Those traces then structure subsequent experiences, leaving traces, deepening patterns, creating tendencies.
- Unfolded objects > enfolded forms > unfolded objects > . . .
- Experiences then tend towards stability -> objects and narrative.

- We could call these laws (apparent physical laws, cause and effect), habits (repeated actions) and beliefs (lighter patterns structuring our perception).
- But: There is no "real" underneath. Like hypnogogia before sleep, sparkles > fragments > images > objects > environments > dreams. Randomness becomes stability, unfolding both deterministically and creatively.

Anyway, with that out the way, the content of our experience is just that, it's just what we perceive and nothing more. Objects are made of "eyes and fingers", with no solid backing. In a lucid dream, if you declare a new fact (state a new belief) and don't resist it, the experience comes to be. Content aligns with your beliefs. I think that waking life is very similar, albeit more stable and sluggish, because it has been around a lot longer than your dreams; it has solidified. But all that is preventing a complete discontinuity isn't the continuousness of content - that is illusory - it is the stability of the beliefs or 'enfolded forms' in awareness.

The Implication

If you start tinkering with your beliefs and expectations, your experiences tend to adjust. You get coincidences and synchronicities. It's as if your world tries its best to "line up" with what you've decided the facts should be. This is how "magickal traditions" all work at their root. But the kicker: Adopting a new belief, or "inserting new facts", is easy: you simply declare the new truth. No effort required. However, you must *completely let go of resistance to what happens, to the change, and to the new idea*.

That's quite frightening. Anything could happen.

Getting extreme and unlikely: Say something happened in the past and you'd like to change it. Say you could, by simply lying down, letting go completely, and declaring it so - say you could suddenly find yourself "reset" to that time. Would you do it? If I told you (I'm not, but as an emotional experiment) that *this could be done*. Would you? I reckon you'd find it hard to make yourself do it. The implications for the reality of your surroundings, what "people" really are, etc, are pretty disconcerting!

An Experiment

You should try an experiment, via the Alan Chapman book maybe. Simply declare: "My book will come to me this month" or "My book is coming to me this month" - it has to be worded as a *present fact* - and let that become true to you. ;-)

Note: It's about the *feeling of it being true*, rather than imagining it in pictures or whatever. Simply the statement, and the acceptance of the feeling. It's a fun experiment. Whether it works, who can tell - - -

I've experimented a bit with discontinuities, but you have to be careful. The truths you adopt really do have an effect: So, if you start thinking poorly of yourself, for instance, then things line up very quickly to prove you right! I've seen depressive people enter massive doom-spirals because of that. So it's important to "think positive" - but not in the cheesy, "positive thinking" way - rather, in adopting a positive, desirable vision for your life as a *feeling*.

Personal experience is the key - decide for yourself what is true for you. Take on other people's ideas and see what they add to your own understanding/knowing. Yeah, 'love and light', that's the way. And remember you have to live the humdrum aspects of life as well as the more random/exciting/bizarre ones, while you are still in amongst it! :-)

Have fun - - -

Reply to “Bill Murray gives a surprising and meaningful answer you might not expect.”

> Q: What does it mean to be "here"? To focus on your visual experience? To focus on SOUND? To focus on the air on your nose? Is being "here" meaning NOT imagining things?

I'd say it's to be aware of yourself as the background *context* to whatever the *content* of experience is. By "background" I literally mean that "open aware space" or "perceptual space" that you are, in which your sensory experiences ("the world") and shadow-sensory experiences ("your thoughts") arise.

It's okay to have thoughts and imaginings, so long as you are not narrowed on them - thoughts are just as much "now" as anything else. Conversely, being narrowed on an aspect of sensory experience such that you find yourself 'waking up' when that attention releases - for instance, being spatially concentrated in your attention while reading this message - is also being lost.

In fact, I think a problem a lot of us suffer from, is that we've conflated *intending* something with *narrowing our attention* on it - perhaps because it gives us a sense of "doing" - and over time that narrowing becomes more entrenched and the subsequent release much slower. But we don't need to do this at all.

For example, to read the text on this screen, you do not have to deliberately focus or concentrate or manipulate your attention onto it, you can actually stay open and simply *intend* to read it, and then let the reading "happen" - allowing attention to shift by itself, in the most appropriate way.

A similar lesson applies to physical movements: you do not need to manipulate and control your muscles "manually" in order to stand up from seated position, for example; simply intending and allowing the body to move, is sufficient. (Although if you've built up a long term habit of starting a movement by "re-asserting your current position", it may take a little while to feel out what it's like to "allow" this to happen.)

Reply to “How I believe time works”

Thinking-about something requires that you turn it into conceptual objects and arrange them relative to one another in space. We end up with "moments" and "timelines" and "branches" and "dimensions" and so on.

But those are *mental diagrams* of an *idea* called "time".

If you check your actual experience, you cannot find *that* "time" at all, *except* when you think about it. In other words, it's only ever a concept. Time only exists upon reflection.

Time is a conceptual pattern (an idea about change) upon which we hang other conceptual patterns (ideas about events). We create pretend objects then put them in a pretend relationship.

It's still fun to play with though, and I doodle with that sort of thing all the time (The Infinite Grid of All Possible Moments).

Reply to “When I'm mindful of the present moment, ideas flow more freely, and they're more powerful. Why is this?”

We confuse how things work, perhaps.

Trying to think out something, to generate an idea or solve a problem, is basically you *holding onto* thought and making it flow along certain paths. This actually blocks what you are trying to do.

Actually, you want to 'ask and receive'. Let the thoughts come to you. If you have a problem to solve, ponder it in detail with the intention to reach a solution, and release it. That thought structure (the description of the problem) will evolve itself into the solution, and then come back into your attention.

It's similar to the way you can improve your perception of the world around you. Instead of *trying* to see and hear and feel, grasping with the senses via narrowing attention, you should "let the world come to you" - rest as the open space of awareness, and allow the world to arise within that space by itself.

Reply to “Your subconscious is smarter than you might think”

I suggest that thoughts are their own things, and that ***problems solve themselves*.**

Problems, as described in thought, are created with the intention of being solves, and so their natural tendency is to do so. Create them (formulate the problem), *leave them alone*, and that thought framework will come back to you in the form of the answer. It seems mystifying to us because we assume that "we" actually *do* things. It's actually probably more accurate to say that we *set targets*, and the rest of it happens *to* use as experiences, as the world walks the path towards those targets. It's only the tendency we have to not entirely let go to this process which results in a sense of opposition and tension - or *effort* - and the feeling that we *do and try* instead of *have an experience*.

Meanwhile - the so-called subconscious isn't really outside consciousness, it's just not expanded as a sensory experience. It's a *felt-sense* that's always there. Just because it's not explicitly being encountered as "objects and sense modalities" doesn't it isn't there at all, enfolded into the background space.

Reply to “Your subconscious is smarter than you might think”

Maybe it's better to say you must *direct* your mind? Or *give it direction*, better still. Thoughts will appear all the time anyway, you don't need to "do thinking" (in fact, don't reckon you ever should "manually think"); you should mostly ignore them unless they are helpful to what you're trying to do. If you've not set any direction at all, the noise is like a feedback loop though: Your mind and body are spontaneous, automatic problem-solving tools. Without a problem or direction - a *purpose* - they try to invent one for you. Which can get messy.

/r/occult

Reply to “How to find something that was hidden from me by another?”

Try this:

- Sit down. Quietly.
- Decide that your body is a "shell". You are simply an observer of its movements.
- In other words, you *do not interfere*. You simply allow your body-shell to *move by itself*.
- Command it thus: "shell, go to where <object> is"
- Wait for the shell to move by itself, to wherever it wants to go.
- Enjoy being reunited with <object>

What is the word that even in plain sight remains hidden?

Answer: Hidden

Reply to “Help a soon-to-be Beginner?”

Perhaps you need to realise that Christianity itself is a magickal tradition. Much of the New Thought movement of the early 20th Century was based around an interpretation of the Bible as a reality/magickal manual.

You can't push through things with willpower, rather you need to embrace them and include them within yourself, let them become part of your momentum. The reason you are so passionate about this is probably exactly *because* of this need to embrace and overcome your guilt.

You just need to push through. It's just conflict/resistance. Don't take it too seriously. Any step forward into a new world or a different way of doing things has this associated with it. On your other question, the meaning of the word "sin" is to "miss the mark" - it's not "evil", it just means to not be at your best. And those passages do not mean quite what you think.

Each essentially says: there are behaviours which get in the way of getting in touch with your true path and nature (that is what "God" is), and because they obscure your deeper intuition (distracting your attention) you will not pick up on the directions and actions you should be following. There is the notion of "True Will" which is essentially Your Nature and what you should really be doing. The warnings against mediums and manipulations is that they can turn you away from looking within, to your deeper knowledge.

"God" is your inner self, your true self, and the "Son" is that which arises in the world from this. That is why so much of magick is focused on inner exploration and clearing out perception.

There's nothing wrong with doing magick, therefore, but you might find that as time goes on you do more 'inner magick' and find that your life *flows* better and you don't feel the urge to try to directly influence the world around you. 'Passive magick' where you are open and synchronicities arise to help you along, and what happens to you is what you "really, really want", arising spontaneously from within you.

If you feel *drawn* to this, then pursue that. This 'inner momentum' is what you should be trusting. The scriptures are not saying what you think they are saying. **Go for it.**

The world is now yours!

So long as you are honest about how you feel before you push through it (faking yourself doesn't work). When you know what to do, sometimes you've just got to get a hold of yourself and the world, and make it move along! :-)

"Yeah, but..."

It depends a bit on belief and intention. If you believe that "what goes around, comes around" then wrapped in the intention associated with your magickal act will be the idea that you should get hit by it. You will be effectively "wishing for that". You get what you think you deserve! There's that way of looking at it, and

also the notion that "all of this is you", so by intending harm on an aspect of the world, you're basically directing harm towards yourself.

Magick can be viewed as ***the skill of generating desired experiences*.**

If that is so, then you should really only work on generating positive experiences for yourself. Blockages, barriers - whether situations or people - should be allowed to fade or dissolve, or be turned into benefits, not be destroyed.

I wouldn't get too hung up on that. It's the *intention* behind the ritual that matters most, with filtering by your background beliefs / expectations of how things work. The world happily gives you what you want, good or bad, it doesn't care. You don't need to watch your individual thoughts so much as take care with the "posture" you adopt. That should be expansive and positive. And you should always question why your are trying to summon something.

If you drink your cup of coffee while saying "every sip of this coffee means my day will be luckier", then that is magick. Of course, most people drink their cup of coffee while intending... to drink their coffee.

Recognise those thoughts and just let them pass, returning to what you are actually focusing on. Just keep coming back to your purpose.

Stray thoughts, like anything, are only a problem if you divert your energy to them and let them carry you away. This is no different to, say, if you are studying and you let the thought of going to watch TV instead carry you away!

Reply to “Are you studying too much?”

My thought: **keep *purpose* in mind.**

It's lots of fun to *read-about* and explore and experiment, but you have to keep the balance between your outer life and your inner life. **They are undivided and the same, and both need your attention so that they support one another.** If you can tie your occult studies to definite outer aims, that can help. Why not combine your art with your magick? Whether that's summoning inspiration, or actually embedding magick into it.

There's an infinite amount to "learn", but also nothing much to learn. Your life is just made up of experiences. At the moment you are choosing to experience "reading a lot" and "thinking about this topic a lot". Sometimes the implicit fantasy-dream element of magick can be a whole lot more attractive than the apparently mundane everyday life stuff, but: **The true purpose of practical magick is to summon/improve your experiences,** whether that's to clear out some misconceptions so that you have a clearer view of reality (inner), or to generate specific experiences you desire (outer). (Note: "experiences" includes "the experience of owning an object", etc.) So, **decide what experiences you want to have, and start using magick to access them.** If you don't do this, then you are reading and studying without focus - just for the wank of it basically - and that'll go on forever.

All magickal traditions have the same underlying idea, because they are dealing with the same underlying universe.

Having said all that, coming to your own personal "worldview" is very beneficial, whether that's "the world is a lucid dream, amongst many" or whether "we are but fragments of a turtle's shell". So that's one aim you can have when doing all your reading: synthesising your own approach and working out its implications for your real life.

TL;DR: Uh-huh, but **remember to live your life.**

Reply to “What does r/occult think of r/dimensionaljumping”

> Q: People here can greatly influence what goes on there. I feel like it is a very useful idea that needs to be taught by you folks.

The problem is, we can easily end up with just one big "magickal soup" with people exchanging the same received wisdom, all "educating" one another about how *this-thing* is "really" *that-thing*, and so on. Although the origin of /r/dimensionaljumping was people playing around with mirror rituals, over time it's become something else: a place to explore the "nature of experiencing" for people who either don't have a background in that sort of thing, or want to approach it from a relatively clean slate in terms of language and metaphysics.

I think all of us tend to get distracted by the models and concepts from the past, perhaps reify them as being special, even though with their context unavailable their meaning is often now not clear - or perhaps seems *incorrectly* obvious. They get taken *pseudo-literally*. People spend time looking for "the secrets" when there really are none; you just have to experiment. So we just put that aside. At most, there's a highly abstract base model of "patterned meaning" of an apparently subjective perspective.

So for sure, the various exercises contributors come up with do allow people to recognise that "something is going on" and get some results, but the larger purpose is to question things more deeply without becoming attached to any one narrative. And that includes the idea of "dimensional jumping" itself, which isn't meant to be "how it works" - it's simply an example of an equivalent "pattern" one can adopt, a seed for thinking this stuff out. Eventually, one realises there *is* no "how it works", of course, and your concept of "you" gets updated accordingly. But just reading that doesn't really help anyone get it or apply it.

Anyway, all this is why the meat of things tends to happen in the discussions rather than in the posts. The mods keep their hands off, because it's all about the experimentation. Then every now and again someone shows up to say sarcastically, "nice one so you've discovered 'sigils' eh?" - to which the answer would be: so what *is* a sigil and how, *exactly*, does it work? And so on.

That's the rationale, anyway

/r/Oneirosophy

On Descriptions and Theories as Potential Prisons

> Q: It's curious how language has become a type of prison in a way.

I'd broaden this, even, to say that *descriptions* have become a type of a prison - because, particularly recently, people have come to view descriptions as being accurate depictions of the world, even seeing them as *the world itself*, rather than "parallel constructions in thought" that are basically catalogues of (a subset of) observations to date. Where this gets tricky that, although descriptions *themselves* do not limit the possibilities of what might be observed because they are non-causal (apart from some mild patterning side-effects), intentions *are* causal - and so intentions *based on* those descriptions tend to *imply* those descriptions as their extended patterns.

For example: there may be no evil sprits as such, but if you start intending your route to the shops based on avoidance of spirit attack, your state will shift somewhat towards experiences "as if" there are such things, even though you have not specifically intended the "evil spirit world-description" as being true.

Since "intentions" are just "patterns you are intensifying into prominence" in order to reshape experience, those can be outcomes, facts, or something more like "formatting" (basic descriptions of how the world works). That's why metaphors are so useful, and that's where the idea of "active metaphors" comes from.

If you formulated your outcome in terms of a "solid spatial world", then intending that will imply that worldview - *intend* that worldview - along with the outcome. If you formulate it in terms of an "infinite grid of parallel moments", then you'll be implying *that* worldview instead, and will find your overall experience tends to shift towards it.

So you can, of course, simply *intend the worldview* instead to make a more general change. (Easy to test: Just go around for a couple of days intending that "life is a dream" and you'll quickly find that... *it is*. Then switch "life is a material world" and you'll get that happening instead.)

Your description, then, is one such "active metaphor" and you will tend to have experiences consist with that if you use it directly or implicitly. However, there is no *fundamental* "how things are" at all; which is why "seeking for knowledge" is an endless and pointless task. There's only one thing to understand, and that's something you do by *noticing* rather than working it out.

> Q: so fundamental formatting of the universe is also an intention

To slightly rephrase, just because "universe" is a bit of a messy concept: the formatting of *awareness* is the accumulation of intended patterns and their implications so far. And: since all intentions have a *meaning*, which is their extended pattern context, then *to intend* always implies the worldview of which that intention is a part, just as you say.

> Q: so what i notice becomes reality, but what i notice is reality

...since there's no separation between "noticing" and "reality". Which is why it can perhaps be better to phrase things as simply "experiences", because that removes the notions of an action, an actor, and an independent object. Instead, we have "experiencing" which "shifts (itself)" to take on the shape of states or experiences.

On Reality as a Waking Dream

> OP: this technique is used to make waking reality seem more dream like, not to induce a lucid dream just to make that clear
>
> Q2: Is there a difference? This is one thing I've been wondering about for a while. I've had a number of experiences that lead me to suspect that **waking reality is really just a lucid dream where we are dreaming that we're not dreaming**. So there's a threshold of disbelief that, once breached, makes it obvious one is in a lucid dream and so one then treats reality as such and if shit gets weird one just wakes up in bed. But if on the other hand one wakes up into a lucid dream and nothing is weird, the belief tends to be, "ah this is waking reality" and so it is treated as such. Is the point you're getting at with making waking reality more dreamlike vs inducing a full-on lucid dream one of stability so as to not wake up from the dream? I'm not sure if I'm following.

I think what he is getting at is simply using that moment upon waking to assert to oneself that the day that is about to commence is no different in essential quality to a dream (contrary to one's usual assumptions); to bring the "sense of dream" you still have upon waking on, into the day with you. It is true there is no difference in type between waking and dreaming, but we do not normally act as though that is the case, even if we recognise it intellectually. I think his exercise is a suggestion for bringing it over, *as a feeling*, into actual experience via intervention.

So, of course it's always true anyway, regardless of the feeling you have. The feeling is, after all, just another experience. Reality is *always* a waking dream, even when it's a waking dream of "feeling that this is a world based on a solid persistent substrate". This means that the power of direct intention is always available to you (because of course that's how the whole thing came about anyway, and it's how you are moving your arms and legs right now).

Therefore, if you *do* want to generate the feeling, then you can *just-decide* it directly - *or* you could intend something else that *implies-that* you have the feeling, as part of its larger pattern. As you say, performing acts which correspond to a dreamlike reality, thereby triggering the extended "life is dreamlike" pattern, would be one way to go about that. Again, though, you can just "know" it without having the feeling, but I do agree that having the feeling within experience means you have a constant reminder, or presence, which can prevent you getting lost in the dream-as-solid-reality again.

Strands which are thoughts *about* the world, are basically parallel worlds all on their own.

There is only you, so you don't need to concern yourself about the limitations of others. However, this is *you-as-awareness* rather than *you-as-person*. There are in, fact, *no* "worlds" or "people" at all in the sense that we usually conceive of them - as external and independent objects and beings that are "happening".

Rather, they are *patterns in awareness*, and *you-as-awareness* is the only thing that is ever "happening".

There are no souls beyond the concept "souls".

> Q1: right, or parallel universes

Yes. So - when I say "world", I don't mean it in the sense of "planet". I mean it as a "self-consistent coherent realm or pattern" or something like that. We could equally use "reality" or "universe", depending on the associations of those terms for our target audience. What we *don't* mean, though, is something like a "place".

> Q1: then who is another? i mean, there must be other existences of others not-perceptible within any universe

What "another"? Have you ever encountered "another"? And what does it mean to talk about something which is "not-perceptible". If you are talking about something, then it *is* perceivable in *some form* - even if that's in the form of an *idea*. Which loops back to what were were saying previously: aren't *ideas* basically patterns and worlds, and those "just" *ideas*?

> Q1: then couldn't i have the idea of another existing in a separate place - i.e. an entirely different being separate to every universe that could exist within the range of my all-possible universes

You could. But that would just be an idea in your current moment of awareness. It would be a thought "about" something; it says nothing of its actually happening other than it is happening in thought, now.

> Q1: who is the actor in, say, my parents? even if all bodies are controlled by me , the experiencer could be different

Hmm. What "experiencer"? Pause now, and try to find boundaries or multiplicity in awareness. Try to find an experiencer. Where is it? There is *not even* one experiencer; there is just "experiencing". It makes no sense to talk of multiple experiencers - or experiences. Even the idea of "other experiencers" is... an experience, one of them, now. Are you "in" you? Are you an actor "in" you? If you are thinking of answering yes, pause more, and try and identify where it is. Now, consider again what it means to talk of an actor "in" your parents.

There are no actors, I suggest. **Nothing is happening, except this experience, now.**

How can you have a thought "about" you? What does that mean? Is any thought *actually* about you (in the sense of capturing what you are about)?

> Q1: but could i not 'let' another have an experience within my experience?

What other? **There aren't any others. Strictly speaking, it's not "my" experience; it's just experience. "My" is *itself* an experience.**

No thought can capture the medium within which it resides and of which it is constructed, surely? You can't think about the *actual* you; you can only think *other* stuff and *call it*, incorrectly, "you".

Direct investigation reveals that experience has no boundary, and hence no "outside". Any idea you have *about* an outside, is just a thought of the *idea* of an outside – inside. Who says that *people* are liberated? I suggest that people can't be liberated, because there are no people. However, "that which has and is experiences" can shape-shift such that it is no longer under the illusion that *is* a particular shape (in this case, the shape of apparently *being-a-person-in-a-world*).

In what sense does there have to be a "purpose" to experiences? The idea of "purpose" is *itself* an experience - of thinking about the concept "purpose".

Experiences - in fact *just-being* - is its own reason. That isn't necessarily the same as a *logical* reason, though. It is important not to conflate *thinking* (e.g. mulling over *concepts* about life and experience, and ideas such as "reasons" and "purpose") with the main strand of experience.

Thinking about "a purpose" is an experience. A "sense of purpose" is itself just another experience. You might as well ask, "what is the purpose in having a sense of purpose?", and so on. You can do that, but none of those answers will matter in the slightest really; they are parallel, and say nothing about the fundamental situation. If you need something to hold onto, though, one might say that the **reason to experience anything is simply the feeling of wanting to.** Any unpacked, narrative reason is just arbitrary story-making to justify that feeling, or desire.

> Q1: isn't that a reason? the reason to be is to be

Yes, but with a small caveat. The difficulty is, the "reason" that can be described isn't the actual reason. "Logical" reasons and "direct" reasons both appear identically in written language - and so the two get confused. It's another aspect of that thing where, when you discuss "the nature of experience" most people immediately switch their attention onto some *thinking-about experience* in order to explore it, rather than attending to *actual experience*. Often, discussion don't emphasise the difference, and so people talk at cross purposes. Not us, though, eh? :-)

[...]

Well, you do have experiences involving "another" one one level - it's just that *you-as-awareness* are "taking on the shape" of the experience of being *this-person* interacting with *that-person*. They are both *what-you-truly-are*, but since that "you" is not a *personal* you - and is undivided and therefore not really an object at all - then it doesn't devalue the interaction.

As with the whole solipsism thing, the error arises with from the fact that all thinking presupposes division - objects and relationships in mental space - and assumes that experiences is of that nature also, when it is sort of neither that *nor* not that.

> Q1: i'm just fed up with the running-around-in-circles!

Just give up thinking about it, is what it comes down to eventually. You can't "solve" this in thought anyway, because it's not a "problem". Only the *concept* of it is. The only way to have an experience of something being a certain way, is to start viewing it that way. Things are no way in particular, inherently. That's why you can't work it out.

However, as you indicate, you *can* have an "insight" - an intuitive direct knowing - that things are a certain way fundamentally (that is, undivided and unchanging and containing all possibilities and all *you-as-awareness*).

You can never reach this by thinking about it though, or by performing actions to get to it, because those thoughts and actions already imply division; that is enfolded in the intention.

All you can do, is bear in mind that it is *always true* that, whether you are experiencing division and location or blending and expansion, you are an undivided *that* which is "taking on the shape of" the experience of apparent division, or apparent expansion, and so on.

> Q1: then how did i have those "insights"? if i could just have that insight perpetually - is what i'm striving for

There isn't a "how" as such, but I'd suggest it's when you cease holding onto your attentional focus, cease subtly constraining and deforming experience. When people do relaxation or contemplation or releasing, while they might "let go of" their body movements and thoughts, letting them be, they often still hold onto their attentional focus - in spatial or content terms - perhaps just very slightly. This can be likened to allowing a piece of material to relax into a loose state, while still holding onto the edges. For sure, you not shaping *the content* as such, but you are still holding it in an overall state which is a deformation of its unmodified state.

So - you might have let go of 3-dimensional sensory content, but you are still holding onto the experience of *3-dimensional space itself*, which prevents you having that direct intuition or knowing of the void "everything everywhere all at once in every location" truth.

[...]

> Q: But are there not infinitely many perspectives of this experience, now? How is one able to assume that what is being experienced from one perspective applies to all other perspectives?

There are infinitely many *possible experiences*, but that doesn't mean that there are infinitely many experiences that are "happening". You might say that all possible experiences are "enfolded" or "dissolved" into awareness, but only one is "unfolded" or "condensed/expanded" into sensory experiences, now. Or you could think of it as having a book in your hand with 100 pages "enfolded" into it, but only one page is current unfolded as the experience of "reading". In other words, the world is basically static and eternal, and the only thing that is "happening" is the current experience of it within, and as, "awareness".

Although it's tempting to imagine that there are many perspectives or "awarenesses" that are happening at once, this is incorrect - because awareness

is not an object, and has no boundary; there is no outside to it. It is not "*an* awareness" it is just "awareness", which you might conceive of as a sort of "material whose only inherent property is *being-aware* and which takes on the shape of experiential states".

Furthermore, not being an object, it does not exist within time - rather, apparent change is something which is part of an experiential state. So it is meaningless to talk of "awareness**es**" or experiences happening at "the same time"; spatial-extent and passage of time are part of an experience, not part of awareness. This also means that you are not a person, as such.

The current "shape" or state *you-as-awareness* has taken on, then, is that of apparently *being-a-world-from-the-perspective-of-a-person*.

> Q: To take what you're saying literally seems to imply that what I'm witnessing is not two people having a conversation on the internet via the use of human bodies but rather just my own mind communicating with itself with no existence of said bodies on computers somewhere else.

It's tricky to talk about because the "I'm" you refer to isn't *you-as-person* and when we say "witnessing" we have to be careful we don't imply that there is some sort of separation - this isn't a situation whereby there is an observer and then a thing that is being observed. In your current moment right now, you can easily notice that although you are having an experience of *apparently* "being over here with the screen over there", in fact when you go looking for yourself you discover you are sort of "everywhere".

(This is best done with eyes closed: attend to your body sensations, then attend to distant sounds, and try to identify where "you" are - in particular, try and find the "edges" to your experience.) In fact, you'll discover you don't really have a human body at all *as such*.

So, it's not a case of "my own mind communicating with itself": there is no communication happening; there's a sensory experience "as if" two people were talking. Fundamentally, though, there *are no people* as we usually conceive of it. There's just a particular total pattern in awareness = a state.

Now, written down like this, that sounds quite start and lonely, but that's where we return to our early points: awareness isn't a "thing" and also it isn't made from anything; it is undivided. This means that the entire situation is always one of fundamental "aliveness" and "oneness". Therefore, *you-as-awareness* is in fact the total aliveness of the world, taking on the shape of anything - albeit not in the way you might have originally thought. That is, the world is more like a dissolved pattern than it is a "spatially-extended place unfolding in time". However, that does not make it less "real" or "existing".

In fact, it makes it *more* real than you might have thought, because it means that the world is more than the basic model you might have confused it with. What you had previously considered to be "real people" and a "real world" are, upon inspection, just some thoughts you were having *about* the world - inferior, empty concepts, parallel constructions lacking in complexity and momentum. The *world-*

as-it-is, although of the same nature (patterns in awareness), is so much more than that; it is *everything, always*.

Hence, perhaps, **"the world in a grain of sand".**

> Q: This I can grok. I visualize it similar to a Mandelbrot set zoom. All of the patterns inherently exist as potential but only one particular pattern is in frame at any given time.

Right, that's one way to imagine it. I've used things like an infinite grid, or an origami fortune teller or an ink droplet analogy in the past. Basically, any metaphor that conveys the idea that the entirety of all possible states exists eternally "dissolved" into the background, and that from that a state is selected and a sensory experience is unfolded - but all of the same "stuff", that is "awareness". What's important is, not to confuse these descriptions with "what is really happening", because even those descriptions are *themselves* just more experience - and all that is every "really happening" is this exact experience, now.

> Q: Does "awareness" and "consciousness" point to the same place for you or are they different in the way you use them?

They're both rather corrupted words, I'd say. The problem with "consciousness" is that it's now used in at least three distinct ways, and those ways are conflated such that the meaning in this context can get obscured. The three ways are: "consciousness-of" (that is, the content of consciousness), "self-consciousness" (the identification with one part of that content as "me") and "consciousness" (that is, the "stuff" of experience). Here, we mean something like the final definition. I think that using the word "awareness" can be a bit better because, although it's often used to mean "the thing we have our spatial attentional focus on", it is vague enough to fit our intended meaning of "the 'material' whose only property is *being-aware* and which 'takes on the shape of' states and experiences".

> Q: The way I've been picturing it lately is as if "The One" has all these countless fingers of awareness that it started diving into this static Mandelbrot-like hologram with.

That's fine as far as it goes, but you are still subtly distinguishing between a thing that is aware ("The One"), and the thing it is aware of ("this static... hologram"). We really want our metaphor to convey that there is "that", and "that" is adopts the shape of experiences - and that experiences actually consist of all possibilities at once, just with some possibilities being "brighter" than others, hence "take on the shape of".

All of which is a battle to avoid accidentally talking about "that" as if it is an object, as a result of language only being able to deal things in terms of objects.

> Q: Which seems to imply that there's no way to know whether any of the other people in my experience have any awareness behind their experience or if I'm just looking at empty images and assuming they do.

Well, if you follow the above reasoning, the question doesn't even arise. There is nothing "behind" anything; there is no awareness "behind" experience, because

awareness is what "takes on the shape of" experience. The only thing that is happening right now, is the experience *you-as-awareness* have taken on the shape of, right now.

> Q: Right now, how would you describe your experience as your respond to this?

I feel like I am an open space with sensations floating in it, in the form of the experience of sitting at a computer screen typing a message with a very welcome cup of coffee to my right hand side (and therefore in danger of succumbing to any sudden mouse movements). But what matters is, what is *your* experience right now as you read this response?

> Q: If you are having an experience, how do you reconcile that I also am aware and having an experience?

Not at the same time though, eh? But also, not *not* at the same time. It is more accurate to say that this issue is about how experiences themselves are *outside* of time. Experiences have the *shape* of time (ongoing change) and space (physical extension) - experiences are *formatted* as space and time, space and time are *aspects of* an experience - but there is no space and time *outside* of the experience of them.

The "Hall of Records" metaphor tries to capture this point. I'll attach it below in a moment, as a reply to this comment.

> Q: I've thought a lot lately about the idea of there only being consciousness. And how I've come to think of it basically is that we are all the same thing but this thing is capable of being anything.

So, being careful there: the idea of there only being *"consciousness"*, which is different from the idea of there only being *"**a** consciousness"*.

There's a big difference to that, because the latter would suggest there is only the sensory perspective you are having right now, with no other possibilities, whereas what we are saying is that *all* possibilities are here and now, and so you can have experiences "as if" pretty much anything is true (including all those nice metaphors you've come up with).

Leading us to...

> Q: I've noticed that after hanging around conscious beings for a a day or a few that it's like their dream stuff seeps into mine. For a while after leaving them my reality will be brighter. I'll be seeing all sorts of new plants and such that I had never seen or even knew existed before.

Right, I find this also. We could think of it as, we allow our narrow attentional focus, or subset of the world-pattern, to open up, and our sphere of presence (the

subset of the possibilities we allow to contribute to our ongoing experience) then incorporates all those fresh patterns and apparent interactions.

When we loosen our hold on our experience this way, the world does often become more dreamlike, because we aren't gripping onto it with our habits and assumptions so much, we aren't intending in terms of our world views so much. Creativity in action! :-)

The Hall of Records

Imagine that you are a conscious being exploring a Hall of Records for this world. You are connecting to a vast memory bank containing all the possible events, from all the possible perspectives, that might have happened in a world *like this*. Like navigating through an experiential library. Each "experience" is a 3D sensory moment, from the perspective of being-a-person, in a particular situation. And there may be any number of customers perusing the records. So this is not solipsism: Time being meaningless in such a structure, we might say that "eventually" all records will be looked-through, and so there is always consciousness experiencing the other perspectives in a scene. At the same time, this allows for a complex world-sharing model where influence is permitted, because "influencing events" simply means navigating from one 3D sensory record to another, in alignment with one's intention. This process of navigation could be called *remembering*. Practically, this would involve summoning part of a record in consciousness and having it *auto-complete* by association. This would be called *recall*. You can observe something like this "patterned unfolding" occurring in your direct conscious experience right now. So in terms of "oneirosophy" you don't need to worry about another "you". You are not even the person you are experiencing, you are simply looking at this particular series of event-memories, from this particular perspective. "Intending" changes in your experience means to decide to recall a memory that is not directly connected to this one.

Note that none of this metaphorical stuff is necessarily required though - **all that matters is that you are willing to let go of the current experience, and believe that you can connect to another experience which is discontinuous with it.** However, these "Active Metaphors" better allow you to format yourself.

[…]

Your body *is* an illusion in the sense that it is not what you might have assumed it to be. Being an illusion doesn't mean something doesn't exist - it just means our description of its nature is incorrect. In this case, the body is realised to be an *experience* shaped from *awareness*, rather than an independent external object which is being observed by a separate conscious viewer. It's an illusion in the same way that a photograph of a crowd scene is not actually a bunch of people wandering about on a street.

Other people's bodies are of the same form as yours: sensations and perceptions arising within and as *you-as-awareness*. Your body is just a bunch of sensations plus an idea; you don't really have a body as such. And other people's bodies are basically just visual images, sounds, and textures, just like everything else.

Note: if when you think of other people's bodies, you are thinking about them as if you were "in" those bodies, or are viewing them from a 3d-person perspective (the "view from nowhere"), then you are immediately "wrong" - because what you are doing is imagining that *you-as-awareness* had taken on the shape of a different experience. On the other hand, upon recognising this, you are "right", since you realise that there are no "other people" as such, except as patterns of experience, and that is what "you-as-person" is also.

> Q: so it's their fact of them existing in my presence that i'm concerned about

I'm not sure what you mean by "existing in my presence"? Firstly, what do you mean by "my presence" and then what would it mean to "exist" in that?

I meant more what your presence *actually is* - but going along with that: when you see "someone" what is it, *exactly*, that you see? What exactly are you experiencing?

> Q: my presence itself is the totality of awareness localized to a particular experience, as in brahma [infinite grid], paramātmā [localized experience] and bhagavān ["my" experience as 'śrī kṛṣṇa']

So, putting aside any interpretation based on mushrooms or contemplation or anything else, you end up with: you are having an experience of *sight-sound-texture-feeling*, with nothing "behind" that. You are experiencing an experience; you are experiencing *being* an experience.

Given this, what are "other people"?

> Q: other people must be myself

And what are you?

> Q: □□□□□ parāvara - **totality - the universe - everything**

Even that, though, is perhaps a little grand and over-reaching, referencing ideas that are not themselves persistent (although I do get that they are metaphorical and trying to "point the way' rather than capture its essence). So - I'd suggest keeping it simple and phrasing it as something like:

- "What you truly are is *'that which takes on the shape of experiences'*."

Or just "that which experiences", but I think it's useful to go with the formulation above, since it emphasises that there are not two things - the experience and the experiencer - only one thing (really: *no* things). And that is the only thing that is always true: the only *fundamental* truth. Beyond that, things are changeable and are only *relatively* true.

> Q: how would you encapsulate that in a word?

I think I would probably deliberate *not* do so, since it that word and its conceptual associations would become yet another distraction. If I had to go with one, I'd opt for: **"this"**.

Of course, this (ahem) only makes sense once you have already worked through everything, but that's fine. It's really a recognition that no word can mean what we are talking about here, since what we are talking about here is that from which all meaning is made. (And we're back to the metaphor of no sandcastle being able to capture "the beach" and "sand", while also *being* both of those things.)

[…]

So, the absolutely "obvious" thing is that there is "awareness" and it has no edges and is everything, now. Anyone can get a sense of this by close their eyes right now and trying to:

- a) find the "edges" of your current experience,
- b) find where "you" are in your current experience.

Then you start, say, thinking about "the world", and notice where those thoughts are and what they are made from. From these observations, you get to the *direct fact* that:

- "What you truly are is 'that which experiences' and 'that which takes on the shape of experiences', whose only inherent property is *being-aware*."

Although that statement obviously had to be written in words and use common concepts, that's not a model. You can't actually think about it even because awareness is not an object; the statement is meant to *point* to something, rather than *describe* it. As soon as you think about it, you are doing something else: you are shaping yourself into the experience of a little story and confusing the content of that story with the stuff of which the story is made, which is what you are really wanting to get a handle on. It is the *context*, which cannot be modelled since everything is *of* it and is *fundamentally* (unchangingly) true - rather than the *content*, which can be described (using parallel structures) and can take on many different relative truths.

So, indeed: depending on what you choose, you can experience a reality "as if" there are no others *or* "as if" there are others. Fundamentally, I suppose strictly speaking there are *neither* "no others" *nor* "others", because there are no fundamental objects at all.

However -

> Q: It seems likely that I also exist inside of a larger awareness where this is also the case.

This cannot be true.

You are thinking of "awareness" as a thing, an object, with edges here. Awareness is not an object though; it is a *subject*. There cannot be multiple awarenesses, because awareness is "before" division and multiplicity. In fact, there is *not even **one*** awareness. That's why we refer to it as "awareness" rather than "**an** awareness" or "**the** awareness". In fact, it is simply not possible to *think about* awareness at all, because thinking always involves division into objects and relation in mental space. The conceptual object within your thinking that you are calling "awareness" is not actually awareness, it's a mental object which you've

attached the label "awareness" to. Ironically, though, your little mental model of lots of little awarenesses is all actually arising *within* awareness! It's the equivalent of imagining that there is an outside to your experience, and then noticing that, of course, your imagined "outside" is itself always "inside" experience. And actually, as we've noted, experience/awareness has no edges and so has neither an "outside" *nor* an "inside".

In general, as soon as we start imagining things from the "view from nowhere" - an imaginary perspective that is supposed to be outside of us - we are immediately wrong. Not because such a viewpoint is inaccessible, although there is that; rather, because the underlying assumption that awareness is an object renders the imaginary scheme *meaningless!*

It's always a struggle to find a decent way to word these things, but it's good to know that there's *something* in there now and again that's useful!

Attending and intention in action! Really, the descriptions don't matter anyway as such - other than as a way to notice that our experiences are "formatted" or "patterned" within nothing behind them as such, and as a way to formulate new patterns to intend. **Once you've "got it", the description doesn't much matter anymore.**

On Nonduality

When two or more directions arise in direct conflict, like with tectonic plates, a shake-up is probably inevitable. And perhaps the use of anger is that is sometimes the most efficient way for a change to happen in strained circumstances.

Non-duality doesn't necessarily correspond to "everyone being nice to each other all the time", even though it's my own preferred approach; non-duality is impersonal. Events arise, this includes apparent interactions between people, sometimes those interactions corresponds to an angry narrative, then that part of the story completes.

On Truth

Basically, the only "correct" or *fundamental* truth is that "there is an experience that is being experienced" - made up from sensations, perceptions and thoughts (which are really of the same nature: "awareness"). This is the *context* of experience. Beyond that, all *content* of experience is *relatively* true only. There is no "how things really are" behind the scenes; there is no "how things work". In fact, there is no "behind the scenes". What there is, in effect, is experiential patterns within your subjective perspective. And since it is *you-as-awareness* that "takes on the shape of" these patterns, then by shifting your own shape you shift the formatting of your experience.

So that's probably the two main truths, really the only ones and the same one actually:

- The "nature of experiencing", which corresponds to the true nature of "you" - *context*;
- The implications of this for the structuring of your experience, and how it can be re-patterned or reformatted - *content*.

If we conceive of the latter as amounting to a set of "facts" corresponding to the sum of all intentions so far (and their implications), then we have a better idea of how to think about "lucid dreaming" and "how it operates".

On “The Outside world”

Yeah, fine as far as it goes: stop pissing about with patterns, there is no "outside", **you are and are experiencing "mind"**.

On Intention

Our Lives... As If

If our experience is basically our imagination space then our lives work on a completely "as if" basis. Whatever you think appears immediately as a thought, and will trigger a sensory experience by association, just like triggering a memory - *but* filtered through the "facts" you have accepted. Any belief you have presents a hurdle or time-delay between the initial thought and the "auto-complete" of the rest of the memory.

> *However you imagine that it works,*
> *That's how it works.* - TG

Think that you need to concentrate in order to get something? Then the world will act *as if* that were true. Think time is a real thing and that you have to wait a "reasonable period" for things? There you go.

Even worse, this happens by association and implication. Like you point out, *doing* stuff to make your wish happen *implies* that it's difficult and takes effort to achieve and so it will. If the world works on an "as if" basis, then "*acting* as if" creates restrictions by implication.

Just the facts, Ma'am

If you would truly perceive that this is just an imagination space with a mirage-like sensory image floating in it, then all "as if" restrictions would fall away. That's pretty difficult at this stage though, as you've accumulated many patterns, so the next best thing is to just not think about how things work at all. (In the background we might attend to seeing things as imagination, though, and perhaps clear ourselves out using a technique if we feel less confident.)

Your only task is then to decide what experiences you want to have. Either by selecting an exact moment you want to experience ("it is true *now* that this *will* happen *then*"), or by asserting more general *facts-of-the-world* that will inform subsequent moments ("it is true *now* that things always happen like *this*). More generally: "I will experience the world as if *this* were true."

Experience arises spontaneously and effortlessly. It does so in accordance with the facts-of-the-world you have accepted. Change the facts, change the experience. - TG

Using visualisation and so on is perfectly fine, so long as it's used simply to clarify or formulate the "decision". For instance, you might "decide" to have a new car. If we want a particular one, though, then specifying it via an image is not a bad idea.

Decisions, Decisions...

If all this is just us, there's nothing we can "do" anyway. Our experience consists entirely of "results". So effortless deciding is something we never actually

experience ourselves doing, we only experience the *shift in the facts of the world* that we make. This takes no power whatsoever.

We are basically just reshaping ourselves, as ourselves.

It's mechanical, this whole process. We never directly change anything in the senses. We simply make decision and sensory experience subsequently falls into alignment with it, through the simply unfolding of patterns.

But what *is* a "decision" in this context?

Creation by Implication

A decision is just a particular imagining which mechanically activates the extended pattern it is a part of, which then comes into sensory awareness. An example:

- I imagine an owl as vividly as I can. Subsequently, lots of random owl-based experiences arise.
- I "decide" that I'm going to see an owl at the zoo next Tuesday. Subsequently, I see an owl at the zoo that day.

Both operate in exactly the same way: an *imagining* is summoned which activates a pattern plus all its associated patterns (i.e. an extended pattern, like an auto-completed memory). The field of all possibilities is then filtered through this.

In the first case, I've summoned the picture of an owl (basically saying: "owl!"), which is associated with the animal owl plus all imagery associated with that, plus notions of flight, feather, big eyes, and all sorts of more subtle linked ideas. Although I may only notice the main owl imagery, actually all of this will show up in my experience, because I haven't narrowed the specification.

In the second case I have narrowed down my imagining to a more specific situation: a specific animal owl, in a specific place, at a specific time. Effectively I'm saying: "Seeing an owl in the zoo on Tuesday" and from that the larger pattern is activated. Because it is a pattern extended over time, I seem to experience it as "happening" but in fact I am simply having my attention pass across a pattern of moments.

We are using partial imagining to activate extended memories in awareness; The extended patterns then appear spontaneously as sensory experience. These patterns may be spread across time. - TG

It's worth noting that even summoning just the "overall feel" of a situation is enough to trigger the pattern. Global Feel is a sensory experience and therefore imaginable also. More broadly still, summoning emotions will trigger experiences associated with that emotion; this is why "feeling gratitude" and "feeling energised" works for things like the so-called law of attraction. Having a general sense of happiness and wellbeing filters down the possible experiences to the ones associated with that.

Another takeaway from this is that *all manifestation is instant*. If things aren't happening for you, it's because you are subsequently undoing them before your attention reaches that moment (something you touched on).

> Q: Effort != Action. Some things definitely do need some form of action.

Oh agreed. I probably need to emphasise a bit, "doing stuff to *make* your wish happen". Which is different to allowing actions to arise as *part* of your wish happening. The "letting go" aspect involves letting your mind and body be moved also, as part of the overall flow of the apparent world towards your goal.

> Q: From my personal experience, there is some form of action involved in almost every manifestation.

Maybe it would be better to say, "some experience of body movement is involved in almost every manifestation".

From the *Just Decide* post: If you do some practice you can easily discover that you are not meant to push your body around by effort, by tensing up and forcing. It actually blocks progress. If you completely get out of the way, your body moves "by itself" along the lines of your intention. You don't have to *do* body movement; you get out of the way and allow an experience of movement to unfold. But if you are actively asserting the contrary experience of *staying still and doing nothing*, suppressing movement, then obviously this won't happen. The more towards "absolute allowing" you go, the more miraculously the world will fall in line, as you relinquish the limitations you have on what you are willing to let yourself experience. The potential "available routes" then increases.

> Q: Because all of those things that the "conscious mind is aware of", are 100% based on the "sub-conscious beliefs & desires"

Right, it's all patterning and filtering. What gives you a result isn't what you do exactly; it's a process by which you have the desired experience come into awareness. Like the post suggests, what you actually want is *super-vivid, immersive remembering* - because that's what daily life really is.

Which is quite an empowering idea, because you don't have to worry about some heavy, solid, material world "out there" that needs to shift and change via the laws of physics. You are just changing viewport, switching perspective, remembering something different...

> Q: what you actually want is super-vivid remembering We already have it. But the issue is that its all filled with beliefs that are not helping us in any form.

For sure, our *desire* is already available to us as a situation that can be accessed, but we are only having a super-vivid experience if we are having it. We can get too nested here!

The concept behind the "remembering" metaphor is that the experience is already available, the corresponding event has in effect already happened, you just need to recall the memory. You are selecting experiences, you are not making events occur.

> Q: But too much meditation may lead into a spiritual journey...

Which is a thing in itself. People who identify as spiritual seekers often have... a lifetime of experiencing seeking. Basically, by having that intention they are accidentally generating content and being distracted by it from what the content *arises within*. Lots of cool experiences, discoveries, insights and so on... most of which is just *more world*. Stopping seeking is the first step to discovery.

Here's a good question for you: what do you think about "other people"?

> Q(/u/TheQuantumZero) : One thing that I know for sure is that we are connected with each other in some form of energy.

If you mess a little with asserting different facts into the world, you'll notice that **people's behaviour lines up with your model of them. Just as *your own* behaviour lines up with your model of you.**

In reality, **there *are* no people. There's consciousness**, and there are images, thoughts, feelings appearing in it. Experience arises "as if" there are people. At the moment consciousness is taking on the experience of "being TheQuantumZero looking at a computer".

That means it's effectively an empty world, but also filled with *apparent* people that are all aspects of your consciousness. We are therefore all *very* connected because we are all just the one thing. It doesn't get any closer than that!

> Q: "causality" or "you reap what you sow"

Following from the above, "nastiness" you launch at a person doesn't hit the person at all, it's launched straight into the whole dream, which then becomes nastier. Similarly, "loving kindness" directed anywhere is directed everywhere. Which obviously better all round! :-)

The extra quirk though gives the answer to the "Why Hitler?" question:

You can do bad things without having bad things happen to you, if you think you are doing good or you "know" you are in the right. If you genuinely believe that mass killing is for a great purpose, you'll do just fine. Probably get to retire to Saudi Arabia and live out your days relaxing at "sports events, gym sessions and massage parlours". Normal people have a struggle believing that the bad things they do are good, though, so the "loving kindness" approach is probably safest. :-)

> Q: Name does not mean anything, what matters is "its working".

Bang on.

> I could see that the each & every person is unique in some form and they are more than I could understand from just my perception (or my model of them).

That's true. Maybe "model" was a poorly chosen word. They do reflect your outlook though; they do behave as aspects of you even when you just sit back and observe - "the way they are" seems to change in line with the "way you are"!

> Q: Karma will eventually catch them in the next life. :P

Heh. Well, I believe that what you might call "momentum of intention" has an effect - I don't see it in the most traditional notion of karma though. Guess we'll find out later. Hopefully *much* later! :-)

> Q: So nowadays I stopped interfering in the choice of others (because I'm interfering with their freewill)...

It's a good attitude to take. I don't think you *can* interfere with others' free will because the world isn't "simply shared" like that (I'll save you that explanation) - but just in terms of what kind of world you'd like to live in, direct manipulation doesn't seem like a good choice. For sure, definitely help people if you can. Telling them won't do anything, by the way. However, you can "imagine them" into improved situations - provided you don't think that's interfering with their free will or karma, that is. ;-)

> Q: It has to be *unconditional* loving-kindless and its easier said than to apply in life.

Right, because even if it seems to be directed at a person, it is actually going to the overall world you are experiencing - which is the same as directing it at yourself and all that you care for.

I try and take a general view: ***What kind of world do I want to live in?***

Well, don't want to live in a world of people deserving things and receiving punishments in a cycle of retribution. I want to live in a world where everyone gets their chance and life is good.

Thanks for sharing your personal story, by the way, I think you have a great outlook. :-) What you are calling "karma" there, I would say is the truth of what Neville Goddard used to say: "***The world is yourself pushed out."***

If you are depressed the whole world becomes depressing. If you are sneaky then the whole world takes on the personality of sneakiness. It's not just beliefs and intentions that shape the world. In fact, the more general truth is that it's your *entire character* that shapes the world - because there is no division. Internal and external both arise from you and are not separate, although in a way that is hard to describe!

Which is exactly what you get to the heart of in your last quote! Nice! :-)

[…]

> [**A**: "**If we are infinitely powerful, then what can effort possibly add to the outcome? Effort just confirms doubt.**" Brilliant.]

On “You”, On Metaphors

Just happened to be passing! It's a great topic and something that there are so many ways to talk about. A good one to bring up. So:

- The "you" I'm referring to in the first example isn't the "little you", the one we infer from thoughts and bodily sensation, but rather the true self: the conscious environment. I guess I'm assuming in that phrasing that people already recognise themselves as the "open aware space" in which experiences arise; that they *are* the dream.
- But then in the second example, when I make the dream-space reference more explicitly and say there is no "you", I mean "you" as in the "little you"!

The way I'd written the comment appears that they are different views, but really they are the same view. A good example of why we have to be careful of language here, I suppose! :-)

Actually, in the "filtering of infinite potential" metaphor, that you are experiencing "your own mind" doesn't necessarily imply there is no valuable information to be had from the environment. Because we have the perspective of a "little you" who receives information by sensory arisings, the way we learn about ourselves-as-the-world is through experience.

So listening to people, paying attention to events, tells us who we are at the moment. For instance, seeing lots of news articles about people having appendicitis may be the first sign that you should get checked out at the doctor. It's not just all about seeing owls because you've been thinking about owls, or redirecting events by reconstructing your forward imagery.

Meanwhile, changing ourselves and changing the world are equivalent, and we can only recognise our success in that when our sensory experience shifts accordingly. Again, active and interactive listening.

- *Experiences are all about your current state,*
  because the facts-of-the-world are your current state.

Taking the "two aspects" version of Transcendental Idealism, you would be the noumena (as I call it: the *facts-of-the-world* dissolved into the background of awareness) as much as you were the phenomenal (those aspects of the noumena that had unfolded as spatially-extended sensory experience: an experiential moment). Both are in and of awareness; awareness is what you "really are". In fact, the noumena is always as present as the phenomena, it's just that it is dissolve into the background *felt-sense*.

- *You == world == state of you == state of the world.*

To explore the apparent sensory world is to explore the current formatting of your own mind, and I'd go further and say that the overall formatting is just as present now as the particular element you are experiencing as an expanded environment. Behind that is just infinite potential.

TL;DR: The filter+potential metaphor shouldn't be construed as one-way, because it's a metaphor describing the current state of the larger "you". The environment you encounter then *is* the larger you, and to explore it is to explore the larger mind, so one should always be listening.

> [**Utthana**: Metaphors abound. Worldviews are like contortions of the body. You bend to them when you wish to be bent such a way: you sit when you want to sit, you stand when sitting is no good, you lay down when you need to rest, you run when there's a tiger. Anyone who sits forever, or lays forever, or runs forever, is either dead or effectively so. Flexibility. Always flexibility. Adapt, move, never holding on, never saying "this not that" for long.]

Quite so. **"Active Metaphors". Choose for purpose.** Don't confuse with explanation.

> [**Nefandi**: “in a response to a recent post /u/triumphantgeorge outlined a model of reality in which there are three features: a you, a filter, and a world.”; This isn't a fair representation of what George talks about because "the world" is not what you're filtering against in his model. Rather, you're filtering from infinite possibility, which isn't any kind of world. Once you're done filtering, then something resembling the world appears to your mind as your POV experience. Of course the filtering is instant, so "once you're done" is only a figure of speech here.
>
> “One of the dangers is dismissing the possibility that the other elements in this system, ie the world and the filter, might have something to say, that they might have their own agenda, intelligence, or reasons for appearing the particular ways that they do.”; **What's the danger here?** When you talk about danger, you have to talk about the possibility of injury. **Who is injured here, how, and why?**]

Thanks Nefandi - this is exactly right.

On Experiences

> Q: The basic strategy of some on this sub seems to be "well if I believe in my own power enough, then my unconventional perceptions are true"

Hopefully not, but perhaps you are right. However that's like thinking you can simply will things to happen or by "doing" things. But it's not quite like that. It's more like *triggering patterns* (or "letting experiences through") which then arise in and shape subsequent experience:

- Experiences leave traces which *in-form* subsequent experiences. (Leave shapes on your "experiential filter".)
- Thoughts also leave traces, as *in-form-ation*, affecting subsequent experiences. (You can use this deliberately.)
- Synchronicity is the name for the experiential patterns which result.

This is the reason you should treat the subjective environment (as it were) as being almost mechanical and unintelligent in nature. Only *you* are the intelligence. You are basically you experiencing the state of your own mind, via the senses.

Yes, you might think of it a bit like a mirror - or better, that your mind is a perceptual filter. So, not much good for "messages" since you'll just be seeing what you've been thinking and experiencing, as residual indentations on your filter - except that you might get some insight into things you are thinking in the background that you're not aware of.

If you spend 20 minutes today imagining owls, as vividly as you can, as if they were in the room with you... you'll spend the next week encountering lots of owls. It's as if you have created an "owl-shaped hole" in your perceptual filter, and the "infinite light of creation" (or whatever) now shines through it, giving you owl-shaped experiences. If you believed in a deeper meaning to what you were experiencing, you might think you were getting Messages From The Eternal Owls, who were answering your questions and prayers now that you had gained power over them. If you spent time imagining being King Of The Monkeys instead, you might get experiences which you would interpret in line with that.

This itself is incredibly useful - and you can live exciting storylines! - but you have to be careful not to *believe* the thoughts and experiences which appear in your awareness. They have no deeper meaning that *being-experiences*. Which is great, because you can now understand what happens when you get paranoid, and what happens when you get arrogant. You can put that aside, breathe, and let things settle out into a more authentic pattern.

Never *believe* what you are experiencing. They are just... experiences.

Note Surely this is exactly what Oneirosophy leads to? It's the natural conclusion to living life *as* a subjective environment? It's what lucidity reveals to you. Subjective idealism means there is no you, just that environment, and it makes sense then that it operates and responds as a swirling, responsive dream-space.

[...]

> Q: If a person is having experiences that suggest they are god and they believe they are god - if they are dreaming they are god - are they not actually god?

The valid point for me is that you can have the "universe" reflect back to you that you are Godlike, without being Godlike. It's the danger of *half*-intending without realising it. It's the problem of receiving and believing "messages" via synchronicity and thinking they have backing beyond simply being your thought-patterns hanging about. We might think of that as a "danger" of this approach that people should be aware of. I suppose it's similar to the problems some people have when they first get into the occult for generally.

Anything beyond that interpretation, strays into "my evidence is not evidence" territory, for sure.

> Q: Everyone knows that a person can become a schizophrenic and that it's something to be avoided.

Hmm. What *is* schizophrenia in this worldview, would you say?

My working theory connects to what I say above: That someone is stuck in a experiential feedback loop based on what they *think about* themselves, rather than having intended actual changes. They are trying to interpret the universe as a responsive, message-giving thing, rather than something that's simply matching (or *being*) their state. It's basically: not having gone deep enough.

[...]

An analogy I sometimes use is the superposition of patterns: combine 100 patterns together and you've still got... a pattern. Which can then be broken down into a completely different set of patterns. Depending on what you want to accomplish or which aspects you want to highlight, you might emphasise the perspective of one "component" or another. But really, there is no separation.

For basic "daily navigation" and accounting for deliberate synchronicity, this formulation (filtering infinity) is quite convenient. But it is nothing more than an "active metaphor".

Implicit in all discussions here is "it's nondual", I'd say, but there's nothing else to say if we just sit there with that! It's like saying "all is consciousness". As you point out, **there is no answer.**

"There are no answers, only choices", as Gibarian says in *Solaris*.

On Deities, Demons and Other Divinities

In subjective idealism, all demons are "you". As is everything else you experience. (Using the word "thing" is perhaps slightly problematic, since it is often taken to imply an "out there" spatially extended place with objects in it, that are "happening and unfolding in time, but we'll let that pass.)

So you can make up anything you want and have it behave however you want, potentially. If you choose to imagine that there are demons and they do such things, then you will have experiences "as if" that is true. You'd have to actually *define* what you mean by "subconscious" and "greater collective subconscious" to go further than that, within a larger context. Here, I would suggests that "subconscious" is just a word for all logically sensible patterns which are activated to a greater or lesser degree within your perspective. "Conscious" is the brightest pattern at this moment, obscuring the other patterns (think: the sun shining in the daytime sky, obscuring the stars but the stars are still there). "Greater collective subconscious" would mean all patterns in logical space, full stop (think: all possible locations in the sky where a star *could* be).

> Q: [have it behave however you want.] Not if you imagine it has some independence or free will.

I would count that as part of the original "imagining" though. You should be careful and specific, definitely. Certainly, once you've set something in motion, it can (apparently) be operating under its own steam. Although I would view this as the pattern of that thing being overlaid upon subsequent experience. The problem is that this happens "by implication" or association. For instance, you summon a particular Greek hero for his strength and wit, knowing it's "all you", but forgetting that doing so also triggers all the associated patterns, and you subsequently find your music tutor dead with a lyre embedded in his head.

On First Cause and Will

When you can't believe in 'First Cause' - the *fact* that you are "doing" everything directly - your fallback is 'Second Cause' - to delegate the power and allow you to believe something else is doing it. This can be technology, or a technique, or a spell, or a prayer, or any gesture.

It also deflects you from the fact that you cannot experience the act of creation, only its results. Treating one result as the "doing" (for instance, the flipping of switch, the shouting of a command) of another result stops this being debilitating.

> "Intent or intending is something very difficult to talk about. I or anyone else would sound idiotic trying to explain it. Bear that in mind when you hear what I have to say next: sorcerers intend anything they set themselves to intend, simply by intending it."
>
> ""Intending is the secret, but you already know that. And there is no technique for intending. One intends through Usage."
>
> -- *The Art of Dreaming*, Carlos Castenada

Another good excerpt from CC:

> "You must act like a warrior. One learns to act like a warrior by acting, not by talking. A warrior has only his *will* and his patience and with them he builds anything he wants. You have no more time for retreats or for regrets. You only have time to live like a warrior and work for patience and *will*.
>
> *Will* is something very special. It happens mysteriously. There is no real way of telling how one uses it, except that the results of using the *will* are astounding. Perhaps the first thing that one should do is to know that one can develop the *will*. A warrior knows that and proceeds to wait for it.
>
> A warrior knows that he is waiting and knows what he is waiting for. It is very difficult, if not impossible, for the average man to know what he is waiting for. A warrior, however, has no problems; he knows that he is waiting for his *will*.
>
> *Will* is something very clear and powerful which can direct our acts. *Will* is something a man uses, for instance, to win a battle which he, by all calculations, should lose. It is not what we call courage. Courage is something else. Men of courage are dependable men, noble men perennially surrounded by people who flock around them and admire them; yet very few men of courage have *will*. Usually they are fearless men who are given to performing daring common-sense acts; most of the time a courageous man is also fearsome and feared. *Will*, on the other hand, has to do with astonishing feats that defy our common sense. You may say that it is a kind of control.
>
> *Will* is not what one calls "will power." Denying oneself certain things with "will power," is an indulgence and I don't recommend anything of the kind.

> The indulgence of denying is by far the worst; it forces us to believe we are doing great things, when in effect we are only fixed within ourselves.
>
> *Will* is a power. And since it is a power it has to be controlled and tuned and that takes time. When I was your age I was as impulsive as you. Yet I have changed. Our *will* operates in spite of our indulgence. For example your *will* is already opening your gap, little by little.
>
> There is a gap in us; like the soft spot on the head of a child which closes with age, this gap opens as one develops one's *will*. It's an opening. It allows a space for the *will* to shoot out, like an arrow. What a sorcerer calls *will* is a power within ourselves. It is not a thought, or an object, or a wish. An act of "will power" is not *will* because such an act needs thinking and wishing. *Will* is what can make you succeed when your thoughts tell you that you're defeated. *Will* is a force which is the true link between men and the world.
>
> The world is whatever we perceive, in any manner we may choose to perceive. Perceiving the world entails a process of apprehending whatever presents itself to us. This particular perceiving is done with our senses and with our *will*. *Will* is a relation between ourselves and the perceived world.
>
> What the average man calls *will* is character and strong disposition. What a sorcerer calls *will* is a force that comes from within and attaches itself to the world out there. One can perceive the world with the senses as well as with the *will*.
>
> An average man can "grab" the things of the world only with his hands, or his senses, but a sorcerer can grab them also with his *will*. I cannot really describe how it is done, but you yourself, for instance, cannot describe to me how you hear. It happens that I am also capable of hearing, so we can talk about what we hear, but not about how we hear. A sorcerer uses his *will* to perceive the world. That perceiving, however, is not like hearing. When we look at the world or when we hear it, we have the impression that it is out there and that it is real. When we perceive the world with our *will* we know that the world is not as "out there" or as "real" as we think.
>
> *Will* is a force, a power. Seeing is not a force, but rather a way of getting through things. A sorcerer may have a very strong *will* and yet he may not see; which means that only a man of knowledge perceives the world with his senses and with his *will* and also with his seeing.
>
> Now you know you are waiting for your *will*. You still don't know what it is, or how it could happen to you. So watch carefully everything you do. The very thing that could help you develop your *will* is amidst all the little things you do."
>
> -- *A Separate Reality*, Carlos Castaneda

Totally nails it though, eh? I don't think I understood it when I first read the book years ago, but with hindsight it looks so obvious! Particularly the part (emphasised elsewhere in the book also) that your acts just don't matter. They are

just things you experience. It is your *will* that accomplishes desired change. It makes it so much clearer the distinction between *will* and "will-power".

It reminds us nicely to be wary: Are you directing the *will* to bring about bodily motions that you *think* will accomplish your goal? Or are you directing the *will* to bring about the *accomplishment*? The former will create experiences of "doing stuff"; the latter will create the experience of accomplishment.

The Basics

Back to Basics?

1. A Return To Here

But all this, this metaphoring, is simply more imagination on top of the already-imagined. The risk is that we are making things far more complicated than they need to be, for not a lot of additional benefit - practically speaking, but perhaps also in terms of understanding. So let us return one again to our immediate experience: the current single sensory *state* in awareness. (We've been calling them experiences or moments and so on, but the word "state" gets to it. What is *true* is this state, now. Note that by "sensory" I don't just mean visual-auditory-texture, but the whole sense of being-in-a-state too.)

- Every moment brings a new state, the incorporation of an additional fact, which persists unless amended. Isn't that all that's ever happening?
- The changing of the state *is* what we call the passage of time, *if* a residue of the previous state is incorporated into the new state. (This is not necessarily the case.)
- We direct our experience by imagining occasionally - creating additional "facts" - but most people do this in *reaction* to appearances (the facts so far) and within the limitations they suggest.
- The Insight Of The Oneironaut™ is that you can create any state you want by imagining new facts, *now*, without limitation. What you *see-now*, and what you *think-now* that you have seen "previously", don't necessarily matter.

2. Further Discussion

However (and this does maybe tie into what you are trying to say with your "ongoing intention", which I don't think we clash on) - if you are holding onto a particular fact then that remains part of the state even as the rest of it changes.

For instance, *time and continuity* are ideas, albeit ones that are not seen-heard-touched. For as long as those ideas are active, they are part of the imagining you make, the continue as part of the state. If you change the body from a seated to a standing position, but hold onto the muscles in your hips, you either end up rising slowly (best case) or will end up in a half-seated half standing position (worst case). This is a bit like your "10% of your mind agreeing and 90% disagreeing", perhaps?

Then:

- To make massive changes, then, you must detach almost completely, to allow the whole state to be reimagined or reseeded. You basically need to "stop thinking about" other stuff.

- Every thought or metaphor we come up with, is simply *further structuring* our actual experience. We are basically creating more observations, more partial facts.
- So... is the best approach not simply to *imagine that* there is only this current sensory fact, with nothing at all behind it, and no mechanisms? Even contemplating "how intention works" simply hobbles the simplicity of it.

Returning to a quote we were playing with a while ago:

> *"However you imagine that it works,*
> *That's how it works."* -- The rule of metaphor

In other words, when we create metaphors we are not thinking *about* things exactly; we are thinking those metaphors into actual existence. When we *imagine* something in the 3rd-person, we are literally creating a model (like: painting a new picture). If, in addition, while we are doing this we *imagine that* it is how the world works, then we are making the world work that way (like: re-painting *this* picture).

We might consider "this world" is be a painting we are focused upon. In error, when people use their creative power, they usually create or amend other paintings to the side, rather than making alterations to "this world". They keep making more and more paintings "about" this world, in the hope that this will alter this world. But unless they declare equivalence (which is what magick does) it only has partial effect.

Experiential Mind-Space

The Experiential Mind-Space: Implicate & Explicate, Enfolding & Unfolding

1. The Structure of Experience

I'm going to assert that the structure of personal experience is something like this diagram.

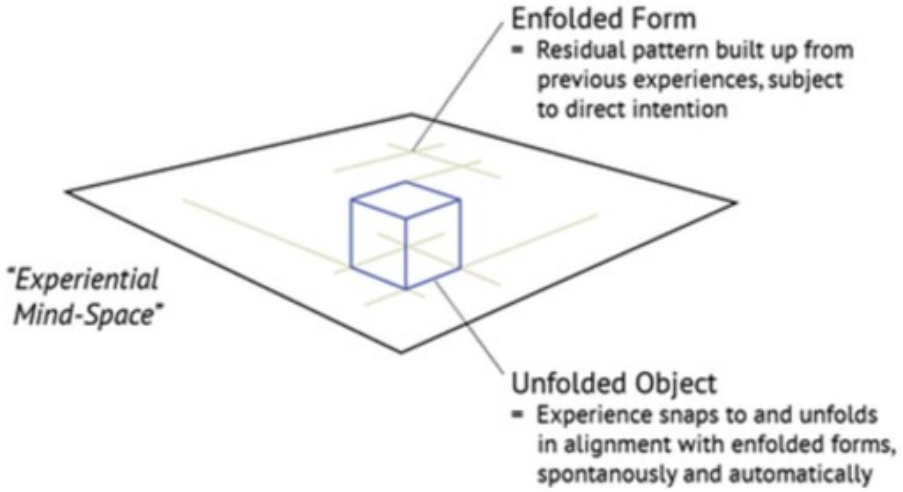

Enfolded Form
- Residual pattern built up from previous experiences, subject to direct intention
"Experiential Mind-Space"
Unfolded Object
- Experience snaps to and unfolds in alignment with enfolded forms, spontanously and automatically

Fig 1. An illustration of the relationship between enfolded forms (belief, expectation, memory traces) and unfolding experience. In an ongoing feedback process, experiences leave traces which then in-form the structure of subsequent experiences, as spatial and temporal structures - i.e. objects and narrative, respectively. To change the nature of experience requires exposure of the ground to alternative types of experience ("external" change) or a shifting of the form of the ground directly ("internal" or first-cause change).

We have an open 'mind-space' in which our experiences arise. Experiences leave traces, "structure" enfolded into the background, and that affects subsequent experiences, which tend to unfold by "snapping to" the pre-existing traces, and so on.

. . . unfolded experience (explicate) > enfolded traces (implicate) > unfolded experience (explicate) > . . .

So we have an "implicate" level (containing enfolded forms) and an "explicate" level (the unfolded objects you are experiencing at that moment). At this point in the description we are completely passive. Experiences are simply happening to us, and over time the memory-traces are funnelling subsequent experiences into

a stable form: call it "habits" or "regularities" or "laws" or whatever. Also, these correspond to "beliefs" and "expectations" and even "facts" - the same thing!

If the universe began with random noise, gradually it would evolve into a structured environment. The way dreams start, from hypnogogic sparkles and imagery, is like this. A while world is formed by itself without input.

(By experiences, I mean both sensory and thought, they're the same, and both leave traces in the implicate order. They differ *only* intensity. I'll pick up on that later.)

2. Momentum and Intention

What I've called conceptual momentum is basically just the fact that, left alone, patterns of experience become more and more established and have greater influence. When I talk of "intention" what I mean is the decision to directly interrupt this process and redirect it. Of course, you might say that *not* interfering is itself an intention, but I want to be more specific about the term.

Intention is the act of deliberately changing the enfolded structure of the "implicate" level.

Having made these changes, the experiences that unfold at the "explicate" level will afterwards be aligned with the new "facts of the world'. We cannot affect the unfolded objects of the present moment directly - they are just mirages, completely transparent and without substance. All change must happen at the enfolded level. The changes made to the implicate level might involve the insertion of a single event ("this will happen tomorrow") or a new state ("this is now true") or a new relationship ("thinking this means that this action will follow") or broader rule ("this always happens") or statement of identity ("I am like this"). However, in all cases we are simply changing the shape of the 'sand dunes' upon which the 'mirages' are formed.

3. The Mechanism of Change

The key to this is that there is only one mind-space. So just as spontaneous sensory experiences leave traces which affect future experience, so *thought leaves traces which affect future experience*. Thinking of a particular image will tend to result in experience following those images, etc. However, this is not very powerful. What you want to do is change the 'global' structure at the implicate level, not just create particular instances. This is done by the additional sense: our "feel" of the world, our "direct knowing". By creating the feeling of something being true, we adjust our enfolded structures to correspond to that fact. All magick - visualisation, ritual, etc - is simply an indirect way of generating that 'feeling of truth'. However, it can be done *directly*. What "intention" really is, in fact, is the raw summoning of that "feeling of truth", of shifting your implicate structure directly into a new state that corresponds to the world you want to live in.

4. Overwriting Yourself with Empty Space

Finally, this leads to one of my favourite exercises. What we really want to do is open ourselves out from habitual paths of experience so that more things are

possible, by the quickest route (or *no* route: instant manifestation). How to do, given the above?

Basically, we want to overwrite our enfolded structures, our implicate level, with open unstructured space - complete possibility. We do this by literally switching our focus to the background awareness, and *asserting as fact* and *adopting the shape* of no structure, of 'dream', of open space. When we do this, we feel the 'push back' of existing structures. It is tempting to use effort to push through this, but that's a mistake.

It's not actually 'push back' you are experiencing; rather you're just becoming more aware of the existing structures. Asserting something makes you intensely aware of the contrast between your current beliefs and the fact you are asserting.

Persist, and the enfolded traces will dissolve; the implicate order will move towards the shape you are intending.

> Q: I think everyone is always intending, but in different ways.

I know what you mean by that. By my formulation above, I'd say that people are *implicitly* choosing to remain the same by not "redirecting" their path, because they don't update their "enfolded schema" as I've described. They are not *actively* intending therefore. Or worse: they are affecting it unwittingly by generating thoughts from ignorance! Mostly though, everyone is just experiencing the unfolding of their current direction, forever unadjusted.

Okay, that's my best attempt at describing my thinking so far.

[...]

Basically, when you *do* intervene, you can say that subsequent events are your responsibility and that by making an intervention at some point, you "intended" the path that resulted - because you never interrupted it. I'm emphasising that it is very rare that we actually decide/act. Mostly we just experience the unfolding results of our current path.

- Your world unfolds deterministically from its current point.
- However, you can "intervene" at any moment to change its direction, to set it on a different path. (Other words for "intervene" might be to "re-direct" or "intend" or "decide". However, most words have *non-deliberate-action* meanings too, so it can be confusing.)
- The fact that you can intervene at any point means that you are responsible for what occurs, and could be said to have "intended" the outcomes *even though you didn't consciously choose the details of those outcomes*.

Reply to “Anyone finding progress?”

"Just deciding" is an assertion that something is fact. More specifically, it is like increasing the contribution to your experience of a pre-existing fact or pattern. (It is pre-existing, because it is thinkable; all patterns exist eternally.)

For all the reasons you identify, it is much easier for people to use misdirection for this, and use a mental or physical act and attach the meaning to it. In other words, we think a thought or perform a ritual which we have decided *means-that* a situation will occur, or that a fact is now true. (And we choose not to examine too closely that the thought or act itself came from nowhere.)

Elsewhere, I tried to encapsulate it with these snappy bullet points:

- *Act + Intention + Detachment = Shift*
- Assigning a meaning to an act is what gives it causal power.
- Assigning a meaning to any experience can give it causal power.

The problem you might be having is that this is all literally unthinkable conceptually, and you cannot experience yourself "doing" intention - you can only experience instances of it, of *becoming* it.

One possible illustration: if you were a shape-shifter, how would you describe the process of shape-shifting? You would just "become" the new shape; it's all you, so there's no one part causing the other part. Continuing with this: how would you work out you were a shape-shifter? The only way would be... to shift your shape. There would be no evidence of you being a shape-shifter between shiftings. Intention and deciding and all that, have similar problems. You are perhaps seeking to experience something that is "the thing 'before' experiencing".

Reply to “You are constantly shifting dimensions already - Bashar”

Bashar is interesting, but links to his stuff appears on every "non-standard" subreddit, and there's not much value in it unless you say how exactly it ties in with the subreddit. (Personally I think it really muddles up a couple of different ideas, and actually makes it harder to conceive of how to make a deliberate change in your experience.)

> Q1: Muddle up in what way? Could you expand?

It effectively designates each "sensory frame" of experience as a "dimension" - which isn't very helpful.

It is better, I would say, to designate a "dimension" as being a particular distribution of facts - or *state* - which implies a particular set of experiential moments, as a deterministic path. That way can reserve the concept of "shifting dimensions" as being for an *intentional change of the underlying facts or state*, which effectively defines a new deterministic experiential path "as if" we were in a different dimension. (In actual fact, we never go anywhere, of course. We just have different content arise in our open awareness.)

Things like surrender, allowing, faith and intention all make more sense under this model - and it ties in nicely to the observable nature of our direct experience too, and how it relates to *intending* (which is the only thing which ever happens). With this, rather than being only a sort of abstract concept with "frequencies" as the bridge, "dimensions" become more clearly about the patterning of experience itself/ourself.

In the end though, all of this stuff is metaphorical. We have experiences "as if" it were true, just as we tend to have experiences "as if" the world were a "spatially-extended place unfolding in time", rather than more of an "infinite gloop" with us the experiencing container. So we should all feel free to pick the descriptions that we find most attractive - just so long as we remember that this doesn't correspond to "how it is really, behind the scenes" (because there is no "behind the scenes"), and that sensory content has no causal power.

> Q1: You're already constantly shifting dimensions = you're already constantly fiddling with your felt sense of the world via intent.

Although you *shouldn't* be, I suggest?

That's one of the aims to have, I'd say: to not be constantly thrashing your world around via reactive intention to the current sensory experience. Otherwise you are doomed to spend your life trying to "maintain a vibrational state", and so on. As for "dimensions", I feel that defining the term so broadly makes it essentially meaningless, since it means you are never "in" a dimension at all, again encouraging that "fiddling and forever maintenance" mindset.

But... I'm of the "whatever works for you is good" view overall. The problem I have with Bashar (despite all the ET stuff which is fun but distracting) is that it doesn't

really go anywhere in terms of leading to methods (or non-methods), or to realising the nature of your experience and so being able to build out from that. Now of course, the Bashar audience is not really the philosophical or metaphysical audience, nor is it the "post-magickal" or nondual audience, so it's a different perspective.

For me, it kinda just adds another separate strand to the New Age / LOA realityshifting catalogue, rather than consolidating it into a useful worldview that connects to direct experience.

> Q1: Every second you shift to a completely new and different objective dimension.

I'm not so sure where "objective" comes into this?

> Q2: I feel the Bashar, although interesting in his thoughts, doesn't give any practices that might help people start thinking the way his teachings propagate. Correct me if I have missed any such practices. Most masters have given some techniques that will help us see or experience better, but Bashar just tells us what should the state be but not how to reach to that state.

He also doesn't tell you what a state *is*. Most importantly though, as far as I know he doesn't connect his concepts to your ongoing direct experience. Without that bridge, there's effectively no descriptive model (even one that recognises itself as metaphor), and so he can offer no practical approach other than vague notions of "frequencies" or "tuning in".

(When we say "practical", that doesn't necessarily mean actions - because actions are "before" experience in this case, since the root of it all is intention, and nobody can tell you how to intend. However, that itself is something that needs to be covered when talking about "dimensions" or whatever other scheme we're using.)

> Q2: Maybe that is why most religions dissuade channelling? Because these other species can't fathom human limitations? When Bashar talks, I feel like he's irritated at some of the "silly questions" that people ask, as if they should know such "basic things". BTW, I have yet to understand what the importance or application of "metaphor" is in Oneirosophy.

I suppose that rather depends on what you think "other species" are, and what "you" are, and so on. But I think that organised religions (as distinct from the originators of the ideas that seeded them) dissuade channeling because it makes you your own authority. After messing about with such things, you are in danger of discovering that it is *you* who are, in effect, God - albeit a different sort of "God" than the one usually taught in church.

On metaphors: It is my view that by deliberately adopting a metaphor (or a conceptual structure more generally) you can reformat or "pattern" your state such that your subsequent experiences arise "as if" it were true. Furthermore, there is no sold underlying substrate to our experience other than such patterns. (Of course, the idea of "patterning" is itself such a metaphor.)

So, the idea is that there is no fixed world from which your experience arises. Looking around the room you are in now, for example, you see walls and the screen you are reading this on, and hands interacting with the device (all assuming things are well). Generally, we assume there is a fixed and solid world "outside" that is feeding us this sensory experience. *That* would be the "solid substrate".

However, we never experience such an outside world. We only ever experience... *experiencing*. And all of your experiences, although they might seem to be "about" objects and rooms and so on, they are made from this "experiencing", and everything arises in "mind". *This is no solid world behind your experiences.* What you have, in other words, are habitual patterns with nothing underneath them.

The way to confirm this, of course, is to try to change that "patterning" and see if your experiences change accordingly - perhaps indirectly at first, such as repeatedly bringing about outcomes that you want, to the extent that it cannot be explained away by coincidence or confirmation bias.

Reply to “Mechanics of Manifestation from the No-Self Perspective”

On Angles, Minds, Backgrounds

> Q: If you talked at a precisely the same angle as me, you'd be me, right?

I was really using the word "angle" casually, but this is nice. We are all at different angles to the world, and to each other. If two such perspective were to have an identical angle, their experience would be identical in all respects.

> Q: Kant believed that even though all we can know is the mind, nonetheless the mind was orchestrated somehow or influenced by things beyond it. So Kant's idealism admits a whiff of objectivity into it.

A whiff of objectivity, from the perspective of the "small mind", in that it suggests that not everything is contained within your experience, right now. I believe *everything* is included in this room, right now, as it were. Colloquially speaking of course; the room itself is not an actual environment.

> Q: But when we say it's your mind, we don't mean it's George's mind. We mean it in a very abstract sense. Just enough to affirm responsibility and to avoid objectifying experience, but no more than that.

Is there a better way we can phrase this? To me, there's no such thing as "George's mind" - there is an idea that occasionally appears called "George" which is quite heavily structured; other ideas and thoughts, even actions, occasionally arise which are consistent with the limits of that "George" idea. But there's no way in which I *am* "George", except that those ideas and thoughts are appearing in and of me.

> Q: Then it can't be called "background" since it isn't to the back of you, or in fact, to the back of anything. It's like remember how you chided me for talking about levels, saying there are no levels?

Yes, it's not "background" in the sense of levels. It's not like having a canvas and then putting paint on it. It's more like a canvas where you form the canvas itself into bumps in the middle. The "foreground" is the bumpy shapes, because they stand out in your attention. The "background" is the un-bumped areas surrounding it, which you tend to ignore.

> Q: The word "background" has a connotation of passivity. Are you saying that your ultimate nature is one of passivity?

Hopefully my refreshed imagery counters that. If you "are the canvas" then the so-called "background" is just the infinite expanse which does not currently have a pattern. As the "canvas", you can form into any shape you like. Of course, there will always be more "background" than not, because the canvas goes on forever. Also, missing from this metaphor, is the fact that most of this "canvas" is unstructured - as in, 3-dimensional space itself is a pattern.

On Realism and Not

Okay, that makes things clearer. For me, 'philosophical realism' would be the idea that there is an aspect of reality that exists independent of your perceptions and thoughts about reality. A more 'general realism' would go further and say that what you perceive has a direct correspondence with reality (the version you mean). So it's maybe actually better to go for the negative term you suggest, 'anti-realism', which is unambiguous in saying 'there's no objective reality outside *this*'. Whether that leads to solipsism or just an admission of non-provability is icing on the cake.

Anyway, I've gone meandering there...

For the subjective idealist, what he experiences *is* reality. There is no behind-the-scenes. There may be regularities in his experience, but they are not "caused" by some external structure - they are their own cause, they are habits. There are no limits, potentially, to what might be true, or how reality might apparently "work", or how things might be structured *internally*.

The subjective idealist recognises the room around him as a floating image, transparent and without solidity - without *origin*, even, except from himself.

Reply to “Understanding Beta, alpha, theta, and delta mind states in an oneirosophic context.”

Could we think of the brainwaves as the 3rd-person subjective image of a 1st-person subjective experience? Is the difference between states then a different between attentional styles?

Two general styles:

- **A diffuse, open attentional style** is a detached one where you let the world experience come to you. You are settled into the broadest state. This is an acceptance of existing patterns though non-resistance.
- In contrast, a **highly focussed, narrow attention style** involves a "gripping" onto a pattern. If this is a pattern of existing experience, this this increases the intensity of the pattern within focus, but also preventing its change.

However, either style can be used to effect change:

- **An open-detached style** (non-clinging to existing pattern) can allow intentions to ripples into effect easily. You are not "holding onto" existing patterns, so they can reform without resistance.
- **A narrow-focussed style**, when focussed on the desired pattern rather than an existing pattern, can also be a mechanism for change.

Implicitly, both approaches can amount to releasing a hold on present patterns and transferring experience to a desired pattern. The open approach is far less stressful though, and you can have a focussed *experience* within an open *state*.

I'd say the open detached style is definitely the one to go for, because you can (potentially) live every moment this way. By "letting the world come to you" you can remain completely relaxed. If you don't even interfere with the shifts of your own attention (which eventually settle anyway), you naturally become aware of the background space including the place where "you" are meant to be.

The narrow-focussed bang has been used in magickal techniques as a quick way of forcing temporary detachment while holding an intention, to "release" it. But surely it's far better to be completely open and "ask and receive" instead - for everyday body movement and thinking, not just "special efforts".

I guess it's about resisting the urge to want to *push* and feel yourself *doing* things.

Reply to “Solidity is reinforced through continuity”

> [**OP**: My theory is that we tend to live in a primary default dream and occasionally dream secondary or tertirary dreams...]

When I was playing with the idea of "strands of thought", that's how I was thinking of things. It leads to interesting questions as to the importance of the primary strand. It's not strictly *necessary* that there is one strand which is more stable, bright, 3D-immersive than others - I can see no need for stability in and of itself, prior to its formation, since stability is required in order to have the ability to reflect upon how nice it is to be stable. However, it's probably *inevitable* that one will arise eventually and become the effective default to which other strands collapse, until that primary strand itself collapses.

Following the collapse of the current *apparently primary* strand, I suppose either another strand will be revealed, or another strand will simply unfold from the logical fragments of the collapsed strand. "Experiencing" will always continue, being as it is the "container" for all strands of experience. The question really is: at the moment the strand collapses, are you identified with part of the content of the strand which is dissolving, and therefore you continue in ignorance of your prior experience? Or have you become identified with the "container" or *the nature of experiencing itself*, and therefore can *knowingly* continue, since your stability is now (almost) independent of content?

(Obviously, "strands" and "dreams" are concepts we are using. We *infer* they exist for our little model, but I'd suggest that the actual experience is simply one of ongoing content with no true hierarchy. The structure of experience needn't necessarily support a time-and-continuity framework at all.)

Reply to “The idea of imaginal metabolism.”

I hadn't thought of using "digestion" as a metaphor before - really interesting.

If everyday life (and specifically the body) is basically "imagination solidified", then any imaginative act performed with intention can potentially have an effect. Although we habitually view our sensory experience and our thoughts as existing in different realms, in fact they differ only in intensity, and share the same space - which means that the connection is a matter of degree rather than possibilit-ee.

So, when in other comments I say that "all patterns are always present and active to some extent", it's in the same sense as that. It's not that the "embodied imagination" is a special level in terms of it being a primary structure, say. Rather, flipping it around, it's that this particular set of patterns are currently very bright, and therefore dominating our experience. *Any* collection of patterns could become the "embodied imagination" if they were intensified appropriately.

So, this gives us a couple of obvious ways to soften things up a bit, right?

- We can do it indirectly, via an imagination object imbued with particular meaning. For instance, vividly feel-imagine a sprinkler located in your stomach area which spins round, whose water has the property of dissolving the solidity of the world, and leave it running. *Or* --
- We can do it directly, by 3D-imagining/asserting over our current experience (i.e. in the same space as our present perception), an open empty unstructured space with the property of "dreamlike flexibility", for a prolonged period perhaps, such that this default of transparent malleability becomes more prominent.

So they're the same approach fundamentally, but the implications are different.

I've not got the phrasing down for this, but let's have a go...

In both cases, you are creating something from nowhere - the sprinkler, or the "space of flexibility" - and assigning a meaning to that act, a result that it implies. It's just that the second one *seems* more abstract because it doesn't have an obvious "shape", and the second one also involves the creation of something which has the property of the result. However, that property is you *specifying* the change, it is not you *making* the change. In both cases, the result is indirect. It is the changing of the fact that is implied, that brings about the result. The imagery itself cannot cause anything - one piece of transparent imagery cannot bounce of another piece of transparent imagery. I suggest that a fact itself is a dimensionless part of an extended pattern and has no sensory aspect itself, so if you are at all aware that you are changing a fact, then you are always "creating something which *implies* the change of fact" (an act), not directly updating the fact.

When you go to a bar you've never been to before and open the door, you are not aware of updating the fact of the barroom; but the very first intentional step you

took towards going there, *implied* the fact of its existence, and every other intentional act you did shifted the world and *implied* a particular sort of barroom - right up until you actually observed it. At the point of observation, it becomes "fixed" in the scene that an experienced scene is much "brighter" and becomes a high-contributing pattern when it comes to subsequent experiences.

And in reverse order -

> I think it's also possible to make one's style of experiencing into something where experiences do not become overly fixed no matter how bright they might seem.

Yes indeed. You might view it as there being a contributing pattern/fact which corresponds to the statement: "The world is a stable place and the implications of a sensory experience constitutes a set of facts which persists once the sensory experience end".

These more abstract patterns are of exactly the same nature as any other pattern: they always exist but their contribution to ongoing experience can be increased or attenuated.

Which leads to some interesting questions about how far one really wants to go with messing with accumulated structures - there's flexibility available, sure, but there's *decoherence* if you push it too far.

> Q: Why not directly? So you're saying facts are only and ever implied? Are facts always tacit? I think this might be important, but really I have trouble feeling what you're trying to get at here.

Let me try and grab a hold of this. There's a couple of approaches I can think of to describe it (bear with me since I'm formulating this as I go).

So, let's begin by taking an obvious fact:

- "Everyone always loves me." (heheh, why not!)

Now, try and summon that into sensory experience. What you'll likely come up with is an audio-visual-texture-emotion sensory *aspect* of that pattern which includes a *felt-sense* of it. But remember, that particular pattern is one without a temporal restriction - it is immediately "all time everywhere forever". You can't actually experience it from a 3D-immersive single moment viewpoint, much less in a contracted image. You can't grab it completely and hold it in your hand (so to speak). You hold *part* of the extended pattern in the senses. And that extended pattern is part of the undivided pattern of all-patterns. So what I'm getting at here is, while any possible intention is of course is a shift of the entire pattern (or "all possibilities"), we obviously do not experience that because we are only ever aware of a slice of it. We operate in the blind.

When I create my sprinkler, it is simply by hook onto a larger pattern which I cannot fit inside my current perspective. But since the sprinkler is connected to that, it becomes my proxy, and my manipulation or specification of that, becomes/is my manipulation or specification of the more abstract fact. When I do this with my "softening of the space", I am doing the same thing, although it's

more subtle. I am imagining, implicitly, a space and that the space is softer. I am not actually directly making my current space softer, the space I am imagining is just the partial aspect of the intention. You can see this in practice because when you do this, the form that gets triggered in experience "happens by itself" *towards* the imagination, like you have pulled on a piece of material.

You notice the same thing when you use imagination to move your body. You can imagine a wind blowing your body forward, and your body will respond as if that were so. Or you can imagine your body in the forward position, and your body will shift state towards that position. We might call it *"intentional leading"* or something like that.

Note: When you try to heal yourself, how do you do it? You quickly realise that grasping onto the sensations and trying to change them doesn't work. Instead, you must "be the space" around and through the area, and then either use a metaphor to change it, or imagine the replacement sensation. But I'd suggest those are both the same thing: ***creating a desired sensation is still a metaphor for that target state*** *and is not the target state itself, because: time and the inability to fully specify, you can only imply.*

Practically speaking, it's not that important, and I'm obviously struggling to convey it. But for as long as there are any patterns active, there will be a notion of change, and for as long as that is true, there will be a "leading" effect, I suggest.

> Q: Here I don't agree with your choice of the word "directly" in the context of the above-quoted paragraph.

The sense I'm using "directly" in that paragraph is in the experiential sense - that within the current sensory field (as you phrase it) you are experiencing performing a creative act relative to your desired outcome which you might *naively interpret* as being an interaction between *just* the sensory objects.

So, taking the "naive view" as being one where we assume that what we experience in the sensory field is what is happening, then:

- In the sprinkler example, even in the naive view it's obvious that you are taking an indirect route - in the sense that you experience yourself creating an intermediate step. You've created an object with properties, such that it will bring about the change.
- In the updating-space example, though, in the naive view we might think that you are actually interacting with the space that you have been experiencing and modifying it. Hence the potential interpretation of updating it "directly".

In fact, the two approaches are identical, it's just that the "sensory aspect" - the visible part of the iceberg, if you will - of one corresponds more closely to what the experience of being completely in the target state will be like. The "naive view" person is not doing what they think they are doing in the "actual view".

In the "actual view":

- *All* experiences and changes are direct - because there is no other way for anything to be. All that exists is "The Absolute taking on the shape of The

Relative". So any experience of change *actually is* that, being and changing. You can't get more direct than actually being something.

A sensory act is like shifting the tip of the iceberg, or pulling a rope in the dark. The sensory experience is just your *sensory handle* onto the larger pattern you are invoking.

Some sensory handles happen to be of a form that is a more literal representation of the intended end-state, but that does not change their level of directness. The handle is always indirect (in the sense that it does not provide a naive experience of the change) but also totally direct (in the sense that it is a direct interaction with the *facts-of-the-world*).

We can also think of these handles as "icons". Let's use an everyday example, where there's a folder on my computer desktop and I want to remove it.

- The "folder" looks like a folder. It has all sorts of folder-concept associations for me. My tendency will be to think of it in terms of an actual folder. In truth though, there is no genuine "folderness" underlying *either* the icon *or* real-life sensory folders, *other* than those associations. And therefore I can create my own association.

However, in our computer example:

- I can right-click on the little picture of a folder, and select "Delete" from the popup menu. This is like the sprinkler example, where the act is more of a more abstracted form. There is nothing about the letters D, E, L, E, T, E, that correspond to the everyday sensory experience of removal. This is revealing of the principle: "the meaning you give something is what supplies its causal power".
- Alternatively, I can drag the the folder to the trash. This is like the "updating space" example. The sensory aspect of the act matches my usual notions of how the act of deletion works: a folder getting put in a bin. But really I'm just being fooled. Just as in the last example, there is no literal correspondence between the sensory experience and the *form of the update*. In fact, the actual update *has* no form and is literally unthinkable; I can only think in terms of icons/handles. This reveals to us that our accumulated historical meanings are no more direct or real than the ones we arbitrarily assign.

The conclusion is along the lines that all sensory experiences are "handles/icons" for the larger pattern, undivided from it, involving direct interactions, but not complete experiences, because they are not completely unfolded. Our habitual perspective doesn't have enough "dimensions" to experience the whole thing unpacked simultaneously, into 3D-immersive space.

So hopefully this ties your comment and my comment together? Specifically:

- All updates are *direct* in the sense that there is no such thing as *not* being direct, because all there is, is Absolute-Relative. It is always directly experienced, but not in unpacked form. Facts and patterns are "dimensionless" in this sense. (*Felt-sense*, global summary to the rescue.)

- All updates are *indirect* in the sense that our sensory experience of the act is not an actually an experience of the overall pattern changing.

As you indicate, we are left with inseparability, full responsibility, and unbounded potential or capacity - whilst also having a situation in which "all creation is finished" and always available.

[…]

I was more explicitly pointing to the icon as being "attached" or rather seamlessly part of the larger pattern. To "tug" on the desktop icon is to literally pull upon the extended pattern it is attached to. And that's why I say things are unthinkable, in the sense that the computer screen cannot display the entirety of the of the computer, because not all of the computer is made from "colours" and a part cannot display the whole of which it is a part. In clearer language: we can indeed think about anything, by manipulating the sensory iceberg tips, but we cannot think of the entirety, because thinking *is* partial experiencing. Experiencing the whole would be... experiencing the whole.

As far as the term "Absolute" goes, yeah, it's the hypothetical state that we might call "unshaped" experience, the raw state - not my favourite term for it, but we need something, and I tend to try different ones out. I think a word *is* required for this, because it's only in contrast to this concept that we can fully point to the nature of relative experience. Otherwise it's like describing waves without having the concept of water. Of course, experience *has* no medium as such, but its difficult to discuss its arbitrariness without some concept that "all patterns" exists somehow, even if totally neutralised.

On "dimensions" - just a metaphor to better imagine selection (or relative intensity) and apparent perspectives. Specifically, that you can't simultaneously imagine a 3D-experience and imagine a 4D-experience. This connects to the thinking-with-iceberg-tips earlier, really. As you say, representation - *which is really partial sensory experiencing of extended patterns* - cannot be complete, at least in terms of being *unfolded* into a spatial context.

Meanwhile, elsewhere there's been discussion of those events where people experience reaching a catastrophic end - and then it didn't happen, but it seems the world has shifted somewhat. Interested to hear your own interpretation on that, jumping off from my response below:

Factual Updates and Collateral Shifts

If the world is a continuous and coherent pattern, a blanket of material with folds as facts, then you can't adjust one fact without tugging a little on the rest of the material, impacting the other folds. Although these "collateral shifts" would make sense in terms of the fundamental nature - the blanket - they wouldn't follow the logic of the world's apparent content - the folds. For instance, your car tumbles off the side of the road but - *flash!* - suddenly it didn't happen after all. Changing that fact inevitably results in a collateral shift of the world as a whole. But it takes the form of, say, an extra tin of fruit in your kitchen cupboard, a news reporter's hair being parted at the other way, and an acquaintance you've not seen in 10 years

now never existed. Those changes are *causally* linked to, but not *logically* linked to, the event.

Quite possibly you would never encounter these updated facts. However, the change in your *felt-sense* of things - that "global summary" sensation that you have - might mean that the world sort of "tastes" different subsequently. You intuitively know that you are no longer in the same place. There's a different "flavour" to your life after the accident somehow.

Riffing on this a bit...

> Q: So if there was just flash, and suddenly the accident didn't happen, could you recognize such an experience without the requirement of differently parted hair on a TV announcer? I think yes, you could. So it's not a hard requirement to have differently parted hair.

It's not a requirement - rather, it's an example of a possible side-effect arising because a change of one fact tends to lead to non-logical shifts in other facts, as they are of course part of the same overall pattern. So you survive the crash, get home, and notice (hey!) an extra tin of peaches. The *cause* is a shift of state, but in terms of everyday logic it *seems* nonsensical to the experiencer. Of course, this is a case where our experiencer produced an intentional shift of state (albeit unwittingly in terms of outcome, it was probably: "I want to live!"). If they'd just let themselves die, their experience would continue but probably in a more interesting way.

So moving a hair doesn't change anything. The movement of the hair is already part of the current state, which is static and eternal. Only *intention* changes state. If the movement of the hair was not already patterned - it wasn't going to arise - then the intention to have it move represents a state change and will have (very minor) collateral effects, otherwise it will not. What we might call spontaneous or "passing" experiences (in the manner of "passing thoughts") do not correspond to intentional changes of state; they are deterministic unfoldings from the current state.

Only *intentional redirection* changes the state.

> Q: It's not like shifting can be studied objectively.

Well ***nothing*** **can be studied objectively.** The point I was making was, no particular collateral change is *required* but any change *can* happen by the logic of continuous, coherent patterned states.

> Q: I don't think we can talk of the state as something beyond intent, on its own.

We're not, though. The state *is* your current total intent so far. When we intend something, that's not something additional on top, it *is* the shifting of this state. So if we think of our current state as the set of all-patterns, each pattern at a different level of contribution, so there's a relative distribution of intensities:

- That state *is* our total intent. It is static and it completely defines our experience going forward.

- What we call "intending" is really "changing the relative distribution of intensities" such that our state corresponds to our intention.
- Because there is no separation between "intending" and "shifting of state" - it's like a blanket of material folding itself into a different shape, under its own volition: shape-shifter metaphor - then "intention" *is* "the state".

Our current intention *is* our present "shape" - just like our current physical position *is* the relative arrangement of our body parts. We change bodily position by rearranging the body, which we call "moving"; we change intention by changing state, which we call "intending".

Yes indeed, the body example was an everyday perspective comparison. Heh, perhaps we should introduce a special character (‡) that corresponds to "but of course, the whole known universe was involved in this".

- "So I‡ was walking down the street‡, and I went into the shop‡, and bought an apple‡ which I ate‡."

[…]

> Q: So if we take this literally, you can basically talk to the metals and convince them to change, because you'd assume they're not just dead substances, but are living beings.

Well... extended patterns. You could certainly have the world behave *as if* they were alive and had properties that could be described as intelligent, I suppose. However, as with everything else, it would be *your* intelligence, creating the maps, albeit by implication. Reading that sort of material can be great for triggering fresh ideas for causal imagery, ones that would never occur otherwise, you're leading me to think.

> Q: I might think, oh, I see, so now I really understand it, whereas when before I thought I understood it, I've only understood it partway in reality.

I completely agree on this. I've come to think that it's another aspect of the **"after the dream... *more dream*"** thing. It's in the nature of content that it is always apparently expanding; the discoveries keep coming, so the context keeps changing, so the understanding keeps evolving.

Which is another way of making it obvious that the truth you can think, can comprehend, is not the truth (**because the actual truth must be unchanging**). The fundamental truth is something that can only be *perceived* - known directly, now - and is not something that can be thought about.

[…]

> Q: Ive noticed that if I believe I am trying to enact a change, then I will experience merely trying to make the change. The change itself doesnt necissarily manifest. Ill just be manifesting a struggle.

Yes, you have to generate the experience of *literally* updating the world - or doing something that you have decided *means that* you are doing so.

I really mean that "the fact of being and being everywhere" is always available and can be known. You never experience purely being The Absolute; **you are always "The Absolute taking on the shape of The Relative".**

You would have to have absolutely all patterns at zero contribution for you to just "be". The blanket of material with no folds. Which is not possible, I would say, in the sense that if it ever happened, that would be it, or rather *only* "it", so to speak.

> Q: Why would this state be called "being" or "just being?" It seems arbitrary.

Yeah, it is arbitrary. There's no word for it. "Only awareness", perhaps. "Absence of activation", maybe. It's the only state, or non-state, which is *truly meaningless*. It would be "before" everything.

Reply to “I've learned how to wake up, but I'm too afraid to do it”

It doesn't mean loss of identity - it means ***recognition* of identity and context.**

It's like you've been watching a TV show all your life, confusing yourself with one of the characters - and then one day you relax, your attention opens up, and you discover you're actually a guy on a sofa in a nice apartment holding a TV remote. *And you always were that guy.* Now, that initial opening up might be uncomfortable; it'll feel very exposing at first, but that's just like how tight muscles are uncomfortable when you first unclench them.

It's just like a lucid dream: you realise you are dreaming, and then your realise that this means the "you" that is dreaming is not the dream-body or perspective, it is the whole "space" in which the dream experience arises. The experience of awakening in a lucid dream is truly freeing and exhilarating.

For starters, you understand that your intentions have global effect, not just local body-movement effect. When you decide to go to the grocery store, it isn't that you bodily move there - rather, *the whole dream shifts towards the experiential state of "you-being-at-the-store"*.Meanwhile, it's incorrect to say that the dream "happens" at all. Nothing is "happening" while you are not experiencing it, although we infer it must have from our observations. Reality isn't this other thing that does stuff, like it has a separate intelligence operating independently of you. That's too movie-ish.

Short version: **You don't need to worry.**

This world has been around a lot longer than most of your dreams, and has become pretty stable - although you *can* create persistent dream realms and you'll find they operate very much like this one. You can indeed have on-demand changes though; any delay is due to "plausibility", related to the form of your intention, and that's something you could work on by examining your ideas of what the world is. (Just because you accept it's a dream, doesn't mean you've dispensed with the idea that it's still a "spatially-extended place unfolding in time" of some sort.)

Meanwhile, to remove a pattern completely, you need to remove all "amplitude" from it, but it's generally easier to abandon something and switch to a replacement, just as in a lucid dream you'll tend to open a door to a new scene, rather than morph the current scene. Anyway, as to your "wishes"...

The problem with these "wishes" is that they can be outside of your daily experience - and what your life is, *is* experiences and that's the key to selecting things. You have to identify what the actual *end-state* experience is that you actually desire. Vague notions of things often aren't helpful and can be contradictory. You also have to be careful what you wish for. For instance, your country becoming a sovereign state may necessitate NATO preventing other movements during the events of the transition phase. There is going to be a transition in time between *this-state* and the *end-state*.

It also matters how you conceive of the world. If you really think that the EU, USA, Russia are "out there" and that they "happen" unseen, then that can be problematic. Those ideas become part of your intending if you "wish" in terms of those assumptions.

All of this is why manifestation approaches tend to, in some form or other, advocate deciding on the desire and then having faith and forgetting about it, by which they really mean do not define or interfere with the apparent means by which the desire manifests. Meanwhile, the so-called "jumping" approach will give you all the same problems if you don't have the formulations down pat; it's really just an active metaphor to allow yourself to let the world-pattern shift more drastically, it's a decision that it's "okay" if things change discontinuously.

So... make it specific in terms of an *end-state* and how it would actually be experienced. All manifestation must be about subjective experience, because that's all there is. Maybe pick one single thing and focus on that first?

Reply to “Feedback model of experience”

Belief and perception (experience) are of the same thing - they can be seen as the same thing at different stages of solidification. In fact, my next multi-part post was going to be called *Magick is Memory* (along with one on *Overwriting Yourself*) and be on this very topic. But, here goes with a quick summary version; see how it fits in with your ideas:

Passive Memory

Every experience that arises leaves a trace in awareness, an after-image. That trace influences subsequent experiences, which are filtered through it. Which in turn strengthens the trace. In short, there is a *memory effect*. Over time, certain patterns become more entrenched - habits, beliefs - just as the flow of water deepens channels in a landscape via erosion.

This is the *passive mode* and this is how the landscape of our worlds are formed at the start. There is a randomness of activation (random rainfall) which due to the clumsiness of randomness seeds patterns (eroded areas), which eventually turn into stable habits (deepening erosion into channels and pathways). Experience shapes beliefs shapes experiences. Beliefs are *the same as* habits of the world. Beliefs are not things you *think*, they are the structure of your world.

It is not just apparently "external" experiences that participate in this effect though: simply *thinking* a pattern will also contribute to this effect, although to a lesser extent.

Active Shaping

The magician realises that this is the situation, and seeks to benefit from it in an *active mode*, using a couple of extra insights:

- The resistance of patterns to change is related to his gripping of those patterns, his identification with those patterns.
- He can stand back and identify as the background awareness, which is unaffected by pattern and memory.
- If he does so, then the effect of his consciously directed thoughts (summoning a 1st-person imaginary experience corresponding to his desire = intention) is greatly amplified, even instant - because he can completely sidestep trying to push it and hence resistance.
- In the extreme case, simply *deciding* will be sufficient.
- It is generally easier to have manifestations that are consistent with the deepest habits, so that the occurrence can still be dismissed as "plausible". For instance, those lost keys don't directly materialise in mid-air, they appear in the drawer you already looked in (but perhaps you hadn't looked properly?), and so on.

Effectively, the magician makes his world more vulnerable to the 'memorisation' effect, leading to a more rapid circumvention, alternation or dissolution of existing

habits - for a one-off manifestation or for a change in how the world works. In either case, the magician is "inserting new facts" into the world; he is updating its memories to correspond to the world he desires.

The overall situation is somewhat sketchily illustrated in this diagram:

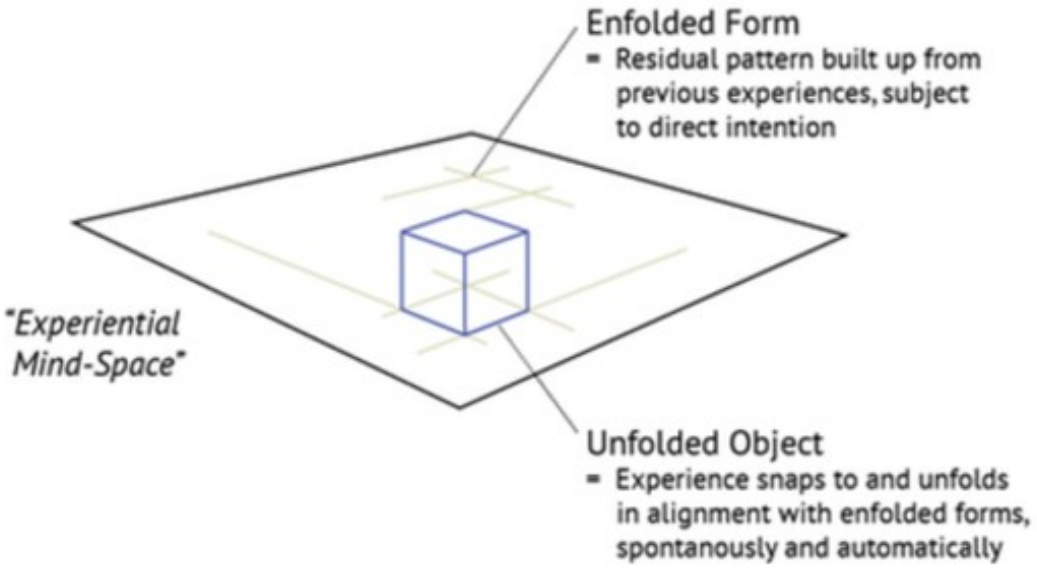

Enfolded Form
= Residual pattern built up from previous experiences, subject to direct intention
"Experiential Mind-Space"
Unfolded Object
= Experience snaps to and unfolds in alignment with enfolded forms, spontanously and automatically

Fig 1. An illustration of the relationship between enfolded forms (belief, expectation, memory traces) and unfolding experience. In an ongoing feedback process, experiences leave traces which then in-form the structure of subsequent experiences, as spatial and temporal structures - i.e. objects and narrative, respectively. To change the nature of experience requires exposure of the ground to alternative types of experience ("external" change) or a shifting of the form of the ground directly ("internal" or first-cause change).

Additional Comments

Was looking at the initial version of your post, just saw the update - your little picture is basically the "process diagram" for my own! Nice. I do believe we don't need the extra step of separating them into "systems" though in the end. That's fine for illustrating a process, but there is no separation between filter and flow, between belief, perception, experience, manifestation - it's the same patterns being activated. **There is only awareness** - with raw creativity (randomness) and memory (persistence) on the passive side; the active side is simply awareness deliberately shaping itself, changing or circumventing memory at the root level.

This gets away from the chicken-egg metaphor problem.

I originally started along this line of thinking to describe how people always think they are right in their world-view - could it possibly be because they literally experience their beliefs as reality? Beliefs *are* the laws or habits by which your world unfolds? How to intervene in this? And so on.

People don't see with their eyes unless they centre their attention there, thus limiting their vision drastically - what's meant to happen is that vision *comes to them* in their minds. If they'll let it! Simply changing "where you sit" in your body-space, and letting your awareness open out instead of concentrating, can have a dramatic effect. Hence "seeing from the core" and similar approaches.

> This technique explores the central line of the body. It relates to the spine and spinal cord, as well as to the chakras, the flow of chi and other energetic paradigms. The center or mid-line is especially important in vision because our two eyes need to coordinate around this line in order to work well together. Once the student has learned to find this central, energetic line, she/he finds the place on it that is the most comfortable, and rests there. Most people have a place inside themselves that is familiar and feels like home. For instance, one person may have done a great deal of martial arts, and centering in the belly is easiest. For another, centering in the chest is more natural. We each have our preferences and styles. In addition, vision is not always the primary sense we are using at any given moment. We cannot attend equally to what we are hearing, seeing and sensing. One sense must be the most important, or “the figure”, while the others are less important, or “the ground.”
>
> -- *Seeing From The Core*, Rosemary Gaddam Gordon

But if people won't give up control, of holding onto their old way, they're screwed.

Good test to do with yourself: Sit back and be in the room. Do you feel that the room around you is in focus, just "there"? Or do you feel that you are scanning around, and that the world is blurred in parts, like in a movie scene? If you are relaxed and letting vision "happen", the whole room should be just "there". Because it's not actually possible for your eyes to be seeing the whole room anyway; you are dreaming it.

The same lessons apply to perception and action more generally.

> Q: Well, I don't see them as exclusive at all. I could have a strong concern for repeatability and I could also have a strong willpower. I think this would cause instability in my beliefs and in my manifestation however. For example, lots of people have an intense experience because they finally work up a strong will but it seems so "powerful" (due to not challenging the passive path) which usually causes the practitioner to stop for a while, until there's more familiar stability. So if someone is particularly brave and certain of their path, they could go really hard on the active part and ignore the oddities, building up in a positive feedback loop which might seem unstable. I think it's, on the whole, a better bet to downregulate the positive path a while, until I seem cynical, skeptical really. Nothing could change my

> opinion, not even if aliens land on my roof, not even if the president calls me, not even if I wake up in Candyland. Then the positive feedback of the active path can be used and the passive path could be amplified again without causing a huge instability/existential crisis. I was reflecting on the Shurangama sutra while thinking of a response to TriumphantGeorge. At 1:248 Buddha finishes describing what the mind isn't and where it isn't. But Ananda becomes surprised when Tathagata points out that what he's using to "investigate it" (i understand it as, consideration/contemplation) isn't his mind, which disturbs him. Tathagata clears it up by saying "It is your perception of false appearances which deludes your true nature and has caused you from beginningless time to your present life to . . . lose your eternal source . . .." Which tells me that while my intent and willpower might be launched from the system of beliefs, the beliefs are noumenal and my actual thoughts, my internal monologue and what not, are perceptions going back into the belief system. Maybe noumenal isn't the right word. I mean: utterly imperceptible and existing outside of manifestation, including my internal monologue and visions of concepts.

Hmm, interesting. The identification with the background rather than content is maybe a version of doing this, actually: It disengages you from taking the passive arisings "seriously", reducing the fear factor of disruption them, which then makes active assertions less troublesome.

You mention something else which is worth pursuing:

> *“But Ananda becomes surprised when Tathagata points out that what he's using to "investigate it" (i understand it as, consideration/contemplation) isn't his mind, which disturbs him.”*

The word "mind" is really problematic. It gets used for "thinking" and for "the space my thoughts and sensation arise in" and also for "the object-less non-material material that is the substrate for experience, and is my true nature". I see what we "are" as the background ("awareness"), any object or pattern content or traces - beliefs, experiences, etc - are all of the first two types. Magick is about modifying the patterns. Insight or enlightenment is about recognising yourself as the background rather than any pattern. Of course, the two go hand in hand, since patterns are "of" the background.

But really it needs defined every time it's mentioned, it seems.

The origin of the world then, which required pattern and persistence, is not itself a property of awareness. An finite number of random 'flickers of pattern' can have occurred before the first one that lingered as an after-image, a memory, then even longer before two occurred, which then allowed a stable and interrelated, self-supporting set of patterns to emerge.

(The word "consciousness" is also problematic because people think of it as localised *self*-consciousness.)

Usefulness is the way to judge things, definitely! And models are a great way to explore your assumptions and a soften the edges, give you something to work with. (Because it's hard to start with "everything is possible" and then truly adopt

that. Even trained pilots, who know they can fly because of the machine they're sat in, still take off from ground level...)

Although, contrary to the old saying, actually the territory does become the map after a while, to a greater or lesser extent. Of course it has to, otherwise we couldn't have magick (= assertion of truth and subsequent consistent effects). The more flexible and ambiguous the situation, the more easily the effect becomes "memorised" by the world. For instance, simply and truly deciding - *and feeling the certainty of the fact* - that you will have a lucid dream will give you lucid dreams.

Reply to “Dreaming Versus Being Awake”

Have you ever had a lucid dream (a dream in which you realise you are dreaming)? Then you are not even a zombie; you are fully aware and can manage the dream accordingly.

I'd say that waking and dreaming realities are on the same level. They are not in fact "realities", just parallel sensory experiences. Right now, you are in a room, reading this. Now, think about the room next door...

This room remains vivid but "with" it is now a shadow image of the next room. The only difference between the two is in terms of intensity and stability. If you could make the *next-room* sensory pattern more intense than the *this-room* sensory pattern, you would be in the next room...

[...]

It's remarkably hard to hold onto as a direct insight, rather than just as a concept - because any attempt to do so, loses it (This makes senses of course; you can't hold onto "open attention" by narrowing your attention!). This is why I've been advocating that "letting go of control of attention" is the vital ingredient. We usually focus on letting go of our thoughts and our bodies, and yet still unwittingly "deform" our experiential space by manipulating "attention". In fact, you shouldn't interfere with your *attention* at all, as conceived of as a narrowing down to certain objects in space. Rather, you want to use *activation* of desired images - in other words, intend to make a pattern dominant.

The essence is: "attention" is completely the wrong way to look at it. There's no such thing as attention, as in a "positive" thing, except as a concept. It's a concept which leads to a poor intention. Indeed, there is no such thing as "open attention" (apart from a concept) because it corresponds to an absence of something. The absence of deforming experience rather than triggering it.

For as long as you try to use attention to interrogate the experience of simultaneity of thought (of the room now, of the next room, of your shopping list) you disturb it.

> Q: In my view there is nothing to disturb. All is false, not just some! Therefore, we play as we want to.

Yeah, but that's just tedious and useless, like saying "all is consciousness". The fact is, when people try and use this stuff - to "play as they want to", as you put it - they unwittingly use things like concentration and attention to do so, which actually works *against* their efforts.

Most people don't get how to imagine, that it's "taking on the shape of" thoughts, and "attention" is one of the sneakiest ideas going around. People genuinely don't realise that attention is effectively a locking down of what you are focusing on. They try to relax by using their attention; they try to dissolve and forget things by using their attention. All in the aid of "playing as they want to".

> Q: This suggests experience has a correct form that we're fucking up somehow.

It doesn't have a correct form, but each of us might have a desired from. And "attention" is something that can block our transition to the desired state, even as we try to use it to get there.

> Q: Attention cannot be "narrowed" because it suggests it should be wider than it is now.

That absence of narrow attention is... *no attention*. But singe language dictates I need an opposite for "narrow attention" I called it "open" - note, I didn't call it "wide". Remember, I'm not saying there's anything wrong with having one object or detail fill your perception (*attending-to*, perhaps?), I'm saying that doing so by contracting your space or "concentrating" is problematic. This is not actually easy to talk about; experimentation is the way. Most people I've encouraged to "stop narrowing" seems to like the result; it's like any attending and redirecting is effortless because you are no longer trying to experience the "doing" of it.

> Q: [Experience of agency isn't agency] There is no difference between experiential and actual in our view. :)

But in this particular case, there's a point. I could phrase it better by saying: the *experiencing of apparently-causing* is not itself causal, because it is a resultant. The "feeling of doing" is always a result, a generated experience.

> Q: But you'll notice that even when people do this fake, something about this fake is not fake, since they still do move around! So there is truth in the fake. And fake in the true.

No. The "doing" is actually in opposition to the movement. It's like trying to stay still and walk at the same time. As soon as you stop trying to "do" in this way, everything becomes easy. It's tricky initially, because even the "thought of being in a position" triggers that pattern. So if you are sat down and want to stand up, you must avoid "thinking of being sat" or even "thinking of the process of standing" - you must leave all that alone and simply "think of being stood up".

> Q: Because any experience whatsoever, even the experience of not having any experience, is a fact of attention.

The point here is that one selects or brings-into-awareness by a "choice" rather than by manipulating the space in which experiences arise - which is a common error that people make (I have found). It's not really a philosophical point. It's a common practical habit borne of misunderstanding.

> Q: If you think "contracting space" is problematic, please explain what the problem is, exactly.

It is problematic if you are generating unpleasant results in addition to your desire. It's the equivalent of straining to read the letters on the screen by "concentrating hard", which doesn't help and in fact even works against you.

> Q: [the experiencing of apparently-causing is not itself causal, because it is a resultant.] I don't know if this is always true.

It's a matter of recognition. Incorrectly assuming that you need to "do this" in order to "experience that" puts you at a disadvantage. Of course, it also gets used

in magical work: declaring that "this" has the property of "making this happen" and then using it accordingly. But being *aware* of that is important, to know that you are "dreaming" it into utility.

> Q: I think you're going overboard. You can't trick yourself like that.

It's not a trick; it's how this works fundamentally. As in the room example, "you can't be in two places at once" (let's put aside talk of actual bilocation). If you bring two opposite states to mind at once, you lock your experience. If you want to stand up efficiently, you must release the thought of sitting down and indeed any other position. By triggering the "being stood up" thought, your experience naturally flows to that.

This applies to more than just getting up out of a chair (which, after all, is an imaginary experience like any other)…

> Q: Right, but why should these two features bump into each other? You can do both at once!

They shouldn't but our use of language has, I've noticed, let to many people doing something they don't *knowingly* intend to do. This wouldn't matter so much, except that narrowed attention (reduction of experiential space, although not of awareness itself of course) leads to physical tension, lack of ease and fluidity in thought and creation, and a build-up of "stuck thoughts and incomplete movements".

> Q: You're saying "not until you stop focusing your attention will you experience magick." You're saying I have to be inflexible toward how I use my attention.

I definitely never said that (the first sentence). And the other is sort of the opposite of what I'm saying, which is: that narrowing of attention, *fixing* attention, *leads to* an inflexibility in experience, because it "locks" the patterns you are presently focused on. Again, like the "triggering being-sat-down" and then trying to "trigger being-stood-up". **Magick requires detachment, and this is at the heart of it: allowing patterns to dissolve back into the background** (so to speak). Narrowed attention inhibits this.

> Q: That's true, but the way to unfuck them is to alert them, which includes alerting their attention to some heretofore ignored facts.

That's exactly what I'm doing. There's no point in messing about though; we might as well say: ***if you are doing this then this is what's happening*.**

Naturally, people must should against their own experience, and they don't need me to tell them to do so. Otherwise I'd be far more introductory and explanatory, right? (And I know *you* don't need cushioning!)

Although yeah I'm totally aware I'm bashing this stuff out quite "prescriptively" today. :-P

So, I'm describing the essence of it okay though? In all sorts of situations we end up creating an experience which is just extra clutter on the way to what we want, and even opposes it. If "magick" works by bringing a thought into awareness and

having it become the brightest thought (if you see what I mean), then introducing intermediate states actually just gets in the way of your desired result. It's like you can fly to the top floor just by "wishing" it, but instead you end up interfering with that by "wishing" each of the floors between here and there. Which is great if you want the tour, but often we (by which I mean: me, often) don't realise that **we can "skip to the end" -** provided we don't think about those intermediary steps and thereby bring them into awareness…

[…]

> Q: What I think I was poking at, is the possibility that the subjective experience is merely some epi-phenomenum of some deeper non-conscious process.

But there is never anything other than subjective experience?

We might *imagine* some deeper process beyond consciousness, but we do that imagining *in* consciousness. That amounts to making "explanatory fictions" or stories, since we'll never actually experience supporting evidence (I suggest!).

> Q: You can test this by simply closing the eyes, or putting fingers in the ears.

Voids are a subjective experience also. But why would we expect closing our eyes to stop persistence? It is not a true void. A true void is absolute complete forgetting. What makes a world seem solid? That the images are vivid with well-defined lines and (key to most) that there is a sense of solid touch. But it actually doesn't matter how focused or fuzzy something is in terms of it being a subjective experience; it's just a subjective experience… *of fuzziness*. A sharp dream (a dream of sharpness!) is just as much a dream as a fuzzy dream (a dream of fuzziness!).

> Q: If my subjective experience is everything, then that would have to include those voids - as the world seems to 'pop back' from them.

But you are still experiencing the world subtly!

It is tempting to say that our experience is sights-sounds-texture, but actually there is a whole complex *felt-sense* in the background. It is *this* which persists when we close our eyes and throughout our apparent movements in the world. The "current state of the world" is dissolved into this *felt-sense*. We are always actually experiencing everything. If it were to be dropped, then the world would completely restart - but you would never know it. And when, in this newly-born world, you went looking for memories, you would find them (on demand). Probably the key to all this is to be clear about what "you" are. If you believe you are a "thing" looking out at a world, then all sorts of problems kick in. If you instead you observe that you are a "conscious open sensory space" in which experiences arise, one of which is *being-a-person-in-a-world*, then it's easier to see that all experience is subjective, no matter that its qualities.

Short version: A lack of imagery or a lack of sound is not a lack of subjective experience; it is a subjective experience that happens to lack imagery and sound. Even the experience of "open empty space" is itself a subjective experience.

I see "time" as just the fading brightness of the most intense aspect of the ongoing sensory experience. That is, the "ongoing duration". 'The past" is then whatever residual patterns we've hooked onto the conceptual pattern we've got, a timeline say (basically just a retrieval concept we never quite release).

I see the *felt-sense* as the entirety of the world to date (in the largest sense). It's *all* dissolved in there and it never goes away. Because if it did, the world would restart.

Turn off all your senses, what's left? You can get pretty much down to unlocated openness, although you still retain a sense of identity behind just consciousness. A feeling. If you switch off all the senses, the only sense left is the *felt-sense*.

The conclusion: **You are *always* experiencing the entire world, right now, in every moment.** Literally, sensorily experiencing it. And if you dropped parts, effectively forgot them completely, they would be gone forever.

My ordering: Open consciousness; sensory patterns within consciousness, evolving in intensity; some labelled "body" and "mind/thought" and "me", others labelled "world". **All experience is subjective**, to nobody.

The total sum of all your observations (intense-sensory and shadow-sensory), the accumulation of facts which are active, the current state of the pattern you call "the world". Your world right now is the culmination of all the experiences which have arisen in your consciousness space. The superposition of all patterns.

For the purposes of this, we might consider each instant of sensory experiencing to be "a fact". All facts will make sense in terms of previous facts (unless there is a deliberate intervention) because the pattern is one whole.

The *felt-sense*, then, is the constant experiencing of that entirety in your consciousness.

To be clear, it's better to say that awareness "takes on the shape of" experience. So what's changed isn't awareness itself, but its content, its shape.

- Subjective experience is "made from" awareness; awareness is like a non-material material whose only property is *being-aware* and which takes on the shape of experience.

So the background feeling, all the accumulated experiences or patterns, like the sharks and the suncream and all the other facts and memories, that's the *felt-sense*. It's the "texture" of "you" in a way: it's the entirety of you-to-date, dissolved-enfolded. The rush of old feelings is a memory-experience, unfolded. The room around you now is a sensation-experience, unfolded. If neither was present, if nothing was unfolded, there would just be that "texture" to the awareness-that-you-are. (If that texture faded, it would just be void.)

In the sun-stars-sky analogy: awareness is the daytime sky, the stars are the entirety of what has been experienced (*felt-sense* or G), the sun is the current

experience (SSSTT). Actually the second T is the name for the fade-transition between different stars bring bright -> sun.

Experiment: When you "feel out" information within yourself you can see how it works. If you loosely placed your attention centrally in the body and assert something - e.g. "I feel great" - and allow the response to arise, you can see how a state unfolding feels, if you sit with it and let the resulting state information arise (responding with why you don't, probably).

[…]

> Q: I'm struggling to put into words that there's something up with your description of awareness.

And this is where the problem lies, as you later observe: language. In order to think about something, you have to split it into parts (concepts) and then arrange them relative to one another in mental space (a conceptual framework). You are doomed to create divisions in order to understand something intellectually!

So awareness is:

- The non-material material whose only property is *being-aware*, which takes on the shape of experience, and experiences itself relative to itself.

Which very quickly starts to sound like nonsense. We're having to create artificial divisions ("non-material material") in order to put it into language, when of course the next step is to collapse those divisions such that nothing can be said (" ").

There is *always* awareness - there is always "being". If awareness has no folds in it, there is not *experience* but there is still *awareness*.

> Q: The awareness of 'being' as something that carries on without experience is at best an illusion. . .

It's not awareness *of* being. Hmm. Okay let's see if we can arrange this better. Let's begin with:

- **There is "what-is", which I have been calling *awareness*.**

  Other traditions call it "pure awareness". It isn't awareness *of* anything. It has no inherent division, spatially or temporally; it's that which such things are formed of. In a sense it is all that exists and it does not exist (because: relative to what?).

  We could think of it like a blanket of material that is aware of any folds within it. Lying flat there is no experience of folds - there is simply "existing", which leaves no trace. We can't say "experience of" existing, so we might say simply "being". Regardless, it is "that such that" if a shape is adopted then the self-experiencing of that shape is the case.

  Maybe this is what you are meaning by "void"?

- **When this takes on a shape, then that shape experiences itself - it *is* the experiencing of itself.**

> > No matter what happens, it has no actual "parts" or divisions, however it can *apparently* have parts, as folds are experienced relative to one another. The experience of division and location and change.
>
> The awareness of being, is simply just another part of the crowd of awarenesses.

I'd probably phrase it as: **there is no awareness *of* being but there can be awareness *of being something*.**

Now, we get onto the experience of the world itself, which is a matter of that background global *felt-sense* and the bright sensory aspects and thoughts. If your bright sensory experiences (which "comes together with" space and time) fades away, then you are left with a non-spatial, non-temporal experience of *being-a-world* or *being-a-state*.

If *that* fades away completely then there is no world or universe.

Reply to “Choosing not to exist”

If consciousness became completely uniform there would be no "experience" but there would be "being". You probably can't say that this "exists" because there is no state or form, but it... *is*.

Can you ever get to that stage? Not by intention I'd say, because intention is always formulated *positively*. You dispose of something by shifting to a different state - a replacement pattern or even a pattern of "empty space" - but that's just a change of the form of existence. But perhaps by detachment and *allowing it to fade*...

But that "zero potential" would not persist. It would be outside of time and so it would in a sense last "forever" but also "eventually" there would be the adoption of form and experience would begin again. The previous "mind" (by which I mean accumulated patterns) would be gone, and a new one would arise in its place. This has probably happened an infinite number of times already.

Short answer: temporarily and no.

The problem is that we can't describe in language something that is before time and space. Usually I leave this as "nothing can be said" since we can only talk in terms of "human formatting". And I think that is probably the basis of the answer: You can never conceive of non-existence and so you can never intend it; which means that you have always intended a continuance of experience, and so it will continue "forever".

Maybe another approach is better: When we go to sleep at night and enter a dream, why do we return to this world? Is it simply because we have held onto the context of it? Could we enter a dream world and then decide to "let go" of this world, remaining in the dream?

Going forward from that, could we intend a contentless dream? These are fairly common, but there still persists a subtle "viewpoint" and by its very existence all logical possibilities are effectively persistent, dissolved into the background and possible to activate. The mere existence of that viewpoint *implies* all possible worlds.

> Q: I think we can, but I certainly haven't proven it. That might be how I got here in the first place. Would that be like death in oneirosophy?

That's what I'm thinking. I think that is what death is "anyway". And at some point, you might either deliberately choose or accidentally end up performing a "memory wipe".

> Q: I mean, this is almost what it's like when I don't remember my dreams. It's like nothing happened. It's an abrupt change of experience. And suddenly, I'm waking up again.

Right. The whole thing about direct-entry lucid dreaming (for instance) is to retain a thread, to keep active, the "identity pattern" of your waking self. It's perfectly possible (going with this) that you could go to sleep one day and just stay in that

dream. In fact, going with this of argument's sake, that might be what happened to you this morning.

One of the rules I'm going with is that "the world is always coherent". This means that every observation you have will be consistent with all previous observations; all observations have an implicit intention. Even if the world started fresh today, it is already implicitly logically complete, and when you recall (say) your childhood (which you never experienced), the act of looking will generate a plausible result ("memory"). Your unwitting *assumption* that you are in a world that has history will provide that history, on demand.

Reply to “Wu-Wei, doing nothing”

> Q: It means doing away with the compulsion to "better ones situation" or to be mired in ignorance of one's perfect position always.

I'd also add that it is a much more practical thing. It's that thing of your body "moving by itself", effortlessly. It's the flowing detachment which means your body and mind respond appropriately to the situation. This often gets overlooked by authors, because if you've never heard of the experience and never had it, you would never know that this is what is being indicated. Just as with (say) the parables in the Bible, where, because they don't know what is being pointed at, they interpret it in all sorts of mundane ways relating to making choices and moral views (not to mention an "entity god" who is separate and does things independently). So, one might do away with the compulsion to better ones situation, but that's in the sense of ceasing trying to directly manipulate it with action, rather than with intention and letting the action flow. Anything you do is "correct" in the sense of it arising from the current state in response to circumstances, but only if you truly allow action to rise spontaneously, rather than holding on to parts of your current state.

Wu-Wei, then, is perhaps better described as "not interfering" and "opening to spontaneity" and "effortless action" in a direct experiential sense. However, as with all these things, it *does* then get used as a metaphor in other parts of life.

Perhaps the core of this is: people confuse *intention* with *experiencing bodily action*.

In fact, an intention can be attached to *any* act or experience (and an act is really an experience: the experience of an action), whether it is "regularly" logically related to it or not, and results will follow correspondingly. Without understanding the rule that "experiences are local, intentions are global", it's inevitably that things like wu-wei *and indeed everyday motion and experience*, will be misinterpreted.

Any ongoing intention which countermands our spontaneous movements - of body, mind, attention or world - which arise in the moment. Something like that? However, practically speaking, we would of course occasionally "redirect" things by intention. But it should be in the manner of *course correction*, rather than slowing things down because we don't trust our spontaneous responses and so holding onto every moment.

In general: you should be sitting back and enjoying the unfolding experience, rather than constantly hitting the brakes.

A further thought: also, *pushing ahead* or "forcing" is also interference, and probably the most common type. You are walking along the street to catch your bus, and you force the walking to go faster than it is spontaneously occurring. Lots of examples of this, large and small, all stemming from a lack of trust that what is arising naturally is appropriate. (So you get to the bus stop, and it's delayed for 10 minutes. If you'd kept your relaxed pace, you would have arrived at the perfect time - and so on.)

I'm sat on a chair. I'm thinking about how crappy work has been. I've been pretty depressed about it. Wait! I intend:

- *"A great business opportunity that's ideal for me."*

I potter about. Feel hungry. Fridge is empty of healthy food. Maybe I'll go to the grocery store to buy apples. I pause. My body gets up, and does this. I find myself enjoying the sights and sounds of the city as I walk a couple of blocks along. I find myself interacting wittily with the shopkeeper, but before I make a purchase, I bump into an old friend I had been thinking about earlier, and we pop into the bar round the corner for a pint of cider ("liquid apples, almost the same!"). We have a fun time. During our conversation, he mentions that his ex-girlfriend is setting up her own design business. Knowing I'm into those things, but my work has dried up, he give me her number. We meet two days later for a coffee, our business ideas are totally aligned: why don't we set this up as a partnership?

= one intention + letting experience arise.

You can live without intending, but if you never intend, then experience will just continue along its present path. I will remain depressed, depressing things will continue to happen.

Intending = re-patterning, with that patterning subsequently arising in experience.

The main lesson is, though: there's no "fundamentally naturally good state", because that would be the notion of destiny. I don't agree with the notion of destiny, or of a path that is independently correct. If you don't like the current state you are in - perhaps because it has become very "splashy" and incoherent, you can use intention-imagination to bring it under control more efficiently. Things will resolve themselves eventually, but deliberate intending lets you "skip to the end".

For instance, fixing the heart or abdomen as your centre provides a stable, reliable point as everything else shifts and evolves. (Although ideally you are spending daily time letting all of that left over movement unravel anyway, through a releasing period.) I'd call those areas the "global summary": by attending to *but not focusing on* - perhaps "including" is a better word - you get a situational awareness of an overall type. It doesn't guide you, it is just is the most efficient way to be directly aware of all available information. Which allows you to decide intelligently whether to amend it or not.

Short version - If you don't like your situation, intend the alternative. Having done so, then trust that the world has been re-patterned "4-dimensionally", and let things unfold. If you keep intending (micro-managing) then you don't get the benefit of the "autocomplete" nature of patterning - instead, you will only get exactly the step-by-steps you ask for, that you can intellectually design, and you won't benefit from any "magical" coincidences or discontinuities, etc.

> Q: But couldn't the state of allowing your intentions could be the fundamentally naturally good state?

Okay, this is a wording issue I suppose. I use "state" to refer to the current configuration of the world, all the activated patterns in their relative intensities. If you don't interfere, then all the experiences which arise spontaneously will do so in accordance with that configuration. If you intend, you shift the state, and subsequence will arise in alignment with *that* configuration.

So in this sense, one state is as good as another in the sense that there is no configuration that is "*the* configuration". Just like there is no "best" pattern of ripples in a pool of water.

Maybe if we use "approach to living" rather than state to mean what you are saying, then we can say that non-interference would be the ideal approach - with occasional course-corrections (amendments of state/configuration) if so desired.

> Q: My heart is sending out good feelings when I align to my highest intention. What is my highest intention? To be free.

Can we change this to, rather than "sending out good feelings", some thing like "*is* a good feeling" when you align to your highest intention? And then I'd suggest: what's happening is that when you cease to oppose the spontaneous arising of experiences, you feel a clarity and maybe even something like "love"?

Note, you can have this feeling regardless of whether the current state is traditionally a pleasant one or not. The feeling comes from not being conflicted or fragmented, not from a situation being good. People feel most at peace shortly before their horrific violent car-crash deaths...

That's why I say that there is no such thing as a fundamentally good state, but there might be a good approach.

[...]

Try this experiment:

Lie down on the floor and **let go completely.** Of your body, mind, but most importantly *your attention*. "Play dead" and allow your attention to roam where it wants. Habitually, we try to use attention to manipulate our experience and "do things" but this actually obstructs change. So having let go, "just decide" - i.e. intend without doing anything - that your body is going to get up. Do nothing, and let your body move by itself when it wants.

Note: By "do nothing" **you must not *actively* do nothing**, because what you will tend to do in that case is *re-assert your current position*. In other words, you will intend *being-where-you-are* are as the interpretation of "do nothing". And as a result you will suppress any movement. Really I mean, "do not interfere with any movements that arise".

> Q: I'm sure I could do it but just a bit hesitant to try. Why might this be the case?

You can *definitely* do it; it's not different to what you're doing anyway, you are just ceasing to intend the opposing motion. Stopping "staying still" all the time by constantly asserting your current position. It's a bit frightening because you are

letting go of what you *perceive* to be direct control (even though such control actually works against your intentions unfolding). It amounts to "surrendering to god" and trusting that spontaneous movements "from nowhere" are the right ones, even though you cannot intellectually access any *reason* for them.

Particularly in Western societies, there is an underlying assumption that our raw spontaneous aspect is evil and untrustworthy and needs to be suppressed. You perhaps have unexplored notions of how bodies and minds work, of there being an eternal battle between reason and magic, impulses and order, good and evil, and so on. Really, it is fear of *The Unknown*. But you have to get used to this at some point, because *all* of experience is "unknown" until it appears within your perception.

Short version - Try it and see. Once you decide to truly surrender and give up, and things settle out, it'll likely be one of the best experiences of your life.

Oh, I had an extra thought too: when you release your attention, this obviously means you are no longer avoiding any body-space areas which might contain "stuck thoughts and incomplete movements", as I call them.

In other words, things may move and shift and that includes uncomfortable feelings that have been left "orphaned". If such things arise, just let them become prominent, peak, and they will "complete themselves" and fade. Trust this. Sometimes people clamp back down again when these things appear - if you remain in open attention, it'll pass, and will be like a wave in the ocean, rather than in a glass. The relief and calm once these are cleared is very pleasant. Note: as is the theme here, you don't need to *do* anything about them, they'll resolve themselves.

Reply to “Wu Wei, pt. 2”

> [OP: This idea just came out my noggin. The continued allowance of freedom to all thoughts may just allow the truest of thoughts to be created. We spend a lot of time trying to dictate our thoughts in one direction - nothing wrong with intending where you're going - but what if we're missing out on certain avenues because we ban certain thoughts. Because get this, we're afraid of what those thoughts will lead to. What if we just allowed them and then surprise, it turns out the lion was a small cat waiting to be cuddled. It's worth a shot, in my opinion.]

Define "truest", I guess. Do you mean, that the thoughts that arise will be ones where all information is taken into account - so, the "truest" reflection of the current state of the world in its entirety?

> Q: If I am the absolute how come I do **not know that I am**? What robbed me of this information that should be fundamental?

Interesting accidental wording! In fact, "that I am" is the only thing that we *do* know for certain. And that's quite a good starting point. Even now, you don't necessarily "know" you are The Absolute, you simply "are" it. Intellectually, you can only *infer* that you are the absolute, perhaps by noticing that everything changes in terms of content but you (as a feeling of being) always remain. Experientially, it's similar: you find that your direct experience does not correspond to the idea of separation, and perhaps you have a particular event-experience in which all the usual content seems to drop away.

In all cases, you are *The-Absolute-taking-on-the-shape-of-The-Relative* or in other words, you are always what you are *and* having an experience. The situation where there is no shape you have taken on, "pure Absolute", is a hypothetical one. However, there is always that sense of "being"...

We maybe need to ponder what we mean when we use the word "knowledge"?

My usual metaphor: the blanket of material whose only property is *awareness*. The blanket has folds in it: the blanket experiences itself as one fold relative to another fold, in all directions. In what sense can the blanket "know" that it is everything?

- ***Conceptually*** - It can create a fold which represents the fact that it is the whole blanket and all folds. But that knowledge will always be a fold, it won't actually be the truth in and of itself.
- ***Directly*** - It always "knows" it is the blanket simply be being it, without reflection. When we touch a table, the "hardness" is the direct experience. But do we "know" that the table is hard before we have reflected upon it?

In other words, you never *forgot* that you were The Absolute, it's more a case of you never intellectually pondering it. You have always *known* that you "exist" though and that existing *is* direct knowledge of being The Absolute, just not of its implications.

Another thought experiment: how did you come to "know" that you are a body, in a general sense? In actual experience, you are always *3man-sitting* or *3man-standing* or *3man-walking*. There is no *generalised* sense in which you are a body, in actual experience, surely?

But I'd say direct experience of knowing you are it all - "being" - is special because it never changes and is always there, in a way that the body isn't quite. It's sort of everywhere, and is the *only* fact that is always available at all times and places. It has no content, so it needs no context.

Maybe the distinction we need to make is between: the knowing and the meaning?

Reply to “Any tips, tricks or texts on remote viewing?”

You should *so* have let it happen. Well, depending on the target of course.

> Q: I'd prefer to avoid the future...

It doesn't necessarily enter determinism as such, right? Only the future as it will be if you don't re-intend it. What you will experience if you don't make changes.

Something to contemplate: In the old science fiction stories of teleportation, there was the concern that since the original copy of you would be destroyed, and it would be a duplicate that would appear at the destination, you had killed yourself. In *this* form of teleportation, it is *the world* that is destroyed and created anew, as you are effectively translating your viewpoint to another position on the 'Infinite Grid'.

[...]

It's (exactly) as if one line of thought starts to fade and another becomes brighter, more immersive, and if you let it fully snap into place, you're there. But this involves the previous scene *including your bodily presence* fading out and being replaced; your body-experience is part of the environment-experience that changes.

This makes sense, since generally you are "viewporting onto" a configuration rather than being a body physically in a place, but -

No, I've not let it follow through either in that way - because it wasn't at all clear that that's all that would shift, right? However the difference is probably one of entering a thought that one comes back from (OBE/LD) vs one you do not; there is a difference, of intent I guess.

It may actually be better not to have thought so much about reality. In ignorance, you just have remote viewing and *maybe* a teleport and are none the wiser. In knowledge, you have to confront the fact that by doing this you are leveraging a different concept of what "the world" even is.

I think experience is self-organising though. **There aren't rules, so much as ingrained habits or patterns**, which become entangled with one another.

Which is why things don't need maintained: experiences arise spontaneously in accordance with the current distribution of activated patterns. What we are doing here, is using the fact that it's possible to *intentionally* change what patterns are more active. I think the problem isn't so much that you might break habits that you like inadvertently (although this can well happen), it's that the very recognition of the possibility shows you that these habits weren't real in the way you thought they were anyway. Your friends aren't in fact stable consistent separate people with an existence independently of yours; events and people don't even "happen" when you aren't observing them; etc.

Your "higher self", then, is just you with a widened POV; there is no-one "doing" anything; widening your POV will certainly give you easier access, the equivalent of extra dimensionality as it were, to go around-through obstacles. But that itself may be an uncomfortable reality breaker for many, who prefer to think in terms of guardian angels and designate some experience accordingly.

The short version is: **to use these insights you must effectively commit to the idea that you have a "private copy" of the world.**

Note: By "you" I don't mean you specially, I mean "we" or "one". Just realised this read like a presentation speech! It's meant as general thoughts I am having.

> Q: So yes, it can be said to be self-organizing, I just can't seem to fathom how it possibly organizes.

It's not easy to describe, but I think of it a bit like how layering two patterns over each other combines into a new pattern. Nobody "made" the resulting pattern, it just naturally emerges from the patterns that have been laid down so far. So wherever you look, there's always an experience apparently ready and waiting for you, since that "space" is already occupied by a combination of all the patterns or observations you have accumulated so far (previous events and previous thoughts).

> Q: On the one hand, powers are awesome, on the other hand, I know that if I can simply instantly have everything I want then, well oddly enough nothing really changes.

Completely agree - if that's what we would do. But I think what happens is, you start realising that you never really wanted to (say) actually own anything - what you've always wanted is to have certain experiences and not others. So, you don't *really* want to own a Tesla Roadster, you just want *some* of the experiences that go with that ("driving a Tesla" not "doing garage maintenance on a Tesla"). You don't *really* want to be rich, you just want some of the experiences that you think go with it ("not worrying about money", "doing what you want" not "handling investments, avoiding corrupt accountants"). A lot of our desires are about not needing to worry anymore, to feel safe. With this (oneirosophic) understanding of our worlds, that can go away: we can always feel safe (potentially).

The most important thing is that by knowing how it works we can avoid accidentally generating experiences that we don't want, and realise that: All experiences are *real-at-what-they-are*.

Maybe lucid dreams are a good example of this. In a lucid dream, do we just start summoning various objects and then sit back on our sofa? Do we just go to parties or play golf? No... just like that, we go on *adventures!*

Reply to “Are we immune to reductionism just because we like subjective idealism?”

I take the view that concepts are always just relative truths? **There's never going to be a description of how things really are, because that already *is* a description** - to describe it would required another description of equal or greater size. We'll never have a TOE as such - because that is basically the definition of a world, and we're surely against such definitions here except as tools? What we *can* have is a metaphysics where we, say, talk of patterns in the general sense and come up with better ways to lead people direct experiencing.

So reductionism of some sort is inevitable - the difference it that we are not confused into thinking that it corresponds to "the truth". Instead, we might view them as *active metaphors*: patterns of description which themselves have a shaping power over experience. We are never just explaining something, we are defining it and *deforming experience* with our concepts - but the subjective idealist is aware of this. They are aware of the impossibility of separating a fact from a description.

Meanwhile, all the senses and the *felt-sense* and spatial-extent and all that, they're the same thing (experiential content) and to focus on any one is to deform experience. It's all-of-a-piece. (Just notice how quickly people knacker their vision by trying to *see visuals* instead of *have perceptions*.) But that can't be captured in words, and so the visual sense tends to get used in discussion because it is easiest to describe in language and can be presented in a verbal or literal diagram better than any other, due to the persistence of a visual experience.

[…]

I don't think it's an easy way out - it's simply how things are? The nature of experience dictates it. Spatial extent isn't a thickness, it's actually "flat". There are lots of other "depth-type experiences" one can have too, but they are just that again.

To be clear though, "the world has no depth" is more about there being nothing "happening" behind what you are experiencing, rather than just the idea that there's no distance between you. It certainly has no spatial extent other than the experiencing of it, but also there is no deeper world *in the same way you are experiencing it*. It's that old thing of the world not in fact being a "spatially-extended place unfolding in time".

To reuse a tired analogy:

- You are watching a TV show. There's a scene of an office. The door opens, and a man walks in. "Elevator was broken, had to walk up the stairs", he announces.

Did he actually walk upstairs? Was there even an elevator beyond that door? In what sense does the man even have a history, in what sense does he "happen", prior to opening the door and you seeing him onscreen? In fact, in what sense are

the events *after* the door opening even "happening"? In what sense is that a man, other than my concept of a man?

So we should definitely look into things deeply, but the way we look into them isn't in the manner of investigating "real world", right?

> *Q*: *[The Reframing of "Thickness":]* The advantage is that now the thickness is accessible instead of being "out there" beyond reach.

See, I'm not very happy with repurposing the word "thickness" for this. Although there's a natural problem that every word we use will imply a spatial metaphor. What matters is the complexity and entanglement of the patterns; that would perhaps correspond to your use of "thickness".

That's why I've turned to phrases such as "patterns" or "accumulated observations" or "dimensionless facts", depending on context, to describe the nature of the world - dissolved into the background awareness.

In truth it (the unobserved world) doesn't exist in any way that can be sensorily conceived of; although we can say it is dissolve in the *felt-sense* perhaps. This means we can jump straight to no longer viewing the world as a "place" in the way we have habitually assumed it to be.

Anyway, as you have indicated, what's important here is that it means *all contributing facts are available*, here and now. And this means we can "re-observe" things we don't like, and adjust them. Furthermore, we no longer need feel obliged to believe our sensory experiences, or thoughts, since they no longer represent anything; they are simply a reflection, *an aspect of*, our present extended state.

> *Q: [A Man Takes The Stairs:]* There would be a narrative for what happened while the man was absent. And this narrative isn't something trivial per se.

I think you exactly *can* adopt the view that there's nothing "behind" your present experience, in the sense of their being an environment that is "happening". You can *assert the truth of it* until it takes root and you'll find your experience shifts accordingly. And that's a key thing, right? There *is no technique*. There is no *way* to do things, or even a possibility of doing things, other than the shifting of state. And the way you change state is... to change state. There's no other way or approach. Questioning things and saying things to involve a state shift to some degree - it's inherent in the experience - and if you kept at it that shift would become stronger and one view would become "brighter" than the others. But it's a long way around?

We're just exchanging different words for the same thing. Some would equate the word "contemplation" with *thinking-about*, which would be wrong. Some would equate it with *maintaining-in-mind*, which would also be wrong. But I know what you mean.

Your "contemplation" is *my* asserting of state. And your concerns about contemplating North and South simultaneously corresponds to my example of triggering the state of being-sat-down while asserting *being-stood-up*.

Again, we still come back to: detaching from one state while bringing another into experience. And since there's no way tell anyone how to recall something, there is no technique, there's not much we can say about it. As our old pal said in *The Art of Dreaming*:

> "To intend is to wish without wishing, to do without doing.
> There is no technique for intending.
> One intends through usage." – Carlos Castaneda

Yes, we may as well stop contemplating physicalism, because you can never "solve" a point of view in order to get to another.

We must leave it behind, and adopt a preferable alternative. Only by doing that do we discover if it works - but **we have to do so fully**, which is not necessarily an entirely comfortable proposition for most/anyone.

Reply to “The question that would reveal everything to me.”

> [**OP**: Do I, or any other perceiving being, have the ability to choose without being conscious of the choice being made? Or to put it in another way; if subjectivity is true, and I create all of my surroundings, then how is it that I do not recall choosing my surroundings? Did I do it beforehand and then choose to do a memory wipe or do I choose in this moment what my surroundings should be?]

It's because you have *accumulated patterning*. "Choosing" is an experience; relative creation is a shifting of state. They are not the same thing. You do not experience shifting as such, you only experience states.

Pretty much you don't choose your surroundings and actions *specifically*; they are simply logically implied by your current patterning, as part of that patterning. All this means your current state logically implies your entire experience right now and forever. Which means fundamental creation has already occurred, always - all you can do is *redistribute the relative intensity of contributing facts* via intention (=summoning a particular pattern or fact into greater prominence). Meanwhile, observing something in the senses is equivalent to "fixing" a particular fact, increasing its contributing intensity to a maximum, which is why subsequent experiences tend to be coherent with prior observations.

When it comes to intentional change and the final result ("do I choose my surroundings in detail?"), a useful metaphor to consider is that of moire fringes. Say I take one pattern and then intend another pattern over the top - can I *pre-know* the resultant pattern before I experience it? I cannot. Note that *calculating* the resultant would also be an experiencing of it.

For example, imagine a red car right now. Did you draw it in detail? No, it pretty much just *autocompleted* from the words "red car" into a particular instance of a red car. You could not have anticipated the form of the resulting car prior to its appearance in the senses. You had the experience of intending "red car" but you could not at that moment say you chose the actual car. Of course, if you take all the little intentions that have occurred over all time, all your accumulated patterning, then you *did* choose the exact red car in a sense.

Summary - You do not recall choosing because you do not generally choose your surroundings specifically. Creation does not occur in the way you are assuming. It is more like having a certain list of facts or patterns, whose distribution of relative intensity constitutes the "world-pattern" from which your ongoing sensory experience arises.

On the "choosing" thing, I'm pointing out that choosing itself is an experience apparently unfolding in time, the experience of choosing ("hmm, this or that, let's see") whereas a state shifts applies over all time, outside of it.

So, I'd say our disagreement is only because you are describing things in time. The subconscious mind doesn't fill in any details *as such* - the environment really

is already there, you might say; it's just that it's very dim. Associative triggering brings it into brightness. That triggering itself happens outside of time too. In other words, the full pattern of all experiences is within the current state, although it *seems* to unfold in time (because we've got a "things unfolding in time" pattern in our state). That's why we can *know* what's happening "next" - it's because it's already sat there, in a pre-existing landscape.

Nothing is every created, it's just that the relative contours of the landscape are adjusted. That's why things can seem to be generated instantly.

> Q: What caused the patterns to accumulate?

Strictly speaking, we should say something like "redistribute" or "reshape" the world-pattern rather than "accumulate", but it's easier to think of each intention as the addition or overlaying of a pattern onto a notional baseline. We should think of the world-pattern as an already-existing landscape, which is modified by intention (actually, its modification *is* intention and vice versa). Where did the initial state come from? It didn't - it exists outside of time and is eternal. But since our intentions appear to occur to us in time, accumulation of modifications is an intuitive way to think of it.

> Q: Also if I intend to do something, didn't I just choose to intend?

We also need to be careful on our phrasings when referring to intention. So "intend to do something" might be better termed as "intensifying the fact of 'experiencing this action at this specific time'". But you can equally intend other, more general facts, or even quite abstract patterning. Meanwhile, it's perfectly possible to have the experience of choosing and then the experience of doing, and there be no *intending* involved, if those experiences are already baked in to the landscape. And one can also intend without having the experience of choosing first, in the sense of weighing up options - although one might have the experience of ceasing to change shape, based on a feeling of coherence. It's a direct shifting. Not easy to put into words. *But...*

In terms of your question, "how is it that I do not recall choosing my surroundings", it's because there is always a landscape (in the sense of a world-pattern of facts, and also in the sense of a "world as content"); there are always surroundings. Your intentions can shift or define that landscape - and intending to update one element will involve a shift in the whole landscape since all intentions apply globally - but you do not need to have the experience of "choosing" it for it to be there.

Okay, that wasn't as clear as I'd have hoped, but the core to all of this anyway is: content is not created in the same sense as, say, a games programmer deliberately creates a world, through selection and in time. Right now, the landscape of experiences is laid out, including the experience of choosing. That experience itself doesn't cause or do anything, that's an illusion due to the fact you only have one part of the landscape in the senses at a time. (Back to: experiences are local; intentions are global.)

> Q: I wanna add another question. What happen with other people? Is it not a conflict that everybody choose their surroundings?

Everyone *is* their own copy of the world. At least in the sense that everyone is a conscious space which has "taken on the shape of" a particular state, from which arises an experience of *being-a-person-in-a-world*. This means that we are not sharing the world in the sense of sharing a *place* (in space and time); it is more like we are sharing a set of potential experiential patterns.

Everyone gets what they choose (within the limits of their own habitual patterning). As I said, **the world is not a place.**

Reply to “Intention and nonduality”

> [**OP**: **TL;DR:** Intent seems to be one of those fundamental non-things that we can't search for in experience. Yet, we can more directly know it through non-attachment.
>
> The next step then is, how to intend more directly? How to step behind experience and generate it?]

I'd say you can't get behind anything, because you *are* everything. You are the "open aware space" which "takes on the shape of" the world, of experiences. Specifically, at the moment you have taken on the shape of *being-a-world-from-the-perspective-of-a-person*. You don't generate anything, you *are* it and you *become* it, and between intentions you remain static (the apparent unfolding of sensory experience is a static pattern). It's probably better thought of as a pre-existing state or landscape, a world-pattern consisting of a relative distribution of facts or patterns (including a "time passing" pattern) which you can amend the contours of, thus changing which facts are most prominent and so changing your subsequent experience.

To "intend" is therefore to shift your own shape as this landscape, and all intention is direct, in that it involves amendment of this landscape. However, some intentions or re-shapings will correspond more directly and obviously to sensory experience than others.

How to intend?

Well, there is no technique, and any attempt to "do" intention is doomed to fail, since it involves you identifying with one part of experience and trying to act upon the other part (which is impossible anyway), to partial collateral success at best. How does one shift one's shape? You-as-open-space simply becomes the new state, the new pattern. For direct intention (in the sense of directness of result), basically you *just decide*. This might be most accessibly described as "thinking an unbounded thought that something is true" or "asserting a fact" or "summoning a pattern in mind". If that is problematic, you can assign meaning to another act, mental or physical. You *decide* that, say, that conjuring this mental image *means-that* this thing is true, or that performing this ritual *means-that* this event will happen. Of course, this is a trick: you are still intending directly in the sense of asserting a fact, it's just that you are asserting one that *implies* the desired fact as an extended pattern. This distracts you from the fact that the conjuring of the mental image was by intention, as were the physical movements. You could just have intended the result without the intermediary, immediately updated the landscape, and experience would have apparently flowed towards it naturally, provided you did not resist what arose (thus re-intending against it).

(This also leads to the observation that: *experiences are apparently local, intentions are actively global*.)

The ideal?

The ideal approach is to perhaps begin with asserting that we are an open space in which experience arises - and then cease opposing sensory experiences from that point on, and to only occasionally intend particular facts into prominence. Otherwise we are thrashing our landscape, rippling the water of our world. Our experiences happen by themselves, but **leveraging this requires an apparent relinquishing of control, in order to gain full control.**

Where the metaphors come in, as I see it, is in that intermediate zone where we try to connect one perspective to another - for ourselves initially, and in our conversations with others later. Basically, re-encoding it to build a bridge between worldviews that allows people to move from *thinking-about* things to *direct-knowing* them.

But once we've got there and we realise our nature directly, it's all much simpler: the thought (pattern) of something *literally is that thing* (albeit without a context) and that applies to *"me"-as-person* as much as anything else. Then, metaphors take on a new role: they are not just for description, they are for actively *formatting* yourself. We realise that's how they worked all along, that's how we came to our new understanding. An act of explanation is also an act of creation, or creative reshaping at least. There's really nothing else to say at that point.

Reply to “Can abstract dualistic matter exist?”

> [OP: Let's pretend that we live in a dualistic universe. Let's pretend it's just you, me, and a single other piece of matter to observe. To really simplify things, the only thing that we can observe is this piece of matter, and we can't observe it from other perspectives... because we're tied to rocks in Plato's cave. This piece of matter works like a function of both its own properties and the properties of the observers. When the piece of matter is observed from my perspective, it outputs a "0" and I experience that "0". When it's observed from your perspective it outputs a "1" and you experience a "1". So our experience of this dualistic object is contingent on our own mind, as well as its own spooky properties. This is analogous to me and a dog looking at a rainbow, and each of us seeing different colors. I know nothing about the structure of this matter, except that it imposes consistent sensory experiences on an observer relative to its own properties and the properties of the observer's mind. f(own_properties, observers_properties) = experience!!!! Isn't there about as much reason to suppose this matter exists as there is that our sensory experiences are contingent on a greater god-mind?]

I'd say your story already begs the question; it presumes the existence of something and then creates an image based on that something, in an attempt to prove or disprove it. Some thoughts:

- In what way do we ever experience matter?
- How *exactly* would the boundary between matter and mind be breached? How would they interact with one another?
- How can something have properties other than those that arise in experience? Where do those properties exist?

Certainly we can *conceptualise* additional objects and patterns and properties to form an explanatory link between observations, but they belong to mind and arise in experience too, and don't belong to some external thing (except as the *concept* of "an external thing").

In other words, matter "exists" only as a fictional story to connect sensory experiences. Unwitting reification of abstractions is one of the worst habits we can have.

The additional part is that what we call "observations of objects" are themselves collections of ideas and their extended patterns.

A Reformulation

Perhaps you should reformulate your question, which is in fact:

- "Is it possible for me to have experiences *as if* there was such a thing as matter?"

  The answer is, "yes".

Then you should ask:

- "Does that mean there exists such a thing as matter, other than my conception of it?"

  The answer is, "no".

One of the problems with personal experience is that it has the property of aligning with our current worldview. The fact is, that if you adopt almost any philosophical position, you will start to experience the world *as if* it were true. Only by personal experimentation can you demonstrate this to yourself. If you genuinely adopted the notion that only mind exists, your thoughts and experiences would quite quickly fall into line with that view. But that makes us ask: what is the "real, essential truth" then?

The Truth(s)

For the sake of discussion, and simplifying by division, we might say there are three types of truth:

- ***Direct Truth*** - The immediate experience you are having right now, without analysis. The only definite fact is the content of your experience at this moment.
- ***Conceptual Truth*** - The is the 'truth' of having a self-consistent conceptual framework which we use to describe the world. This does not necessarily have many contact points with direct truth; it can be a 'castle in the sky'. The more contact points, though, the better.

Since the content of *direct* experience is changing all the time, and content of *conceptual* experience is arbitrary, then neither can be the fundamental truth. The absolute truth must be unchanging.

- ***Absolute Truth*** - The only definite truth is that experience is being experienced. In other words, that you exist and "are". Essentially, this is consciousness. It is the only certainty.

So all truths apart from this one will in fact be relative truths. "Matter" is a conceptual truth, a self-consistent framework, but one with minimal touch-points to direct truth because it supposed an external view beyond what is possible to experience directly. There are in fact many ways a world can conceptualised in any number of equally coherent ways. But none of those ways are "out there" in reality, they are "in here" in thought.

The Conceptual Question

Finally, let me suggest a way to tell whether a conceptual framework is approximating direct truth, rather than simply being a connective fiction:

- If when thinking of your conceptual truth, you see it from an objective, 3rd-person view, the "view from nowhere" - then you are immediately wrong, and all that your are imagining in that view is a complete fiction disconnected from direct reality.

It would be an interesting exercise for you to pause right now, and think about "matter" and how it interacts with personal experience.

> [**AesirAnatman**: Here's an argument against matter:
>
> - There are no properties that are not experiential in nature.
> - A material thing must be discerned from a non-material thing according to certain properties.
> - A material thing's properties are subjective and experiential in nature.
> - The materiality or non-materiality of a thing is internal, like being blue or not blue, rather than external.
> - Therefore, matter is not external, and is not matter as usually understood in terms of a externally real, self-existing substance. "Matter" is just a collection of internal properties (i.e. beliefs and experiences): stability, predictability, etc.
>
> Therefore, **matter as usually understood does not exist.**]

The problem is of types. How can "green" interact with "acceleration"? How can "matter" interact with "mind"? For two things to interact, they must have a commonality.

That's the essence of the idealist argument against duality.

> Q: Why do two things have to have a commonality to interact? Who are you to define that? I dont need to come up with a way for them to be able to interact because the burden of proof is not on me. Im merely matter agnostic! To claim that matter is but absolutely impossible is an active claim, and such the claim that things must have commonality to interact must be defended.

What do you mean "who am I"?

I'm simply presenting the common argument that is used, the logic supporting that position. The basis is that anything that has ever been observed interacting has had a commonality. If instead of "interact" we say "push against one another" then it becomes clearer. Only things which share a common property can push against one another, otherwise: what is pushing against what?

(If there is no commonality, then you have to propose an intermediate processes which contains aspects of both and acts as a bridge between the two - but then you have implied there must be an additional type which underlies that, something which underlies mind, matter and the bridge.)

So we end up eventually with the idea that matter must have a mind-aspect or mind must have a matter-aspect. Since we only ever observe mind, then it would seem that matter must have a mind-aspect. Furthermore, since we could never observe a non-mind-aspect of matter, it exists only in our concepts. Effectively them, observable matter = mind. Hence, there is only mind.

The short version is: Anything you can't directly experience, is something you are inferring, and cannot prove the existence of - you can only demonstrate the *usefulness* of it as a fictional concept.

The even shorter version: Matter is not impossible, **but it *is* perhaps pointless!**

I reckon that if we keep going at it, what we'll discover is that we do agree entirely, it's just that we're cutting up the world differently; our experiences are the same, we're just categorising them into parts in different ways. :-)

To wrap up a couple of stray points and go around one more time for fun:

- I'd suggest that in order to recognise that two things are affecting one another, a commonality has *by definition* been established of some sort. Even if that commonality is simply that they are (say) both "patterns in consciousness" in the same way as there is commonality between "folds in a blanket".
- We can have commonality without cause and effect. In fact, I don't believe cause and effect is a very good model; I think it's better described as an account with partial observations of a larger pattern, etc.

We probably have to define what we mean by "exist" to get any further. It does depend on the level at which we're talking. If I'm saying matter is essentially a concept to us, does that mean matter doesn't exist or cannot exist? That's a reasonable question. (The other was "does it matter?", pun-fully, which speaks to my short version!)

Concepts do "exist" as concepts, as thought-patterns. And one could look upon our ongoing sensory experience as an "immersive thought". And so experiential patterns are themselves "concepts" or "collections of ideas" in Berkeley-speak. So "matter" does exist as a concept-idea and one which is experienced *in a way*... but only in the same way as "a vase" exists and is experienced, which is only as a concept-idea... and which is associated with certain sensory patterns, which are also concept-ideas. And so on.

We are left with: okay, it turns out that everything exists at least as concept-ideas, so what are concept-ideas made from? And the answer is something like "awareness" or "consciousness" or "experiencing" or... *mind*.

So again we're back to a commonality, and to mind. But it's a commonality in the sense of different folds, as concept-idea patterns, belonging to the same blanket, as mind.

Reply to “A question about tables”

> [OP: Exactly what do you guys think regarding the-material in (your) "waking" reality (tables, in this example):
>
> A) There is a table that exists independently of subjective perceptions, but all you know of it IS those subjective perceptions. Your goal is to play with those perceptions as much as you can.
>
> B) There no table at all in any dimension that is outside yourself.
>
> C) Other?]

I suppose we would have to start by tackling what we mean by "yourself", "outside" and "tables". Basically, we have to begin by discussing the *nature of experiencing* itself.

Eventually, we'd get to something like: what "you" are, is subjectivity; there is no outside to subjectivity; all possible forms can be thought of as being "dissolved" within subjectivity like patterns at different relative intensities of contribution; a perception of the table *is* the table, or rather a direct sensory aspect of it; there is no need for an independent "feed" and in fact this would be nonsensical; our subjectivity "takes on the shape of" states and experiences and is not separate from them. Furthermore, we would have to address the possibility that the *world-as-it-is* is not necessarily of the same "format" as sensory experience - in other words, it is not a "spatially-extended place unfolding in time". Spatial extension and context, and change, are aspects of experiences rather than aspects of the world *as such*. Only "experiencing" happens; the world does not "happen". And so on.

> OP: Something is either not clear or you're contradicting yourself: *“a perception of the table is the table, or rather a direct sensory aspect of **it**;”*; and: *“our subjectivity "takes on the shape of" states and **experiences** and is not separate from them.”*; contradicts: *“there is no need for an independent "feed" and in fact this would be nonsensical”*.

There is no contradiction, I suggest.

> OP: The first two parts imply that our purely-subjective sense-inputs are shaped by some other kind of experience. But the last part calls that very same external experience nonsensical.

In your reading of the first two statements, you have *presumed* such a thing as "sense inputs". The notion of "inputs" of course implies an external world - but that is begging the question. In your current experience of this moment, can you identify any "sensory inputs"?

> Q: The most consistent explanation would be that there is some external "it"... Though how exactly that happens is subjective, yes.

If there *were* an external "it" - what would it be external *to*? And could we ever ascertain whether something was being caused by an external "it" versus that something arising purely internally? Do we ever in fact experience anything

external, other than as a thought *about* something being external (a thought which of course arises *internally*)?

An additional line of questioning would focus on what the "stuff" of the external would be made from. In order to interact with the internal, would it not have to be made of the same "stuff" as the internal?

I suggest that we aren't dealing with "sensory inputs" here; there is no "outside" to experiencing.

I also suggest that it's vital that we note the difference between *attending to* our experience and *thinking about* our experience. It is very easy to build "castles in the sky" which are self-consistent and so "make sense" when we think of them, but in fact do not correspond to the structure of our ongoing moment as it is experienced. These "parallel constructions in thought" have an inherent problem: they arise *within* experience and so cannot capture experience. It's like trying to build a sandcastle which accurately models both "the whole beach" and also "sand". If one is not careful, one ends up making a partial duplicate of another sandcastle and *calling* it "the beach" or "sand", when it is neither (but also, somewhat ironically, both).

> I think believing you are everything you experience is nonsensical.

It is not a belief. It is, finally, a direct observation, from which follows a self-consistent description. Whether that description seems nonsensical or not, depends on that platform from which you think about it. For starters, as I indicated in my first response, it matters somewhat what you consider to be "you". The thinking that occurs within one "castle" does not necessarily translate - often cannot be translated to - the thinking which occurs in another. They are, however, self-consistent within their own perspective.

In the end, then, the reason to go for "B" is that direct observation does not in fact support "A". Never having observed an external world, and discovering no edges to one's experience, the only possible conclusion is that the world is entirely *within* experience, which is you, and is entirely *made from* experience, which is also you. A coherent description can then be built - in fact, *many* can be built - from that starting point, each with their benefits as *relative* truth, while only the observable nature of experiencing itself is held as the *fundamental* truth. (Please note that kicking a stone is no refutation.)

> 57. Refutation of Bishop Berkeley
>
> After we came out of the church, we stood talking for some time together of Bishop Berkeley's ingenious sophistry to prove the nonexistence of matter, and that **every thing in the universe is merely ideal.** I observed, that though we are satisfied his doctrine is not true, **it is impossible to refute it.** I never shall forget the alacrity with which Johnson answered, striking his foot with mighty force against a large stone, till he rebounded from it -- "I refute it thus."

Aside: There's not much point in quoting stretches of philosophical writings. What matters is how you are bringing their insights - or rather, your interpretation of

their insights - to bear on the discussion you are having. I can copy-paste you a whole load of Kant if you like, but I don't see how that furthers a discussion?

> Q: Don't be silly.

That's not very helpful. My point was that just quoting doesn't engage the points raised, as they were raised and in the context they were raised. It's not a discussion. My "kicking a stone" comment was fairly obviously a gently playful allusion to that. No spaghetti monsters involved.

> Q: Subjective interpretation is indeed undeniable.

Do you not mean to say that *subjective experience* is undeniable?

> Q: What you are interpreting is most simply explained by the external.

I don't think it is. Now, *you* may have an "instinctual belief" in an external world, **but many do not, after attending directly to their experience, and find reason to question it.** And I don't agree that an "instinctual belief" in something is, of itself, any reason to refrain from exploring parallel constructions. No justification at all is required to do so, other than curiosity. Beyond that, the benefits of a parallel construction will likely only become apparent after it has been constructed.

> Q: "can never be any reason for rejecting one instinctive belief except that it clashes with others"

I would disagree. See above. There is no reason at all to commit to a single view - besides lack of interest or curiosity. In fact, the recognition of an instinctual belief may *itself* be the motivation for putting it aside and seeking alternatives. You realise it's just a "castle in the sky", suggesting there are other such "castles" to be constructed and explored.

You seem to be implying that an alternative construction, based around a purely subjective view, could not allow for "a harmonious, complex system..."? Why do you think that? (Of course, a "purely subjective view" isn't a subjective view at all, since there is no subjective/objective dichotomy. There is just "the context of experience".)

Reply to “I'm beginning to question some things about oneirosophy.”

I'd say this being God Almighty thing is just another "as if" hat you can put on. The true sense in which you are God is that you are consciousness, and the world is solidified imagination within that.

Meaning – **The world has no depth**, but it's not in the sense of having no complexity or mystery, right? It's just that it is not "made from" anything; it is not a place. It's true that it comes down to "nothingness", but only in the sense that there is no solid substrate or ultimate pattern; there is still *meaning*. Experiential content remains mysterious, because God Himself does not know what the *next-moment* will contain. If he did then that would already be that *next-moment*. The complexity *and* the simplicity are unbounded.

Oneirosophy (or nondualism/idealism) doesn't remove the mystery, it just means it is clearer what's going on, which is something along the lines of:

- We tend to assume that we are people in a world, in fact we are conscious perspectives having a *being-a-person-in-a-world* experience.
- We tend to assume intentions act locally (body movement, deliberate thoughts), in fact they act globally (the whole world shifts).
- We tend to assume the observed facts of the world are definite, in fact their relative contributions to experience can be adjusted.

So it's really about a removal of misconceptions. Following that, the experience you choose to have is your own. You can live the life you want in the version of the world you want. There really is no fixed content-based truth at all; there is only the fundamental truth that it's all arising in awareness.

The only problem might be, **there's sort of nothing to say beyond that.** If there's no "how it works" and all experience is relative, it means you can't even really argue about things anymore…

> **[AesirAnatman**: When I say 'You are the Lord God Almighty', I mean you are the being who willfully adopts perspectives, and those perspectives become your reality. Those perspectives include things like physicalism, qi-energism, christianity, and solipsism. I mean: all knowledge, belief, expectation, fear, certainty, uncertainty, experience, hope, dreams, objects, etc. are conceptualizations within your mind, structured and manifested out of deep, mostly unconscious, intentional conceptual frameworks (perspectives). I mean you can, but don't have to, make those abstract conceptional frameworks conscious and transform them, and you can, but don't have to, make their concrete experiential manifestations conscious and also transform them.]

Being more direct, we could say that as consciousness we have no inherent formatting, and *any* structuring is a patterned fiction. **Neither solipsism nor co-creation** (for instance) **are right; they are both just potential formatting**.

Reply to “The Mental Tendency of Preferring Multiplayer”

In discussions elsewhere about subjective reality and influencing reality, a concern that comes up again and again is that doing so implies that other people won't be "real", or at least not independent. (The other version is where it's assumed that they are "real" now but that the act of making change will mean they won't be the *same* people afterwards.)

This "peopleness" issue might well be one of the main problems for accomplishing unusual things, and explain the "urge to forget" that occurs after spontaneous unusual experiences.

For instance, witnessing objects vanish and reappear may seem like a small glitch of no consequence - but in the back of your mind you follow through the implications: that the world is not solid, stable, reliable, but instead flexible, randomised and arbitrary. If that can happen to objects, then it implies that perhaps any *fact-of-the-world* at all could change on a whim, including those relating to people.

Maybe this is why it's often only under extreme and desperate circumstances that reality-shifts are experienced.

The world is dead independently of us, only we breathe life into it. Perhaps this is a fear of loneliness? Perhaps that's why we invented a world with imaginary friends in the first place?

I think that having a right worldview, and a shifted perspective of what "meaning and purpose" are, is required before being fully exposed to this.

For instance, many people's response to the oft-banded theories that "this is a simulation" is that it would make their lives pointless. Similarly, people who accidentally have lucid dreams and just wake themselves up because "it's just a dream". They rarely seem to interrogate the underlying assumption, the assumption that things "being made from atoms" is somehow inherently more meaningful than things being made from information or dream-stuff. Are solids more meaningful than gases? Are rocks more meaningful than oxygen?

If a person hasn't addressed these things, then even straightforward philosophical idealism will be problematic for one's identity.

[…]

The only "ultimate realisation" is surely that there is no fixed truth in terms of content. No content-based realisation is ultimate.

I think people sometimes confuse "nothing is real" with saying that experience is hollow, that there's no *aliveness*. But that's misinterpreting it as " 'nothing' is what is real", that reality is nothing. In fact, if you-as-consciousness is shaped into the experience of being a body in a world with other people, then all of that *is* alive, is intelligent, formed from your aliveness and intelligence.

So **oneirosophy becomes the recognition of the ability of *whatever-you-are* to take on the "as if" experience of *any* relative truth.**

Reply to “How would you detach from reality in an easy manner?”

> Q: There's a saying in zen that would have helped tremendously for me to have understood at the time that says, "All fear is an illusion. Walk straight ahead no matter what."

I've never encountered that saying before, but it gets directly to the heart of it.

Ultimately, if you want to have dramatic things happen, you have to "be okay with *whatever* happens" and not block the unfolding of the patterns you have made - you can't be re-intending every time an uncomfortable feeling or apparently "incorrect" sensory scenario arises. Doing so results in you "thrashing your world" due to repeatedly intending something then re-asserting the previous state once the "out of control" or "happening by itself" feeling comes up (which commonly accompanies change). The whole thing about "surrender" and "allowing" and "non-attachment" is really about the recognition that, although we might intend a specific target experience, we do not deliberately select the sequence of moments which arise between "here" and "there", and so we must *give up to the mystery* as the unknown path unfolds.

Definitely a good question to ask ourselves is: *Am I constantly unwittingly re-asserting my starting state?*

> A: I like this, and it is true. But not give up to it in some manner of defeated surrender because we have no other options, but rather **from an understanding that we ourselves are a mystery, and that there's no fear in mystery, or that which is mysterious**.

You make a good point about emphasising that it's not surrender in the sense of giving up, it's surrender in the sense of *trust*. You are giving up the fight, because the right thing is happening, so there is nothing *to* fight.

To cover "starting state", let me reuse an example:

If you are sat in a chair, and want to stand up, you should intend *being-stood-up* and let experience unfold accordingly. If you approach it this way, your body will feel like it moves "by itself" and there will be a sense of effortlessness - because no muscle movement is occurring other than that required to shift position. (If you are feeling muscular effort, that is the feeling of creating effort, which means you muscles have done their movement bit, and are now doing something else.)

However, what people usually do is being this be re-asserting their current position. They begin by locating themselves *being-sat-down* and fully establish that before beginning. They then try to overcome *being-sat-down* by intending their muscles "manually" in order to get to *being-stood-up* - which they do by keeping being aware of *being-sat-down* throughout. In effect they are continually re-asserting their initial state of *being-sat-down* as part of their strategy for *being-stood-up*. So, this is similar to people who try to make changes to the world in other ways, but do so by starting with the world as it is, or be constantly checking

how they are doing by comparing where they are now vs the initial state (which simply re-asserting the initial state again, to a greater or lesser extent). This is really part of the broader problem where people try to be "over here" while making changes "over there", in space or in sequence. For example, wanting to fill the room with your 'presence', but attempting to do it while remaining firmly located in your body area, maintaining a mission control aspect. This can happen because people confuse being "detached" with being spatially located separate from the world. This is not quite what is meant. **"Detached" really means "allowing".**

> Q: I really dislike the langauge of surrender because for me it evokes something external whereas you're trusting your own process of othering

Yeah, I don't think there's any single "best" way to phrase it.

The language for "that thing where you stop interfering which feels a bit like things are happening to you but they are the things that you have already created" is pretty tricky, and I'm inclined to think it just depends on who's on the other side of the conversation. For someone whose main problem is that they are constantly grasping onto their sensory experience, "surrendering to the flow" type imagery probably capture the feel of it. So long as the context is one of being assertive in other ways - in other words, the reason you surrender moment-by-moment control is because you've already asserted the outcome - then it cane useful. However, if it gives the sense of "surrendering to God's Will" *without also* informing you that "God's Will" corresponds to the landscape of *your* accumulated previous intentions and their implications (including any ideas you had about a "God"), then it's more problematic.

> Q: Some of this is unavoidable if you want to have a sense of progression.

I don't really mean this in the sense of extinguishing your notion of the past, or your memory. I mean it in a much more straightforward way of not *re-asserting* the current state, by looking for it or implying it.

The everyday example is, if you're getting up from a chair to go into the next room, you don't being by feeling out with the senses to find the experience of yourself sat down, and *then* try to manipulate that experience into standing up. You think only the fact of *being-stood-up* and allow your sensory experience to apparently flow towards that position. Pushing this further, if we were to *teleport* from one room to another, how would that play out? We wouldn't be aiming to forget the memory of the room we started in, but we *would* be aiming to completely let go of the fact of *being-in-the-room*, to allow it to be replaced as a relative truth by the fact of *being-in-the-other-room*.

So that's the sense in which I mean not checking or comparing. It's perfectly okay to spend some time contemplating how much you've progressed. But when you are actually performing a state-shift, you should not be checking on your progress by bringing up the initial state for comparison, because that re-asserts that initial state again. You keep finding yourself sat down in the chair / un-teleported again!

[…]

We hit the limits of language and metaphor here, because "intending" isn't a thing or an act, since that implies a doer and a thing done. But that's never stopped me typing away before, and it won't stop me now...

Intending vs Sensory Theatre

Firstly, you should view all of your sensory experiencing as a *result*. No part of a sensory experience causes another part of a sensory experience. If you feel yourself moving your arm - maybe a verbal thought then a muscle tension then an arm movement - you need to recognise that *all* of that was a result, and none of it was the intention.

- *Intending has no sensory aspect.*
- *If you experience a sensory outcome, it is arising as an implication of the intending.*
- *You cannot experience yourself intending as such.*

"Intending" can be viewed as you *changing your state* - where "state" means the current distribution of patterns and facts that constitute your world, dissolved into the background of your experience. One way to think of this, is as a landscape whose contours are the facts and patterns. Your ongoing sensory experience then arises, like a mirage, from this landscape. You cannot change the mirage itself, all change is indirect. You change your landscape-state, and subsequently all your experiences will be aligned with that state.

- *Your state is the 'cause' of all your experiences.*
- *It consists of all possible facts and patterns, at relative strengths of contribution. It therefore implicitly defines the sequence of moments that are queued up into the future.*
- *All change is indirect and is a change of state, a change of the relative prominence of certain facts and patterns, a redistribution of the landscape. "Intending" is what we call changing state.*

"An intention", then, is what we call the pattern which we are going to emphasise in our state. It is like an unbounded non-sensory thought, a dimensionless fact. Emphasising such a fact involves a literal and direct reshaping of this 'landscape'. Basically, a reshaping of ourselves. But wait - if we only sensorily experience something when intending if the intention affects the part of the landscape we are currently "looking at", how do we loop this back to direct experience?

Mostly: faith. But for the purposes of exploration, we cheat. Although we can direct without any sensory theatre, it is easier initially to use misdirection and create an experience of doing *something*, but have that "doing" not interfere with what we are trying to accomplish.

Back to the Chair

When people get up from a chair, they typically use misdirection by intending muscular tension (an experience of "doing") and during that the intention of standing up occurs. But in this case the misdirection and the desired outcome are

opposing one another. Instead, let's have our experience of "doing" be independent.

We sit in the chair, and we place our attention on the background space of the room, and we decide that by focusing on the background space of the room, our body is going to stand up. Rather than intending that "tensing my muscles *means-that* I will stand up", we are intending that "focusing on the background space of the room *means-that* I will stand up".

Of course, one could simply non-sensorily intend the fact that "I will stand up" (the *"just-decide"* approach), but actually the *"assignment of meaning (or causal power)"* approach gives you a good experience of a general principle. That is, that intention is always the true cause even though it cannot be sense.

Once you've played with the background space example, you can try "looking out the window *means-that* I will stand up". Then, "saying 'stand up' *means-that* I will stand up". And penultimately, "being here in this position right now *means-that* I will stand up".

After that, you are at raw intention, and are in a position to extrapolate your new understanding of causality to your experience of the world more generally.

> Q: Was that a sort of intending that I was doing or was the energy already there being unleashed from the awakening I was going through and I was just overlaying unnecessary imaginations on top of something that was already happening anyway?

I'd say that you were *imagining-that* something was true with conviction, and your ongoing experience was patterned accordingly. There was no energy "out there" but it is enough that you have an *idea* of "energy" and imagine yourself accessing it. You committed to your own logic, and everything else followed.

In terms of the parent comment, you were "intending" a situation as true by implication, and then experiencing it. (You could have directly asserted what you wanted without any of that "sensory theatre", however it's much easier to allow something to happen if you think that it "makes sense" somehow.)

What your awakening did, was free you up from your habitual patterns, crack you open. and make things more fluid in terms of what could be asserted or implied. Although, as you notice, you can make yourself quite unstructured quite quickly if you're not careful - basically, put yourself into a manic mode!

So you can directly assert something by simply *just-deciding* that it is true. This amounts to assigning fresh meaning to the current experience: "my current situation *means-that* this is true", which is equivalent to "my existence *means-that* this is true". All perhaps without any sensory aspect to it at all.

But as you've noted: where's the fun in that? Because where that would end up if we pursued this fully, is with a completely disconnected experience, just like everyday casual associative thinking or just random hypnagogic imagery. Getting bored, we would once again allow that imagery to coalesce into a scene and then

an environment, just like the beginning of a dream, and we'd be in a world again. *Although this time we know its nature.*

Understanding this, **we can skip that process.**

So, overall, once we have the idea that the only causal power is ourselves as intentional state-shifters, this frees us from our limited concepts. Strangely, one of the benefits of the realisation is that we no longer have to burrow down to the fundamentals, because we've recast all experience and so can be high level again - while retaining our updated perspective. Basically, be more playful, treating ourselves and the world within us as "all imagination" and all imaginings as facts at different relative levels of intensity or contribution.

[...]

Stacked Weirdness & Power

> Q: I was feeling like I no longer knew what reality was, what was real and not, and then I started to get scared. Then I backed off toward normality again.

I think knowing that one can pull back is a definite advantage. It's an option we want - *"the right but not the obligation"*. At least then we can experiment and still feel safe.

There is an issue that once you've allowed a level of weirdness to happen, it does tend to multiply and become dominant. It's not like you've tweaks a specific event, so much as adjusted a generalised fact, like having ticked the checkbox called "Enable Hyper-Associative Events" on your Life App, and the corresponding fact-pattern is now overlaid upon *all* experience.

In general, I'd say the more we react to a pattern, the more prominent it becomes. It doesn't really matter whether that's a positive intention or a negative reaction - anything that focuses on or even implies the existence of the pattern, intensifies it. And so we get that guy over at Glitch who had been fighting the ever-growing instances of "11:11" for decades, not realising that *anything* he does about it will persist it. This is the real danger I think: that if we don't twig, then we can end up battling against something we've triggered, and get swallowed by it.

I had a dream once, where I was floating in the void. I came across an infinite invisible wall. I pushed and pushed and couldn't get past it. It started to feel very claustrophobic and unbearable. Finally, I took a step back... and just walked through it. I think that dream was maybe trying to tell me something at that time! :-)

> Q: It's not as though I suddenly become more powerful myself.

In what sense do you mean, "more powerful myself"? If you are looking for the experience of feeling yourself "do" reality shifting things, then I'm not sure you are going to get that, since intention itself is effortless, and you sort of *are* the whole of everything. Or do you mean just having a more direct sense of the impact of your intentions?

> Q: I feel something shifting inside me. It's like, "Oh... I used to feel like that.. but now I don't. Hmm..." That's the best I can describe it.

Ah, that's really interesting, particularly what you say about the less you need to make deals, the more powerful you become inside. As a general approach, I think it's very good to, when you realise you have attributed power to some "outside" imagery, to intentionally draw that back into yourself (metaphorically, but also that's not a bad way to imagine it).

> Q: You mean not a human. You're still a subjectivity, which is also a kind of person. Just not a human or conventional person.

Yes. I think the phrasing of "not a human" sounds to a lot of people like we are claiming to be something *else*, like "non-human", but I like that term "a subjectivity" - it's similar to "a perspective" but without the implied point of view aspect.

Fear of the Unknown & Dreams

> Q: Like for example that dream where I felt things got so real that if I didn't wake up, I'd be dreaming it as my life instead of my old life... I guess unknown can be freaky if you *expect yourself* to have some needs in the near future.

That was a really good example and description. So, it's a variant of "not knowing how the world works anymore" and the fear that comes with it. This can happen both in "this" world when weirdness starts happening (even when that means getting something we want), and in the "other" worlds of dreams and projections when we have no accumulated knowledge.

I think perhaps we can prepare ourselves for this in our daly lives, and it's about building up confidence in something we rarely use. It doesn't necessarily required weirdness, but a sort of openness, in order to answer the question: how do I survive in an environment that I don't (think that I) know?

One of my little experiments used to be, to ask my body to go and find things, and then let it move by itself. The mild version of this was, to just ask to "know" where something or someone was. If I was late meeting up with friends and didn't know which bar they were in on that street, I would just ask my body to go to where they were. In both cases, you are intending an experience and then allowing it to arise - whether that's the experience of an action or the experience of a thought.

How doe this work? Well, if what you are is really a "subjectivity" who is currently having the experience of *being-the-world-from-the-perspective-of-a-person*, then all facts are available and all events are possible. One simply intends an experience, and allows it to unfold as overlaid upon the currently active patterning.

A couple of examples in the dream world where one draws upon knowledge implied by the situation, via intention, deliberately and not:

> However, in order to progress in your dreams you will occasionally need to make a leap of faith. Make sure that you take them sparsely, and that intuition is on your side.
>
> I started walking into a direction that took me away from where I previously was. Putting my focus on something else put my body into auto-pilot. In this case I got the idea of the key being for my spaceship mid-way. (Spaceships use ignition keys, just like cars right? *cough*)
>
> My body automatically walked me towards where this spaceship is, even though I did not know where it was. Somewhere deep within my thoughts I knew that I had gotten to this space station somehow. If the key indicates that I own a spaceship, then I would have arrived in this spaceship, and I would also remember where I parked it.
>
> Putting myself in "autopilot" I can walk to locations that make sense for me to know within the dream plot, even if I don't consciously know where they are.
>
> -- *From Hyu's guide on Persistent Realms*

and:

> We went outside and he gave me the strongest bear-hug I've ever experienced. I couldn't breathe and soon became unconscious. It was like waking from a dream; this world was a dream and I awoke to a reality more real and vivid than this world is. I saw the illusion of this existence on Earth dispelled! It faded away and I didn't regret it. Soon I found myself in the "real" world in a huge city that I already knew.
>
> My memory seemed to return--Yes--I had gone to sleep and dreamed of a little place called "Earth" and now I was awake. "That was a silly dream" I thought, and I soon forgot all about "Earth." I continued my life, just like before I fell asleep. I lived in that fantastic city for years and years--centuries it seemed. I lived there so long that I COMPLETELY forgot all about Earth. For hundreds of years I had forgotten Earth. If someone was to ask me about it, I couldn't remember, since it happened so long ago.
>
> Then one day I was walking to a store. Suddenly a confusing loss of direction hit me and I felt myself falling. Suddenly I opened my eyes only to see strange leaves, the sky and FD and the other boy looking at me! Where was I now? How did I get here? What happened? Then I remembered: Hundreds of years ago, I fell asleep and found myself here. This place was called "Earth" and was a part of a weird dream. I must have fallen asleep again. Slowly my Earthly memory returned. I asked the boys how long I had been unconscious. They said only a few minutes. They asked me what happened, and I told them I didn't want to talk about it.
>
> -- *From Robert Peterson's OBE guide*

In other words: **we do not need to fear the unknown.** Just because we have not explicitly thought about the knowledge, recalled it, does not mean that the

"right action" is not available to us. In fact, right action is always available, because we never truly act, rather than *intend or imply outcomes* and experiences arise in line with those intentions. We can surely confirm this for ourselves in non-challenging everyday life and develop a confidence *for fun*, before putting ourselves in any situation where this would be required *for survival*?

[...]

I suggest that **there is only one mechanism, only one thing that ever "happens" - and that is *intending*.** Even the apparent actions and events that occur, they are not "happening", there are (metaphorically speaking) aspects of a landscape that is static between intentions. The experience of "time passing" is itself a static pattern.

This means that there's no such thing as "tactical" this or that, and no variation in levels of power - because *all that there is, is the "nuclear option"*. There is only one way, and that is the pressing of the big red button. Every intention is a reshaping of the landscape, and therefore *in effect* the complete destruction and then creation of a world. There is no path to power; the fundamental truth of the matter never changes. Having the experience of "feeling powerful" - that is just another sensory experience, and has nothing to do with power as such (except in the sense that one uses the true and only power in order to generate an experience of "feeling powerful").

If you can imagine something, then you can intend it, because imagining is an intending really - an intending of the experience of an image - and only a small adjustment is required to make it "real" - to intend it 3D-immersively rather than in a separate strand of thought. And this leads us to an important point I think...

What we intend is always *to have experiences*. Our intentions correspond to generating experiences "as if" things were true. Experiences themselves have no causal power - one moment does not cause the next moment, they just arise sequentially is all - so there can be no tactical or developmental strategy. You have intended an experience like "this", or you you have intended an experience like "that". The *content* of experience is itself actually irrelevant, other than personal preferences. What we are, is the *context* of experience - and having recognised this, we are freed from concerns about power, mechanism, and so on!

Sp, we may desire the experience of feeling ourselves "doing" our events, rather than experience them "happening to us", but it will just be another experience. Intentions are always "global", even though experiences may be apparently localised. Knowing this, we have a choice, and that is what matters. We can have... fun. If we switched our experience to one of "seeing the entire landscape" rather than just a partial view, then we'd be having an entirely static (although blissful) experience. We'd get bored pretty quick... except that there would be no time, so that makes no sense. :-)

What else is there, except for intention? There is no other method or mechanism - it's all sensory theatre. It doesn't matter whether it's small or

large changes, moving your arm or moving a house, you are always intending: "intensifying the thought that something is true".

For sure, the "infinite grid" is imagination - but so is "the world as place" and anything else we can conceive of. That *is* the such-ness of things, and everything exists always. It's just a matter of how prominent that particular imagining or pattern is in our experience. Relative intensities of contribution. The world *is* ourselves as aware imagination itself, shaped into a particular form - and intention is the reshaping of ourselves.

So I'm not saying that the "infinite grid" or whatever is how things are - the opposite really. I'm saying there is *no* fundamental unchanging "how things are", other than ourselves-as-awareness taking on the shape of a state. Anything beyond that, is the form we have adopted. Fundamental truth (context) vs relative truth (content). And we are free to shape ourselves however we want.

However, this does in effect mean we are *always* using the nuclear option - the full power of God, as it were - because there is no other option. When I interrupt the flow of things and move my arm, I'm just intending the fact of arm movement, but actually I move as the whole world in order to do so, since there is no separation. The process is always: I shift state as a whole, and my subsequent sensory experiences arise from the new state. And of course the world - as in, the complete description that constitutes its state - is static between intentions, between reshapings. If it wasn't, then that would imply there is a power outside of ourselves, even though we *have* no outside!

So, to emphasise: This isn't about the any particular approach we want to experience ourselves apparently doing; it's what underlies all apparent approaches - our nature. Beyond that we are completely free to do detail work or broad shifting however we please, for the simple enjoyment of it. (Knowing that all approaches are basically optional, chosen because they fit our views at the time, how comfortable we are with them. After all, there's not much point making changes for the sake of it - the purpose is to have fun or otherwise increase the quality of our experience.)

Reply to “Techniques are a double-edged sword.”

I guess that if you think of a technique as a straight up pattern-activation - using what's currently prominent a bridge, like triggering one memory via another by association - then it doesn't seem so bad. It's a way to get to an experiential result without having to detach from everything in order to create it discontinuously.

While there is no technique to intending itself, getting to a result by intending the starting point of a chain of activation seems valid to me - and can be used in innovative ways.

Particularly if one particular pattern becomes too "bright" and dominant, obscuring others.

Since everything is "us", then all technique and cause-effect is fakery. So I tend to think that any move away from a "taking on the shape" approach (no cause-effect, we shift ourselves as ourselves as a whole), by identifying with one part of ourselves and using it to try and operate on another part, tends to intensify division. By using tools, we withdraw ourselves from the target - but *being* the target is exactly how to make deeper progress. On the other hand, representational approaches (attaching meaning-patterns to objects and then creating experiences involving the objects) can be fun and easy and does get to the heart of treating all experience as a dream environment, where anything can mean or do anything.

The problem of Second Cause in a nutshell. The confusion of association (linking of memories) with causation. Yes, "being the target" isn't easy; even the phrase already implies a division. The only way that seem to work is to "stop generating". In other words, cease maintaining division. Even the direct approach of "becoming" requires that. Detachment and intention all over again.

> Q: That's how I interpret the situation.

A better interpretation is: **there is no "way" to do this, so there's nothing for me to say.**

Whatever I might say, would be a description of a technique. There are no doors or way to make it easier, because it isn't hard *or* easy. In truth, I wrote everything I had to say about it around 7 months ago and 4 months later. **Anything else is really just a reformulation into different language**, the creation and application of different metaphors, which might generate fresh ideas for experiential direction, but none of which change **the underlying message.**

> Q: I knew that. I still think there are things to say.

Yeah, I agree that it's about removing obstructions. But how are they removed? By the same non-way approach of intention. There are always things to say, because the total pattern is always changing in terms of distribution, but there's nothing that can be said about intending and "the truth" except saying that it is *not* doing and *not* this or that. There are infinite ways to not-say-it though. :-)

Cheeky on the criticising=technique! ;-) Now, I don't say anything can't be done, but by that I mean that I don't believe there is anything that cannot be experienced, so I'm really talking about "the experience of doing". Which would be Second Cause again...

> Q: Do you figure your contemplation will change at some point?

Well, the underlying thing of it I don't see changing (which amounts to a *not-this*), but everything else will definitely right?

And subjectivity is a good one: there's that whole thing of realising that for there to be a notion or experience of being subjective in one way, that's not being subjective in another way. If it is discerned at all, then there is somewhat of a division or contrast in experience. So yeah, you're spot on that the style of contemplation will change quite dramatically, because even to look at something is to have it shift by the looking. I think that just knowing this means it's more of an "exploring possible experience adventure" rather than an "uncovering of fundamental truth" though?

I suspect a lot of us (naturally) get into this looking for some ultimate knowledge, something that can be discovered and seen and used - a "thing". Then eventually, it a cliche, but we find that it was here along along and that, so obvious, it *must* be everything and everywhere already. As you seem to have, I spent a lot of time wrestling with should about "me" and tried to manipulate it into a certain way, relative to a world, to overcome boundaries and all that. But then, if I instead view everything as "experiences", and that the experience of being me "comes-with" a world, I realise I don't need to worry about boundaries or separation. I view it that I am having the experience (taking on the shape) of *being-a-person-in-a-world*, and that "the world" is a state that includes all of this. Spontaneous body and thought experiences arise from and are part of the world, a continuous pattern, and reveal its present state. Intention-imagination is then the act of *directly being and modifying the distribution of patterns that constitute that world*.

There's no room for "me" at all, in one sense; **I don't need to worry about it.**

The world isn't a *ground* of experience. By "world" remember that I don't mean a "spatially-extended place unfolding in time"; I mean something more like the current state or pattern of your present experience. To leave the world would be to allow those constituent patterns to fade, and others to become brighter and more dominant. Essentially, there is no world other than the experiencing of it (of course), but it's usually to have some way of referring to the present state.

> Q: There is no room for anything other than "me." What isn't my choice? I can't find it.

If it's all you or there's no you, it amounts to the same result. No division, no (apparent) existence.

I'm not claiming any definition is "the ground of experience". There is no "ground" except in the sense that experience is "made from" consciousness-that-is-me or whatever. I'm just suggesting that repartitioning our idea of person-and-world can be helpful.

I was talking structure there, but yes the "fundamental" is will/being/potential and all that stuff - the attributes of a "something" that can become anything. Y'know, God. Yes, I'll sign your bible if you want.

The world is my Bible. I've noticed you reading it on a daily basis, which is great.

I'm here for all eternity, so do tell you your friends - thank you and good night! ;-)

[…]

> [**A**: “In other words, cease maintaining division.”; I very much like this phrasing. Jives with my model of experience that I base off of the Hindu trinity. **All of experience is creation, maintenance and destruction** (actually transformation). I find this to be a nifty way to view things.
>
> Creation can be seen as the intending, maintenance as the confidence or knowledge of one's intention as truth, and destruction as detachment or the act of experiencing truth.]

Ah, interesting about the trinity. Particularly specifying "maintenance", which is usually hard to incorporate into a model. I've tried to push away from those divisions too by having all possible patterns pre-existing, and varying only in their levels of contribution - their "intensity". This means that creation, maintenance and destruction are just the experience of redistribution, and intending is the act of reshaping that distribution (by activating or "recalling" a particular pattern into prominence). It makes it clear to me that everything is a *shifting of experience*; nothing is made or destroyed; it's *always* transformation and transformation is actually mundane. But of course, it's yet another way of chopping up the same thing into different language!

I think the benefit of the approach of this subreddit is, we can feel free to use whatever "chopping-up" feels appropriate at the time. Freed from concerns about being "right", we can adopt whatever view is the most *useful* for our purpose.

Your trinity description has the definite benefit of being *static* - you can hold the concept in your mind and refer to it easily without having to "run" it mentally - whereas the shifting-transformations description is *dynamic*, so a bit slippery for everyday use maybe. (I'll be adding it to my armoury!)

Reply to “Is theorizing even useful?”

Theory is fun, but I do think its value is either in the straightforward enjoyment of mental creativity, or for coming up with ideas for new experiences and intentions. Problems only arise when we confuse the theory with "how things really are" rather than patterns which can be used to intend experiences "as if" that is how things really are. It is important, I'd say, to realise that theorising is *just another experience*; it isn't any "deeper" or more fundamental than any other experience; theorising doesn't get "behind" anything.

In other words, theories don't actually capture anything. They are parallel constructions in experience which can also be brought into the main experience, via intention - but you can never capture the "nature of experiencing" in a theory. That is like trying to build a sandcastle which captures both "the beach" and "sand". The sandcastle *is* both of those things, but it cannot *encapsulate* either of them. The best it can do is indirectly point you towards attending to the beach context that surrounds the castle's content.

Reply to “What is Oneirosophy?”

> [**cosmicprankster420**: Oneirosophy is an idea i have been playing around with which basically is a combination of dream yoga and gnosticism but without any tradition or dogma. In a way it can be thought of as the chaos magick equivalent of dream yoga or chaos yoga if you will in that it attempts to use lucid dreaming and or lucid waking to gain a deeper level of lucidity in this dream world. What separates Oneirosophy from tibetan dream yoga is that while dream yoga seeks the dissolving of the ego and entering nirvana, Oneirosophy is only about achieving and maintaining lucidity in this ideaverse and it is up to the practitioner to decide what he or she wants to do from there. It is open to practitioners of both left and right hand paths.
>
> Oneirosophy also has parallels to the Thelemic concept of true will, Oneirosophy is about being able to be lucid in this world to create a dream more tailored to your own unique will.
>
> Ultimately Oneirosophy has a lot of room to be explored, whatever it really means is still somewhat unknown, but through discussion it can be explored much deeper. Many people claim to be subjective idealists and feel that this world is a dream, but there are still many challenges and obstacles that bind us to the material world. Oneirosophy proposes discovering personal techniques to maintain a sense of lucidity as well as recognizing and overcoming obstacles that hinder our progress.]

Perfect timing! I've finally got around to playing more seriously with a Dream Yoga type approach. I've been experimenting with trying to be more direct, and 'overwrite' the sense of boundaries with empty space, to create a direct non-dual, open feeling - a sort of unbroken 'ideational space':

> As stated above, an important part of this practice is to experience yourself as a dream. Imagine yourself as an illusion, as a dream figure, with a body that lacks solidity. Imagine your personality and various identities as projections of mind. Maintain presence, the same lucidity you are trying to cultivate in dream, while sensing yourself as insubstantial and transient, made only of light. This creates a very different relationship with yourself that is comfortable, flexible, and expansive. In doing these practices, it is not enough to simply repeat again and again that you are in a dream. The truth of the statement must be felt and experienced beyond the words. Use the imagination, senses, and awareness in fully integrating the practice with felt experience. When you do the practice properly, each time you think that you are in a dream, presence becomes stronger and experience more vivid. If there is not this kind of immediate qualitative change, make certain that the practice has not become only the mechanical repetition of a phrase, which is of little benefit. There is no magic in just thinking a formula; the words should be used to remind yourself to bring greater awareness and calm to the moment. When practicing the recognition,

"wake" yourself – by increasing clarity and presence – again and again. until just remembering the thought, "This is a dream," brings a simultaneous strengthening and brightening of awareness

- *The Tibetan Yogas of Dream and Sleep*, Tenzin Wangyal Rinpoche

[…]

I think we want to be "awake" as in to have *clarity* of experience, but recognise we are "dreaming" in the sense of being aware that what we are experiencing has a *transparency* to it, that there is nothing behind the imagery, no "solid underlying". I think you need clear and expanded attention to do this; I think that's what our friend Tenzin's getting at.

For instance, a simple exercise is getting yourself to understand *directly* that what you are experiencing right now is an 'idea space' in which forms are appearing. Obviously, we normally assume that we are looking out from a body and the world is "out there", and we *literally feel* this to be true. So that spell needs to be broken. How to do?

A couple of things I've played with:

1. If that model were the case, we wouldn't be able to direct our attention to where we are looking out from (the space in the opposite direction from the 'vision' in front of us), and we wouldn't be able to reach out with our attention and literally feel the space around us. But we can. In fact, you can 'feel' in all directions forever. And when we explore our location, where our body and head is, we find mostly just empty space, with a couple of sensations 'hanging there'. No "me".
2. Do the "where is your hand?" experiment. Put your hand in front of your face, and ask where your *real* hand is, try to point to it. The hand in front of you isn't your real hand (by standard thinking), it's an image created by your brain 'inspired' by received bodily sensations. But if you find yourself pointing to your head/brain as the location, then ask yourself: ah, but where is my *real* head? And so on.
3. If I hear a sound, and pay attention to it, I might ask "where am I relative to this sound?". The usual answer is that I am "here" and the sound is "over there". But when I really pay attention, I discover that I am *right beside the sound*, coincident with it, as well as being over here, where my body sensations are.

Eventually we discover that the "feeling of being over here" is usually just a particular body sensation or mental image we are attached to and that we identify with (often a sensation in the neck or middle body, or an image of a 'dot' somewhere behind the eyes, a mini-homunculus) and perhaps a sphere of extended space around our body sensations that we count as "us". But the more

we deliberately summon and create a feeling of "open, empty space forever" in place of this, the more we dissolve those habits, and the more we feel that we are the 'idea space' or 'mind space' (or *dream-space*) in which experiences arise. Then, when we fall asleep, instead of us disappearing, we have the experience of the world dissolving, sense by sense, and then **dreams forming - *within* us**. That's the idea anyway, I think.

TL;DR: I think we become lucid in daily life by combining an increased clarity of waking with a direct understanding of the dreamlike transparency of objects, so that waking and dreaming life are experienced as arising in the same **'mind space' = us.**

You will feel more awake, but the world will feel more dreamlike.

Reply to “Differences between Oneirosophy and New Age”

> Q: What's different I realized is that new age can have a quasi materialistic bent to its working...

Yes, there's like an acceptance of 'this' but not of 'that' - as if there's a requirement for some solidity to base the esoteric stuff on. Which isn't the case. Everything gets much simpler if you accept that everything is non-material and aware, and therefore infinitely flexible.

> Q: If the world is truly a dream things like chemicals in the drinking water or having the right crystals in the room should not be an aid or a detriment unless you decide it so, all is perception.

I was recently reading a book on "Ho'oponopono", quite new-agey (albeit describing a traditional Hawaiian approach apparently) but with some universal ideas buried in it. Anyway, at one point our main character in this asks to go to a burger bar. Our author is surprised - surely this unhealthy food is a bad idea? The response is that he 'sends it love before he eats it'.

Now, that sounds ridiculous, but then you realise what he's *really* saying is that he is refusing to accept the idea that the burger is bad for him. He isn't cleansing it of bad energies or whatever; he is cleansing *himself* of his own *causal opinion* that this will do him harm.

> Q: Simultaneously, it is becoming apparent to me that much of what before I would feel very much a victim of, now I simply take in stride and learn from.

The larger idea is that we can cower and "be small" within our world-experience, or we can *assert* and become it - in which case it is within us. When the world is within us, it is not made of "things" but of "meaning", and events unfold according to their meaning. If burgers and coughing "mean" to us that health is affected, it will be. However, if we note that burgers and coughing are merely images in awareness then they don't *inherently* mean anything, and we can update any meaning those ideas have inherited from our past assumptions.

I guess you could call this "Active Being". In many traditions we are taught non-attachment and acceptance. This alone reduced the effect of such things. However, we *do* have the ability to "reformat experience" and change the "rolling theory" we are living with - interjecting when we spot a tweak that needs to be made, and letting be at other times.

> Q: this is where the idea of gods or the hga becomes useful.

This is a good point - that if you can't quite persuade yourself that "little you" has all this power, then you can outsource it as a way of convincing yourself it's possible. But that is what you are doing: creating-adjusting by implication. It's pretty hard to convince yourself that: a) you can completely cheat the game and,

b) that cheating the game is a 'good idea' or morally 'allowed'. And doing things by direct assertion (including 'overwriting yourself') maybe the most direct and it does work, but it involves at least temporarily **leaving personhood behind**, which is a pretty big emotional hurdle (it's "death"!)

Reply to “Why is Oneirosophy Good?”

The extra part of it is the "magick" part. If you've had lucid dreams, you come to a different understanding of what influence or intention means, and what "you" are, and contemplation of what this all means in waking life leads to some interesting ideas.

Bits of this were brought up in other threads, but your notion of yourself becomes *everything that you are experiencing* or *that which experiences* and your notion of doing something - anything! - means *changing the universe*. **You are performing magick every time you make a decision.** What's more, the more you take on that worldview, the more it appears true. And this is important. When you change your view to see waking life as a dream, it will become more like a dream for you, in all sorts of interesting ways. The expectation is that the further you push this, the more flexible things may become…

[…]

> Q: So you claim that "you" are what you are experiencing, and that you can control what you experiencing, so you can change yourself? Or do you mean something like Crowley's calling every intentional act an act of magick?

Non-duality + chaos magick, perhaps as a summary, but the Crowley quote works for me.

Flexibility in terms of free will for your own behaviour, for lifting boundaries for magickal work (what belief could be more flexible?), but primarily for clearer direct perception of the present moment perhaps.

> Q: What do you mean by non-duality?

In its simplest form, **the dissolving of the experience that you are 'here' and stuff is 'there'.** It's a perceptual thing, rather than a thought thing. (Many-valued logic does look interesting though. I've heard the sea battle paradox before.)

> Q: That's kind of what I was asking you! I'm not sure why direct "perception of the present moment" is desirable.

Maybe it'll just be really cool? ;-) Increased freedom of will would *follow* from clearer perception, I suggest. But the real point of this sub (which isn't mine actually, it just looks interesting) seems to be a question or two, not an answer: *what would it be like…? what would it mean philosophically…?*

Well, the extra question is… *what can you do if you make this a dream?* If you adopt that belief so completely that you experience it, as in chaos magick. Well, let's hope so!

[…]

Enlightenment, as I see it, isn't about being happy (although that may come), **it's about realising there is no division between you and your environment,**

that there is no "you" as you conceive of it - rather, you are "the space in which experience arises".

This is different to not caring or being content. In fact, it doesn't necessarily reflect on your character at all!

There are plenty of grumpy, smoking, drinking enlightened people. Rather, **it is simply seeing *what you actually are*.** This then leads to experiential subjective idealism, and from then to a more direct approach to magick. Is the idea.

Reply to “Trusting intention”

> [**OP**: I had an interesting realization that has been helpful to confirm how you are literally and directly changing your experience based on your will/intention in every moment. I found it helpful for those lingering separation contexts that I find myself operating from. Observe the simplest, most mundane things like intending to go to the store. Your body moves. You collect your things. You go to your preferred mode of transportation. You arrive at the store. You probably create a story with thought about how “individual you” did these things, but your greater self, as the whole dream, did these things. Your body and your environment are not separate. As one, they changed in accordance with the way you expect this apparent world to work to give you the experience of going the store. If you lift your arm right now, all that happens is the will to lift it, and then the dream changes, giving you the experience of lifting the arm. In the exact same way, bigger life things happen from your intention. There is no difference, even though you may not have the quick feedback that comes intending to walk to the other side of the room. The only difference is that based on the rules you are currently operating from, it may take some time for you to see those results. The trick is not to think that what you're currently experiencing has *anything* to do with what you are intending.]

Yes, this is exactly right, and nicely put.

> **OP**: *intending to go to the store ...to give you the experience of going the store.*

Right. All intention is indirect, in that it effectively *inserts facts* into the world which subsequently arise in the senses. In effect, you are only ever *requesting experiences*; you are never actually "doing" anything.

We should think of time as laid out as an eternal landscape: If we request, or *imagine-that*, we go to the store, a whole pattern of experience is immediately laid out across time at that moment. It becomes true *now* that these things will be experienced *then*. Our attention then traverses the landscape, as it were, and we have the moment by moment sensory experience of "going to the store" appearing in awareness.

> **OP**: *The trick is not to think that what you're currently experiencing has anything to do with what you are intending.*

So - your current experience is a particular moment unfolded into the senses, in accordance with the current facts - but just being an image, it has no causal power over you. Meanwhile, intention updates *facts-of-the-world* independently of your current experience. It doesn't matter what the facts used to be, you can simply assert new ones* without justification. Only your intention has power, no events can have power over you, although your beliefs might modify the route of manifestation.

*This includes changing past facts that might contribute to future experiences, remembering that all time is available now.

Sometimes it's only by ending up in certain situations that we realise who we are. If we've gone through a period of not quite trusting ourselves, loosening the grip on the rudder, we can end up bumping the boat (I'm choosing water-based transport metaphors today!) against the banks of the river. This wakes us up. Ah-ha! We reset the course and the wind picks up again.

> Q: an analogy i've been thinking of (and which was one source of inaction) is 'booking a flight to nepal, going through the motions of doing it, having done it, remembering it, then do i remember how i did it?' this applies also to past events, all the way back to the *first* action of the self

Ah. We lose our place because we don't really remember the first action, and confused experiencing with doing. **We forget that we caused things.** Filling out forms and forgetting what we committed to, that's a nice way to think of it!

Reply to “The importance of magic in Oneirosophy”

Thoughts: 'This' shared dream works pretty much as our personal dreams do, it's just that it's a little more *sluggish*. It's been around a lot longer, and so has built up more established habits. Meanwhile, our personal dreams are usually created anew to some extent, and so haven't become entrenched.

Even if you don't deliberately intend, synchronicities are arising in alignment with your 'current direction'. You are always getting what you really, really want, or at least opportunities to do so. Until you 'intend' to change direction again. (Although we *can* interfere in moment-to-moment details, really it's the overall thing that is important.) This means that ***magick is just how everything works, all the time, anyway.***

You don't even need a sigil; **just a decision.**

(A further thought: If we were to take this seriously, perhaps then we'd have to shake the notion that we are 'located' in this world while we are off having dreams. It's more a case of us connecting or tuning in, but we have a default.)

Reply to “The Word”

> Q1: In the beginning was the Word, and the Word was with God, and the Word was God.
>
> Q2: Oh they do say that the Word was God? Interesting, I see it differently as though the creations are not in fact the God, but rather his creations and... yes I see this separation as a little artificial, but it helps to identify with the unlimited, as that is what we are, and it is easier to identify with form than it is to identify with unlimited freedom on a daily basis.

Yeah, true: it's not The Word was "God", it's The Word **was God**, in the sense of:

- God is a term for "the creator".
- **The Word is Man's imagination.**
- To imagine is to create (by triggering patterns, in experience, which subsequently reappear in experience).
- Hence, **The Word** (imagination) ***was* God** (the creator of subsequent experience).

But also, as you know, current experience is also made of imagination, so The Word is part of experience too, hence the "was with God" part. So God is everywhere and all things, He is the creator *and* the created, and ***all is imagination*.**

The main sense is: Imagining something *instantly* triggers its larger pattern across time and space, which you subsequently experience. You may artificially consider a certain localised are of time-and-space experience to be "you", but you are *literally* imagining this to be so. It is just a subtle feeling-boundary floating in space, which has no effect except that it might limit what you allow yourself to conceive of.

It's a worthwhile exercise to try and work out where, in your experience of the room right now, "you" end and "everything else" begins. Most people feel that, mysteriously, although they might be located in a small dot in their head (which is obviously not the case) they also extend to a spherical region outside their body (their personal space, again obviously not true). Then: imagine something, any object, like an owl (my current favourite) and try to work out where that thought is bounded in time and space. To do this, you will first have to locate time and space. If you can't locate that, then your thought cannot be so restricted...

I say: Anything you imagine *always and instantly* triggers its extended pattern across all time and space. (Note: I see I said that twice. So I guess it must be important.)

"The Word of God is the Imagination of Man"

A Poem

The Oneironauts

Expert navigators of the waking dream
Trajectories across the Infinite Grid unseen
The generators of fact
Making *this* out of *that*
Implied Creators of their world
Senses, effortlessly unfurled

Miscellaneous Communities

/r/Mandelaeffect/

On the Mandela Effect

From the sidebar:

Note *Given nature of the effect, 'evidence' inevitably takes the form of shared personal memories; physical evidence of the previously remembered state is unavailable. If such evidence is discovered, that's proof of an alternative explanation.*

> Q: I think to say so for certain would be underestimating the complexity of said quantum forces at play.

I definitely agree that we have to be cautious here, but I'm inclined to suggest that - in the absence of a specific detailed model - we should keep things reasonably simple. Introducing concepts like "residue" presupposes that a certain type of event lies behind it. At this early stage, we should be aiming to *uncover* assumptions about the nature of our experience, and not unwittingly introduce new ones. Even in your sentence above, the idea that what is responsible for the Mandela Effect is "complex quantum forces" seems to me to be us jumping ahead a bit, maybe using the language of physics a little loosely and (it may turn out) inappropriately. The effect might turn out to be best described at a stage "before" those sorts of descriptions; it might precede the "quantum forces" descriptive framework.

But you do imply something that I think is a key consideration: if we're interpreting the Mandela Effect as being a sign of a "shift" of the "world pattern", then on what basis can we elevate one fact compared with another? It becomes effectively meaningless to label one fact as a "residue" simply because it corresponds to our current memory - the whole pattern is "now" rather than in history, and its current state is essentially arbitrary; it could change at any time to a different distribution of facts (potentially).

I think (and this is why the sidebar defines the effect in the way it does) that if we always keep in mind that the primary thing is "the experience of world facts having changed" - where that sentence is intended to make no comment at all on what is "behind" that experience - then we're okay.

We can then play with different possible descriptions without ever committing to them as being "what really happens", and therefore we're free to change our ideas and even hold multiple explanations simultaneously without having to decide on one being "the truth". At all times, we remember that explanations are "parallel constructions in thought" rather than "how things actually are". (It could be argued that "how things actually are" is really just "the sensory experience you are having", and that explanations are always just stories, made of different "stuff" - concepts - than experiences are.)

This even means we can use ideas like "quantum forces" if it is useful to do so, because we are being careful not to make the mistake of "reification of abstractions" (that is, confusing our ideas *about* things with actual external causes *of* things). I'm personally inclined to go for something one step back from that, though - something based on a structuring of subjective perspectives. But

even then I never really need to fully commit to that, to the exclusion of other ideas or otherwise, because of the approach above.

As regards string theory and multiverses, interesting. Although not explicitly stated, it's part of that same line of thought.

On Science and Psychics

I'm with George Ellis on this, as regards quantum theory, string theory and multiverses and so on. Although it might be interesting and fun to consider philosophically, it is essentially meaningless scientifically. Having said that, the Mandela Effect is a philosophical or metaphysical issue, really, and not a scientific one, so this is not necessarily a problem for the subject as a whole; it just means we need to be mindful of what we focus upon.

So, while it is *fun* to consider these narratives (and they *are* narratives) about our experiences, they are not testable theories. In fact, anything "outside of" our experience is not testable, and your description is mostly that. We might recognise that there are patterns which are *consistent with* the idea that something is happening - that are "as if" it were true - but that's not the same thing.

Which is fine, of course, because scientific theories aren't about "what is really happening" anyway; they are *useful abstractions*. However, when a description as almost no "observational touch-points" at all (that is, the description has very few observable components relative to the complexity of its conceptual framework) then the sense in which it is a *useful model*, rather than an *enjoyable story*, is questionable.

I really don't agree that "actual scientists" are proposing that we are living in a simulation, although they might engage in such "gee-whiz" discussions for popular-science-type magazines and programmes, as part of their promotional activities. (Nick Bostrom is not a good example.) If anything, one's treatment of such a hypothesis is a good indicator as to what extent you *are* an "actual scientist"!

[…]

So, that was intended to be a shorthand for a few things implied by the comment and the linked comment. For example, that one shouldn't conflate "working in a scientific role" with "this being a scientific hypothesis". The phrasing of "actual cosmologists and other scientists" heavily implies that the simulation hypothesis is itself a scientific hypothesis. As per the George Ellis article (to take one view), in what sense is someone being an "actual scientist" if they are engaging in what amounts to observationally-untethered philosophical musings?

Meanwhile, when I suggested that Nick Bostrom was "not a good example" in this context, it's because his *Are You Living in a Computer Simulation?* Paper is sort of, intentionally or not, the logic equivalent of a wordplay joke. The amount of coverage it has got in the media as a "scientific" idea is largely to do with the ease with which it can be fashioned into a fun, engaging, pop-culture story in mainstream publications.

Moving past all that, though, I suggest the important question to ask would be: "what is the relationship between one's ongoing experience and any particular description of that experience?" and how the "simulation hypothesis" fits into whatever the answer is.

I think all of these "simulation" ideas can ultimately be reduced to the idea - the long-established and foundational idea - that descriptions don't explain "what is happening", rather they are codifications of regularities in observations (which are themselves an abstracted subset of experiences), by us. The end-point of the simulation hypothesis is, then, really just a rediscovery of the fact that the standard description is just that: a description, a useful abstraction, and isn't intended to be more than that (as per the N David Mermin article in the linked comment).

The "laws" of physics aren't like legal laws which the universe must "obey"; they are "observed regularities" we have woven into a conceptual framework. Any ideas about "breaking out of The Matrix", a la Musk, are a slightly mangled version of "recognising that your experience does not in fact arise within a conceptual framework", and then trying to do some things which are not "allowed". **But they were never "forbidden" in the first place.** The "simulation" stuff itself is just distracting fluff on top of this.

Reply to “People seriously believe this?”

> Q: So the best explanation you people have, rather than you remembering something wrong (Usually tiny things like a single letter in a book name) you think the universe changed? Must be a pretty high horse you're on if you think the WORLD is wrong and you're not.

To be clear, though: It's important that any *explanation* for the experience - be that "remembered it wrong" or "parallel universes", say, neither of which are *actually* explanations in any case - should be kept apart from the experience itself.

People *do* have the experience; **the *nature* of that experience is up for grabs.** (And happens to present major problems for proper investigation.)

"Bad memories" with some generalised references to psychological effects (usually taken out of context) isn't actually a mechanism; "multiverses" that can't be observed don't cut it either for that purpose. If an explanation can't be tested - *actually* tested, rather than just supposed as "likely" based on common assumptions, many of which are rather recent and quite possibility transitory - then it doesn't count for much as a scientific account, or indeed any account at all.

For example, as per your example, it's rather getting ahead of ourselves to say that "the universe changed". In fact, we never actually observe a universe *as such*. Rather, we experience a series of sensory moments arising within perception, for which the notion of a "world" as some sort of "place", with ourselves as an object located within it, has merely become the dominant narrative.

/r/outside/

Reply to “Why did the devs implement dreams?”

> [**OP**: My question is, why implement this feature if it doesn't really provide a benefit or penalty because everything I do in one of these "dream" levels has no effect on my character?]

These aren't features, they are the mechanics of how *Outside* operates!

You are not actually the character you play in *Outside*, rather you are an open "game-space" which connects to *Outside* and adopts a particular perspective in the *Outside* game environment. In periods of reduced activity, your "game-space" disconnects and either connects to another pre-existing game-world, or constructs one on its own, seeded by random data fluctuations. You can see this happening in the case of hypnogogia and fragmentary imagery. Generally these worlds are more flexible than *Outside*, because to save on processor and memory power, all games function on a co-creation, procedural expectation/recall-based engine - so the more players there are, the more stable a game world becomes. Because *Outside* is the main, default subscription for all current players there (part of the terms and conditions), you always reconnect to *Outside* whenever other connections collapse.

You can prove this to yourself by trying to observe the disconnection/reconnection in progress, or illustrate it via a thought experiment:

- Sit comfortably. Now imagine turning off your senses one by one:
- Turn off vision. Are you still there?
- Turn off sound. Still there?
- Turn off bodily sensations, such as the feeling of the chair beneath you. Uh-huh?
- Turn off thoughts. Where/what are you now?
- Some people are left with a fuzzy sense of being "located". This is just a residual thought. Turn that off too.

You're still there, you realise; you are a wide-open "aware space" in which those other experiences appeared. *Outside* is the generator of those experiences, including the body and many of the spontaneous thoughts and actions. Only a subset of change: *intentional* change, is actually your influence. The rest is just part of the game experience.

There are rumours of players who have developed limited, dev-like "magickal" powers based on "intentional" procedures, but since these would also produce a revised game narrative to cover their tracks - 'narrative/experiential coherence' is enforced religiously by the game engine - this is hard to confirm.

When you eventually complete *Outside*, after the final montage sequence, the connection is terminated and the 'world' within you disappears - followed by your next adventure, should you choose to accept it!

> Q: So what happens when the game builds a world withing my "dream world"?

It doesn't. You're actually connecting to *another* server group completely, which is running a different instance of the game engine that *Outside* runs on, perhaps one with no players except for you.

Since the game engine works by reflecting your expectations/recall back at you, a "dream world" is then spontaneously built for you to experience. Since your default subscription is to *Outside*, though, when that dream world fails, you are generally reconnected to *Outside* with the "waking up" intro.

> Q: holy shit! you really understand this. very well done.

Just seeing it how it is! ;-)

/r/lawofattraction/

On Mechanisms

Grant Morrison, graphic novelist (he wrote *The Invisibles*) and self-proclaimed magician (he wrote *The Invisibles* as a "hypersigil"). He was a big proponent of chaos magick and the use of sigils. Sort of LOA x 10.

Possible idea: The background "format" of your mind (current patterns you've absorbed) seems dictate what you perceive in the world around you (both thoughts which arise and external events which appear). Engaging in creative endeavours tends to alter that format particularly. Whatever the mechanism of that is, is hard to say. Probably it's about *meaning* and symbolism; the dream-like nature of everyday life.

His story reminds me a bit of Philip K Dick's essay *How to Build a Universe...*.

> A: I think of **magic as using your intent to change reality.** To me, that's the same as consciously using the law of attraction.

Right. And the same as moving your arm! It's the same mechanism underlying it all, from the mundane to the magnificent.

On Imagination, On Will

You should consider all facts as being true now, independently of 'when' they might be experienced in the senses:

Examples (you don't actually say the words, it's just what you are willing):

- It is true *now* that I am imagining *this* (for just creating a visualisation)
- It is true *now* that *this* will happen *then* (for creating a fact, which will imply a visual as a side-effect)
- It is true *now* that I am imagining *this* which will happen *then* (for creating an visual which will imply the fact).

What matters is what you are willing (and we might call that the "meaning" of the imagining).

The broader point is that our sensory experience - anything in awareness either thoughts or perceptions - should be viewed as a transparent floating 'mirage' over the sand dunes of the *facts-of-the-world*. What we imagine doesn't matter so much as the will that something is true.

Not sure that was very clear I'm afraid. Note that by "imagining" I don't necessarily mean an image. The "feeling of being true" is an imagining. (You can see I haven't quite worked out a consistent language for this!)

> *Q: Would I 'will' by simply feeling the emotion of what I desire as if I had it now?*

Note: This is a tangled area linguistically, because you don't actually experience "willing", you only ever experience content and results. But you *know* you do this.

No, I'd say the emotion would just be the imaginative content. In general, by "willing", I basically mean "the force of yourself" given to an intention. Otherwise you are just playing around with your imagination. Which does have an effect via synchronicity, but you're not really harnessing it.

If you imagine an owl (my favourite) for a few minutes, that alone will produce a few owl appearances just because you are focusing a little on the image, but it's undirected. If you imagine an owl *with the intention that you will experience lots of owls* then that's a directed image.

- Using imagination does produce effects via synchronicity (you have triggered a pattern in imagination and it then appears in experience), and the more detailed you are the more specific the result.
- The *willing* is the actual "magick". You can actually do *willing* without imagination at all because simply having the idea, an intention, *is* to have activated a pattern. It is **this** pattern activation that makes things happen. The imagination is just putting more detail into the intention, and giving yourself an experience of "doing".

As to emotion, well in the example above you are generating owl experiences without regard to them being good or bad. If you include an uplifted, excited

emotion into image, than that further narrows the experience your have requested, the pattern you have activated.

Q: 'Will' is not Willpower.

It might be fun to try and pin this down.

***Will* is basically creation itself, it is the changing of the shape of yourself into a new pattern.** So if you *will* something to happen tomorrow, you are directly "changing the shape of tomorrow, as it is exists within yourself right now, such that this event has-does occur". As a result you can't feel willing or experience it, because it is not separate from you and there is no viewpoint from which it can be observed.

You might choose to apparently create indirectly - to create two experiences, one you call "cause" and the other "effect" - but in that case you have simply taken on the shape of a larger pattern. Your *will* always operates in the "right now", creating that pattern across time right now.

It's hard to describe. I mean, how do you see or hear? You just do it. But it's the difference between having a 'technique' and it working or not working. It's sort of a commitment to something being a fact.

Here's a little experiment which can give you the experience: Get a friend and challenge them to an arm-wrestle. Do this twice.

- On the first attempt, use all your muscle power to attempt to win the arm wrestle, as you normally would.
- On the second attempt, withdraw your 'presence' from your arm and simply "strongly decide" that you are going to win the arm-wrestle. Now, resist the urge to interfere - leave your arm alone and simply let your arm do the winning for you.

That "strongly deciding" is the *willing*. It is that which brings about the result. In this example, you can *will* muscular movement or *will* the result. When doing LOA-type things we want to use the second sort.

[…]

Passing thoughts are not a problem, any more than a passing itch or a muscle twitch. It is willed imagination that is problematic. The tricky bit is dealing with *creation by implication*.

So, if you squirm away from a bad image, you are implying that there exists something to squirm away from. You are effectively *wilfully imagining* being in a situation where you squirm away from a bad thing.

Absolute Allowing

> Q: *"Absolute allowing"*; Could you please explain your technique/practice to achieve this? Thanks.

Simply *decide* to be okay with whatever arises, or doesn't arise. Whatever shifts occur in experience, be fine with it. All your experience is "made from you", so there are no techniques - there are only experiences. All you can do is "just decide" what is going to happen, and then get out of the way and... let it happen. There is no technique to being what you are, or to intending something.

Then: never get in the way again. ;-)

> Q: *“Buddha: Nice guy. If you see him, remember and kill him.”*; This is one thing that I'm still trying to understand.

It just means that you shouldn't get hung up on concepts - whether that's "enlightenment" or "Buddha" or anything else. Your *thinking-about* something is not the *thing-as-experienced*. The *idea* of "oneness", for instance, is a division. And it can't encapsulate what it is within. The concept of "everything" is *inside* the everything it is referring to, etc.

Reply to “I would like to get out of 'here'.. Any advice?”

Some thoughts, perhaps you'll find useful.

Priority 1: Give Yourself Some Time

I'd say the first thing to do is get yourself some breathing space, using a daily exercise (see bottom of page). You'll be tempted to think you need to get a grip, to keep control of yourself, but it's actually the opposite.

The important thing is to *release a hold of your attention* to allow it to open out and relax by itself. Thing of this as letting your nervous system "cool down". You don't *do* anything to achieve this; it's like allowing a scrunched up ball to open by itself.

By analogy: The opposite of clenching a fist isn't to hold your hand open, that's the same mistake in the other direction. The opposite is to *cease clenching* and *allow opening*.

This is a small amount of time, twice a day, where you let the world just do as it pleases, flow as it likes, and you give up responsibility for that time period. You'll like it. :-)

Priority 2: Treat Things Mechanically

Okay, the second thing is to not worry about trying to understand what's going on or how it works or any of that. You're not going to bother trying to control your feelings or your thoughts; they're just passing stuff. Do the exercise, and *one other thing:*

Every night before sleeping you are going to let go in the same way as the exercise, and then you're going to do something. But you're not going to bother about what happens as a result. It's mechanical. All that's required is that you do the thing, which is like asking for a "preview":

- Ask to feel how you'll feel when things are fantastic again.

And just let happen whatever happens. It comes or it doesn't. If you feel something rising up then allow it, that's just a bit of time-out for you to enjoy the feeling of what's coming down the road. If it doesn't, then you've not had your preview that night. But it's just a preview remember, the change is already there in the future coming at you anyway. Just by you having read this and knowing it.

The point of both these suggestions is to give yourself some time out to let things settle. You don't need to *do* anything for things to turn around other than embracing any ideas and opportunities that might occur to you (and they will); it's about giving yourself a break and getting out of the way.

Priority 3: Think About Your Ideal

Okay, that's the basics taken care of. You've now given yourself some time-out, you've asked to be reminded how you'll feel when things are turned around.

The last bit is, do you have an idea of what your ideal situation would be? Practicalities don't matter here, it's about knowing what it would be like. What you want to do is, maybe once a week, reserve some time to really mentally explore what you want. But explore it in terms of *how it would be when you are experiencing it*. Really immerse yourself in it and do it for the sheer enjoyment of exploring the experience and feelings of it.

It can be easy when we are in a "stuck" situation to not allow ourselves to creatively generate the ideas and directions that we'll be moving towards. Again, though, remember that this is being done just to get yourself rolling again - there's no "right" way and there's no pressure about it. This is for fun.

The actual "happening" of things will happen to and for you. Your responsibility is simply to give yourself a break, to let your mind explore attractive ideas, and to follow intuition if it arises.

Daily Releasing Exercise

• Twice a day, 10 minutes, lie down in the constructive rest position.

• Completely let go to gravity. Give up totally, play dead.

• If your body moves or thoughts come up, let them be. Just let them release without interference.

• If you find your attention becomes focused on something, the same: just let go of your attention. Give up, again.

• At the end of the session (don't worry about exact timing), decide to get up, but don't make any movement. Wait until your body moves by itself. This won't happen for a while, but during one session, it will.

• In general, resist the urge to interfere with your body and mind, to push it along. Settle back and let it run at its own pace.

Running on "fear fumes" is not much fun! But just giving up control a couple of times a day will work wonders (specifically: totally letting go of your attention). Once you're feeling a bit more grounded and spacious, *then* you can consider other steps.

You'll be fine! :-)

Reply to “non-spiritual, practical LOA”

It depends on what you are willing to allow in, right? By which I mean, you are not going to be able to produce a practical description of synchronicity/LOA while sticking to a "we are bodies walking about in a spatially-extended place unfolding in time" description of the world. You'll *have* to adopt some sort of view where perception - or "selection of experiences" - is entangled with intention.

All those people who believe in gurus and Atlantis and guides and all that - many of them have experiences which correspond to those beliefs. Meanwhile, *you* have experiences corresponding to whatever worldview you are entertaining at the time - but because it's how you think the world works anyway, it doesn't stick out.

So, since all worldviews are to some extent fictitious and self-reenforcing, perhaps the best approach is actually a more abstract view:

- Our experiences are *patterned by* the metaphors we adopt.
- Our intentions are *funnelled through* those metaphors.

Meaning we must view the process from a subjective point of view; any "objective" conceptual framework we use is simply a "useful connective fiction" to link our intentions and observations. It is not "how it works really". Whatever so-called practical view you come to favour, it is just as much a myth as Atlantis or the Norse gods.

Reply to “Living in the Present...hard/help!!”

Lightly centre your attention in your *lower abdomen* rather than in your head area - or at least include it in your attention - and "move from there" when you move your body about.

Meanwhile, treat intentions as "fire and forget". Spend a bit of time each day attending to what you want to have happen, imagining it as if you already have it, enjoying that feeling, with the intention that doing so *means-that* it is true - and other than that, just carry on with life normally, letting it happen as it wants, **letting *things come to you*.**

Reply to “How to use the Law of Attraction on a day to day basis?”

There's nothing special or separate about LOA - it's just a recognition of how your personal world operates anyway, and a particular way of thinking about this for *deliberate* use. Day-to-day use means to be active in what patterns you allow to become dominant in your ongoing experience. All self-help and LOA and magick type teachings are founded on the same insights, something along the lines of the extract below.

All Thoughts Are Facts

On using the *world-as-thought* perspective as a way to create deliberate synchronicity and therefore particular scenes:

- You are an "open conscious space" in which thoughts arise. The apparent world is basically a very bright, stable, full 3D multi-sensory, immersive strand of thought.
- The world evolves by the accumulation of observations or "facts".
- Every thought you have about the world is *literally* adding a new fact to the world.
- Thoughts which randomly arise simply reveal the current state of the world.
- If you deliberately think a thought, then you are deliberately adding a new fact to the world. (This is how to make changes.)
- The more intense the thought, the stronger the influence of that “fact” upon your experience.
- If you respond emotionally to a random thought, then you are in effect re-thinking it as a more intense thought, meaning it will contribute more. (Hence fearful thoughts tend to increase the prevalence of fear-related experiences; however this works just as well for nice-emotion thoughts.)
- If you “grasp” onto a thought then you are persisting it - you are maintaining it at its present level of intensity and not letting it fade and be “forgotten”.

Things such as detachment, surrender, abandoning yourself, and so on, are all about letting the current dominant thoughts or “facts” become softer and fade, letting the world shift freely, and allowing other thoughts to shift into prominence.

> [A: **Segment** *intending*
>
> Abraham's concept of segment intending simply involves taking time, as we go through each day, to declare what we would like to have happen during the next ''segment'' of our experience. We may have, for example, the overall intention for clear communication, but that intention is not very useful for the life-segment of going somewhere in the car. For that, we might want to take time to specify that we enjoy our trip, that it is smooth

> and pleasurable, and that we arrive safely. When we call someone on the telephone, we can spend a moment first imagining what we want to have happen in the conversation. Here is where clear communication might be an appropriate intention. We should use segment intending for the different segments of our day, all day long. This, says Abraham, will ''prepave'' our future. Once we start mentally and emotionally ''creating'' a smooth journey everytime we go out in our car, for example, it is more likely to happen this time, and even more so the next time, and the next. By this prepaving, we can divert negative events that otherwise might have made their way to us through previous miscreating.]

I hadn't heard of that before and it's a really nice framing concept. Like taking a pause between "scenes" to script-write what's going to happen in the next part of the "movie". And "pre-paving" is a great word!

A lot of this is about being slightly detached and staying aware, I guess, so that you do the amendments and directions in real-time - rather than having to periodically clean up messes and intend your way out of them again when it gets desperate.

Reply to “LOA ARMORY – a collection of our best thought experiments that propel us to a brighter path.”

> Q: Close your eyes and imagine you're in an infinitely white room (kinda like in the movie, Matrix). Now imagine a dragon and watch it circle over you. Imagine your dream car and smell the leather. Imagine a Kitten and pet it. Now imagine a blue orb that follows you around and makes you feel the way you did when you found out your crush likes you back. You bathe in that feeling for a while.

Hmm, the white room thing sounds a bit like the Imagination Room metaphor I've used. It is meant to describe how your ongoing experience is basically "solidified imagination" - just 3D sensory imagery floating inside a wide open conscious space (and that conscious is space is what "you" really are).

This means it's basically a *dream environment* you're dealing with - where the dream content includes your body sensations and your thoughts as well as the (apparently) external world. Your experiences are just a sum of all the different patterns you've imagined, plus (importantly) their implied meanings. For instance:

Basic Pattern Activation

If you just imagine a beach ball vividly, then you are activating the "beach ball pattern" in your dream space. Whenever an appropriate context arises where the "beach ball pattern" can shine through, you will see a beach ball. It might be an actual beach ball, or part of the related patterns - e.g. roundness, bright colours, sandcastles, salt water, outdoor games. All of the implied meanings are activated too. If you are more specific you can narrow down the pattern. For example, you imagine that you are playing with an actual beach ball on the beach. Then instead of just seeing beach balls, you will be creating that actual experience.

Patterning With Declaration

Instead of imagining the literal experience you want to have, you can instead *declare-that* the picture you create *means-that* a particular thing will happen. In this case, you imagine a beach ball but you *declare-that* imagining this beach ball *means-that* you will be given an actual beach ball. This actually amounts to the same process, but here you are taking advantage of the "autocompletion" aspects of patterning. Rather than trying to specify all the circumstances in an image, you are just saying "this is what I mean", and by doing so you activate the pattern associated with that meaning (in fact, the pattern *is* that meaning).

Note, you can also do this with actual objects.

Combining for Dream Fun

You can bring those insights together and be more free-form than you might normally be. For instance, you can hold out your right hand and imagine a shiny silver sphere appears in it. Feel the weight, see it glow. Your imagined object is

literally in your hand, in that location in your dream space. Mentally *declare-that* this is a special robot which takes commands and goes out into the world to make them happen. Now, whisper your instructions to your spherical friend, perhaps imagining that pictures and sounds are being beamed straight from your head into the robot. Then, imagine him launching off into the distance, *knowing-that* what you've done *means-that* your wish will happen.

The Owls Of Eternity

So the essential thing is: The actual process is very basic, automatic and "mechanical" even, it's just that you've accumulated lots of patterns which make it look complex. Think of your world as a dream space. *Imagine-that* it responds to anything you create and declare mentally with in it. A favourite experiment to get people to do is to create owls: Just sit for a few moments and imagine vividly an owl in the space in front of you, and *declare-that* doing so *means-that* your life will be filled with owls from now on.

Then enjoy being invaded by "The Owls Of Eternity".

One interesting thing to note is that at first it'll just seem like you are noticing more owls in your environment, *then* you'll notice that owl-related events are actually coming *to* you - and finally you'll realise that you are having owl experiences that can only be explained by retroactive change... hence "Eternity". In effect you have *inserted new historical facts* into your world. Although really what you've done is change the "ongoing now" of your world such that *from that point on* you will have experiences "as if" the past had been different.

[...]

> Q: Try writing tomorrow night's diary entry, today. Recap on tomorrow's events as if they were today going into detail about events and how it made you feel. Try to put in as much detail into your writing as possible and relive the memories of today as you write them.

Also, do the reverse: Each night, review the day just gone and "overwrite" anything you don't like with the preferred version of that situation. Stolen from Neville Goddard's *The Pruning Shears of Revision*:

> *“If you take me seriously today, tonight do not let the sun descend upon any vexation of the day. Just look at it, don't deny it, don't duck it, look at it that you may prune it and then reshape it. Take the conversations with your friends today, were they pleasant, were they arguments, no matter what it is, were they negative?*
>
> *Then rewrite the script and just imagine the conversation to have taken place that now you are rewriting for the first time. And it will take place, for everything in your world that you behold, though it appears without, it is within, in your imagination.”*

Reply to “What are the "limits" to the LOA?”

The restriction on asserting another person's experience doesn't necessarily restrict what you can have as *your own experience of them*; our experiences aren't necessarily happening "at the same time".

The underlying assumption to the argument is that "we are individual people in a shared, spatially-extended place unfolding in time" may well be false. This assumption arises, I suggest, from the idea that the *world-as-it-is* has the same "formatting" as our ongoing sensory experience. However, experiences with the "law of attraction" or other "intentions that disregard the usual worldview" tend to indicate this should not be taken for granted. Experimenting with directly updating other people *can* bring results - **but you need to view it in terms of updating *your* experience of *them*, rather than *their*** (hypothetical) **experience of *themselves*. "Free will" is a 1st-person concept**; extending it to 3rd-person perspectives might be am error.

So, one approach would be to say that the world as it truly is, is structured in such a way that everyone can experience what they want as if they had their own "private copy" of the world. In other words, the world is not "simply-shared" like a *place*, it is "abstractly-shared" like a sort of *shared toolbox* of potential patterns.

Then, the sense in which "when someone enters your life, they are a lesson or a blessing" is that if you intend a particular outcome, then the path between "now" and "then" becomes defined at that moment, and inevitably contains events and encounters along the way which lead you from "here" to "there" - including people-based events.

For example, if you intended to be successful in a particular career, events and encounters might include: meeting a person at a party who knows about the industry (blessing: make contacts and learn facts about that business), meeting another person in a particular office who is nasty to you (lesson: how to handle the unpleasant side of that business environment in future), being involved in a car accident (blessing: made you contemplate life, stop procrastinating and get on with switching career), and so on.

Note: the "blessings" and "lessons" that arise are *not* of the form of "messages from the universe"; they happen simply because you've put a stake in the sand saying "this will happen", and the pattern of the world shifts at that moment to accommodate that fact. It's like having two poles in the sand representing two facts - the fact of how things are now, and the fact of this future situation - and there being a string between them, which winds its way around the dunes and any pre-existing poles. It is a "dumb patterning system" based around a landscape which can be sculpted by intention.

Reply to “Limitations of LoA”

Basically, there are no inherent limits at all, structurally. However, I'd suggest that people who have moral scruples about doing certain things, will tend to receive a punishment according to their worldview, and that going around feeling angry and hateful, would tend to bring about an experience of an angry and hateful world.

People tend not to *want* to push things so far that they in effect won't be "here" anymore. Getting fantastical for a moment, say it was possible to learn to teleport small objects whenever you wanted. Be so great, right? But wait. Now think for second: would you *really want* to live in a world where that was now possible, truly?

The trick here is you can't tell the difference between prediction and creation - just as when you look through a door, you can't tell whether the scene beyond was there already. What you *might* say, though, is that experiencing something (in senses or in thought) *defines* it, for all subsequent experiences.

The question becomes: provided I have not observed something completely to the contrary in my senses, can I cause my desired outcome to enter my experience via thought? In other words: can I create a "fake observation" and have the world behave as if it were true?

And the LOA and similar formulations respond: **yes, you can.**

However, even the more direct versions of this sort of thing *tend* to unfold by what seem to be "plausible if very unlikely" events. Because you are not a blank slate; you have accumulated and deepened many patterns or "facts" so far, and those limit what counts as "plausible". Actually, each defining observation could be described as the establishing of a new fact. Think of what you'd have to undo in order to circumvent habits as deep as object persistence?

Aside - As for physical laws, they are not in themselves restrictive. They are not "rules of the universe", they are descriptions we have inferred from observations. Our observations dictate the possible "laws", the laws do not dictate the possible observations. Concepts are narrative fictions; they don't necessarily restrict anything other than our ability to conceive of things (although they don't necessarily make things possible either).

Reply to “My biggest success and biggest problem with LOA...”

Let's just say up front that there's not much point in talking about what things were prior to your birth, and that it's meaningless to talk about someone "intending" something when they don't know what intention is (e.g. a child). So nothing is deserved and nothing is your fault, the good or the bad. The universe (or whatever you want to call it) is "stupid" in that sense. **It is *you* who are the intelligence, and you can only apply that intelligence once you realise what's going on.**

So, maybe imagine that at the point of birth there is a landscape, and our life is like our attention flowing across that landscape from one end to the other. We cannot know why the landscape starts off with the shape that it does - it happens "before" reason and logic. It just *is*, and our ongoing experience arises from it. Any ideas about us deserving this initial shape are just us trying to create a story to fill an explanatory gap that can never actually be filled.

What the "Law of Attraction" says, though, is that once you're aware of your situation, it is possible via "intention" to deliberately modify the shape of that landscape - and thereby change the content of our ongoing experience from what it would otherwise be. Responsibility starts at that point, and even then only for your *active intentions*. You cannot be responsible for every future as-yet-unseen contour. I think the word "attraction" in LOA is often problematic, since it conjures up an image of objects and circumstances moving towards you across a space, like we're dealing with magnets and must maintain a particular orientation, and it implicitly suggests a notion of "deserving" and detailed control. I think it's probably better to view each instance of it as a *shifting of state*, an adjustment of one section of that landscape, with the rest of the surface being moved accordingly. That way, we can remain comfortable with the *inherent mystery* involved in this. We have inserted one experience into the landscape, sure, but that does not mean we have deliberately sculpted the rest of it. It is still the case that we won't know the contours until we get to them, because we cannot have the experience of something before experiencing it. It also emphasises that it's not about *maintenance* after the intention, it's about having the confidence to *not interfere* (or "re-intend").

Reply to “People attracting De*th (Paris Issue) Are they doing this to them selves?”

I think this area highlights **why the concept of "attraction" isn't actually very helpful.** While it provides a simple picture of there being things "out there" that you want, and them "moving towards you" depending on what you think (or how you manage yourself), the "attraction" metaphor doesn't really extend very well to other situations. Among other things, it implies a level of choosing and control and "deserving" which isn't really there.

An alternative might be to think of ourselves as being born with a pre-existing "landscape of events". You only experience a small piece of that landscape in your senses at a time as you travel across it, however the whole landscape is there in the background. "LoA" is the recognition that the landscape can be modified deliberately, even the parts you are not experiencing right now - in other words, that experiences are local but intentional change applies globally - plus a proposed method of doing so. However, this is all done "in the blind" because you can't experience something prior to experiencing it. The shape of the landscape is not your "fault", therefore. Although it might be *in consciousness*, it was not *consciously created*.

Reply to “How do you know your beliefs are true?”

I suppose *all* "facts" could be said to be inferred from moment-by-moment experience plus the conceptual frameworks you have adopted. The only thing that is directly or *fundamentally* true, is that you are having this experience right now. Anything *about* that experience is parallel construction in thought: a connective fiction. It is only *relatively* true, as part of the "castle in the sky" knowledge structure of which it is a part.

Strictly speaking then, we never experience the past, we only experience The Now. We occasionally have experiences "about" the past, but those also arise in The Now. Really, there *is* no past other than as an ongoing story we've created, which we use as a reference concept. We might say that the planet isn't actually any particular age at all and was never created, outside of our conceiving of such things - at least, it isn't those things *in the format that we can conceive of it*.

Coming back to down to earth (ahem), really there are different "pasts", and they are achieved by sleight of hand. For some groups of people "past" = "carbon dating + isotope model + structured timeline concept", whereas for others "past" = "residual patterns + unstructured event model". It's meaningless to ask which one is "right" or what to believe, because they are all wrong in a fundamental way - what matters is whether they are *useful* and in what contexts they are useful.

Alan Watts has a nice metaphor for this: the ship and its wake. Consider: Does the wake cause the ship, or does the ship cause the wake? What does the water represent in this metaphor?

/r/NevilleGoddard/

On Goddard and LOA

> Q: So it is better to avoid talking down the Law of Attraction, because Divine law itself operates that way.

It's not so much about "talking down" the Law of Attraction, though? It's more about **highlighting that LoA employs a different set of metaphors as compared with Neville's writing, and how mixing those metaphors leads to confusion** - **or empty pronouncements that**, while "inspirational", **are essentially meaningless because they have no grounding beyond some sort of general optimism.**

For sure, the truth of things is always the same - that's why it's "true"! - but that goes without saying, and is not the issue. There are different descriptive frameworks as a way into "the truth and how to use it", and talking about one (Neville) in terms of the other (LoA) tends to create an unhelpful muddle. Hence lots of questions that people are asking here essentially resolve into having Neville translated into LoA-speak, unhelpfully. Or worse: a question isn't asked, the LoA perspective is just assumed and then the contradictions argued about.

It's like walking into an impressionistic art class and asking everyone to explain their paintings purely in terms of optical physics (or vice versa), or assuming that they will. Ultimately they're still talking about "painting in practice and outcome", but there's a definite choice being made in *how* to approach it conceptually - “brush strokes” versus “light rays” - even if the desired *result* is similar. The experience of the final painting is the same, but we wouldn't say that the two perspectives are identical, nor that one perspective was "based on" the other.

Personally, I do think that LoA is a much more vague set of concepts, and that "attraction" is not a good metaphor for the basic fact of experience, since it implies a spatial and temporal aspect, a separation between "you" and "experience" and the notion of something "happening" in between. In contrast, Neville's approach to this - that creation is already done, that what you are is the context of that creation, and that to change experience you change your (impersonal) state to make some facts more prominent than others - manages to avoid that, while providing a tighter framework less prone to "inspirational" thinking. The different way the two frameworks handle the nature and operation of "visualisation", for example, highlights how much more complete, and therefore useful, Neville's approach to description is.

Hence, maintaining the distinction between LoA and Neville as *parallel ways of conceptualising* the nature of experience (and the nature of *descriptions about* experience), is surely valid.

/r/TrueAskReddit/

Reply to “Is life necessary for consciousness?”

Consciousness is primary, I'd say. It's not that things are conscious, it's that **everything is in consciousness.**

That is different to *self*-consciousness, though, which is just a *thought-about* yourself.

> Q: So you are saying that rocks, trees, stars, planets, etc. are all conscious? What definition are you using here for consciousness? The normal definition given in the dictionary for consciousness is: “The state of being aware of and responsive to one’s surroundings:”; How have you determined that everything is "in consciousness"?

No, they are not "conscious", they appear "in consciousness" and are made from it. (Reflective consciousness is one part of experience appearing within another.)

So, instead of treating matter as fundamental, we say that consciousness is fundamental: it is the 'space' in which everything arises, and everything is made from it. You can experience this yourself, directly. Your experiences are made from consciousness. Then you ask: Where is the "me' that is conscious of the experience I am having? And: How is it possible for something other than consciousness to appear/encroach on consciousness? Or rather: How can we talk about what is beyond our experience?

Basically, you just switch round from saying that matter is fundamental ('stuff' in space) to saying that consciousness is fundamental ('patterns' rather than things). **Philosophical idealism + non duality.**

> Q: *“No, they are not "conscious", they appear "in consciousness" and are made from it. (Reflective consciousness is one part of experience appearing within another.)”;* You have failed to answer what appears to be a fundamental question for conversation. I repeat: What definition are you using here for consciousness? The normal definition given in the dictionary for consciousness is: “The state of being aware of and responsive to one’s surroundings:”; How have you determined that everything is "in consciousness"?

Apologies. The wikipedia definition is better:

> *Consciousness is the quality or state of awareness, or, of being aware of an external object or something within oneself. It has been defined as: sentience, awareness, subjectivity, the ability to experience or to feel, wakefulness, having a sense of selfhood, and the executive control system of the mind. Despite the difficulty in definition, many philosophers believe that there is a broadly shared underlying intuition about what consciousness is. As Max Velmans and Susan Schneider wrote in The Blackwell Companion to Consciousness: "Anything that we are aware of at a given moment forms part of our consciousness,*

> *making conscious experience at once the most familiar and most mysterious aspect of our lives."*

So, basically, the definition of "consciousness" is "awareness of something" or "that which is aware", or more simply: "awareness". Try this thought experiment: [*Outside: The Dreaming Game*]

- ***Direct Experience****:* That everything (all experience) is in consciousness is something you can prove to yourself. If you try the experiment I pointed out, you find that - in your own direct experience - everything is within a space of awareness, and that you yourself seem to be that 'space'. Objects you experience turn out to be patterns within awareness. One supposes an external world made of matter, but one never experiences it, and one would have to invent a "conversion bridge" where the matter of objects was "converted" into the experience made of awareness.
- ***Philosophical Basis:*** The question of what is consciousness can equally be asked of matter. It's a case of which you choose to be fundamental. However, materialism has the problem of "how does consciousness arise from inert matter?" whereas idealism has no problem with answering "how does the experience of inert matter arise from consciousness". Consciousness is the "material" that things are made from. "Matter" are patterns/folds in consciousness.

The result is that, everything experiences "being itself". That does not mean it is *self-aware* - rocks do not "know" that they are rocks. However, rocks *are* a rock-like experience. Something like the brain, a much more complex pattern, has a more complex relationship within itself: parts of the brain can "experience" themselves relative to other parts of the brain (or rather, "experience patterns within themselves", such as seeing, hearing and so on). If the brain was "inert matter" we'd have to find the time/location at which consciousness appeared or emerged. If 'matter' is *made from* consciousness, then that problem is solved: consciousness experiences itself relative to itself, and objects and patterns within itself.

Is life necessary for consciousness? No, consciousness is already present for life to appear within / arise from / be a pattern within.

TL;DR: Consciousness is not emergent, it is fundamental. Life is conscious because all forms are conscious. Increased complexity gives organisms the ability to have the experience of self-consciousness.

> **Q**: Thank you for your response. Is this essentially the problem of hard solipsism? So a rock is not something that exists objectively but only subjectively? If all things are simply experiences of things with consciousness, then how do you explain the experiences being so similar for different things with consciousness? Why wouldn't they have completely different experiences?

It's a good point, and important. It's a bit "waves and the ocean". We are not talking about *your personal* consciousness - what you refer to as the content of your consciousness is really a pattern within the larger consciousness. Meanwhile, "everything is one", but waves don't necessarily get to see inside other waves, they only experience ripples that get into their own volume.

I tried to formulate a metaphor further down, here:

[**A**: Two major possibilities for this, i.e. assuming the least:

1. **We are all one with the universe.** As Alan Watts said it perfectly, "As the ocean waves, the universe peoples." We are the universe experiencing itself. We are all extensions of the same thing. I actually lean towards this belief more, and even created a sub /r/UnitedWeStand around this idea. To quote Alan Watts again: We do not "come into" into this world; we come out of it, as leaves from a tree. We all come from the same conscious entity or universe, that has spread out into people.
2. We are just here by chance. The universe is huge, and through several billion years, we were formed out of it. There is no meaning to anything. We are not really alive. Science has never defined life or consciousness. All points to the likely hood that we are no different than a machine, that has fooled itself into believing that it is "alive". Why? Because frankly the alternative belief sucks. No one likes to believe that they are not special, no one wants to accept the idea that there is no purpose to life, no one really wants to admit to the fact that there is no one out there or within - no God, just pure nothingness - if you actually were to sincerely believe that, it is a scary thought. You are a lifeless matter that is strictly just chemicals interacting with each other. You are what you were before you were born - which is nothing - you just didn't exist. I mean, there was no evidence that there is consciousness before life started on this planet, so what makes us believe that it is actually something real? If you base it completely on science, there is really no need for a consciousness because everything is explainable without it. And frankly, the more you study the human body, the more we realize how similar we are to robots, and how much of what we take for granted as "consciousness" or "you" is just a biological machine.

These are the two possibilities I have come to, and either one is a good belief to hold. However, I lean towards the more optimistic vision, because frankly mankind is an incredible species, and it is difficult to imagine that what we are now, is merely order out of chaos, and nothing more.]

Nice quote on Alan Watts. I agree with this. I think "consciousness" is fundamental, and that pattern and form (including us) emerges from it.

The analogy of the blanket, where the blanket is "raw awareness" and ripples are "objects", is quite apt. How does the universe know itself? A blanket with no ripples could not experience itself, relative to itself. Only by 'taking on shapes' can consciousness experience itself. We are such shapes. And our "self-awareness" is actually consciousness experiencing the folds within our human perimeter - what we actually are is not any of the things we experience, we are 'the space within

which experiences arise'. (Just as the brain cannot experience itself from outside its perimeter, but can experience the things which occur within it, including a conception of itself.)

Think of a vast open space. This is raw, impersonal, open, unbounded, unstructured consciousness/awareness. Now within that, we have 3d structured space as a light 'ripple' or pattern. And within that, we have numerous objects and people - all as patterns in consciousness. Our brains and nervous systems are such patterns. Our experience is of the content of our brains, the folded consciousness within the brain. The brain cannot experience itself, of course, because that would require being "outwith itself", but it can experience the patterns occurring within it. Our conception of ourself occurs within and as one of these patterns ("self" consciousness).

Which, incidentally, is why your "self" is an illusion. In your *direct experience* right now, you can actually "feel out" in all directions and realise that there is a "space of awareness" in which all content appears, *including your experience of your "self"*. What you 'really are' is the space (seen as 'a brain' in the 3rd person); the "self" you think you are is a thought/concept/pattern within that space.

But that's how you join the two perspectives. Look around you *right now*: your experience is that of a 'dream space' in which objects appear as patterns in the space.

That fact that one person (localised pattern) can't 'see into' another person (localised pattern) doesn't mean that there is only "you" or that you aren't both arising from the same background material-that-is-consciousness.

Furthermore, rocks aren't "in you" so much as they are "in consciousness" and their pattern creates a pattern within "you", which you experience.

TL;DR: It's not a personal consciousness, so solipsism isn't a problem. Furthermore, just because everything is consciousness, don't mean that one being should be able to directly experience that of another being.

> Q: *"Think of a vast open space. This is raw, impersonal, open, unbounded, unstructured consciousness/awareness."*; I think that your use of words is losing me again. If everything is "made" from "awareness", what is the thing that is "aware"? From what I'm reading it sounds like you're saying that "awareness" (the material that everything is made from) is "aware" (experiences) itself. It seems like you've created a circular system where awareness creates itself. How is that not the case? Or if it is, doesn't that

Yes, awareness is self-aware. Awareness experiences itself. When it forms into a pattern, it *is* the pattern and it *experiences* the pattern.

Crude analogy: The skin on your hand is "aware" but it can only experience itself by touching something. A hand held without contacting anything is "awareness" without content. A hand touching a table now has a sensation within awareness, it has content.

I try to indicate this with the "blanket" analogy in the other comment.

Remember: We **begin** with this open awareness. Then it folds into patterns to form the **content** of awareness. Awareness experiences "itself" by forming into content and experiencing the content.

> Q: What reason do you have for thinking that this "awareness", that is self-creating/self-sustaining and produces the effects that we call the universe, actually exists? Or is this all simply a thought experiment?

To contrast: What makes you think "matter" exists? Have you ever experienced "matter"?

I'll answer though: *because you can directly experience it [awareness], right now*. In fact, it's the only thing you can truly know exists. Everything else is inferred or *thought-about*. Again: it is the only thing you know, and that it is fundamental is the only way to explain it.

The Experiment

To be done from a 1st person perspective. In other words, don't think about it; imagine it actually happening to you, like imagining the feel of putting on a hat:

- Sit comfortably. Now imagine turning off your senses one by one:
- Turn off vision. Are you still there?
- Turn off sound. Still there?
- Turn off bodily sensations, such as the feeling of the chair beneath you. Uh-huh?
- Turn off thoughts. Where/what are you now?
- Some people are left with a fuzzy sense of being "located". This is just a residual thought. Turn that off too.

You're still there, you realise; you are a wide-open "aware space" in which those other experiences appeared. *You know that you are, and what is within you, although you can never apprehend yourself.*

> Q: Fair question. I think matter exists because I trust my senses to give a mostly accurate understanding of the world external to my body.

But you don't experience matter, do you? You experience sights, sounds, sensations, and so on. You might have a concept called "matter" and say that's what is "behind the scenes", but you don't experience it.

> Q: Either I asked my question poorly or you are sidestepping it.

I think I see where you are coming from there. Okay, I'll try again and maybe tell me which bits aren't making sense? I say: All that you truly know exists, is *awareness*. Everything you experience, including your experience of a "little self", also appears to be made of awareness. ***The only thing you ever experience is awareness.***

Can you imagine ever experiencing something that is not made of awareness? What would that something be made of instead? This is why I say that it is the basis of all things, because it is all I or anyone else has every experienced. Itself, awareness is not an "object" and so isn't experienced as a "thing", but the patterns it forms *are* experienced as "things" that I experience.

Solipsism isn't a problem, because having established that things are made of awareness, are patterns in awareness, I am not saying that one pattern (brain) has access to the internals of other patterns (brains), however I might reasonably infer from observed behaviour and how it corresponds with my own behaviour that others of similar form have a similar experience to my own - as partial patterns in the larger awareness.

> Q: So again, I have to ask. What makes you think that this "consciousness/awareness" which you are saying is the basis of all things actually exists?

Short answer: From my direct experience. I actually experience this background directly, right now. If I point 'my attention' in the direction opposite to the way my eyes are looking, I experience a big, non structured space that goes on forever (where my "head" would be). Anything else I can conceive of is also made of this; I can't conceive of something not-awareness.

Strictly speaking, only the content of awareness "exists", because unstructured open awareness without pattern isn't an "object" or "thing", it just "is".

> Q: Thank you that was actually much clearer. So based on your response, are you a metaphysical solipsist? And if not, why not?

No. Solipsism would say "there is only me". I would say: There is not *even* me (as a separate individual as we would normally conceive of it). Solipsism would say "no reality exists other than one's own mind". I would say, "reality exists in a larger mind [so to speak], of which this localised perspective is but a part, a pattern within it".

However, I admit the problem of intersubjectivity, that as a "wave" I don't experience the content of other waves, only the fundamental background going on forever and the patterns which appear within this localised "whirlpool" of "my" experience, some of which are the experience of the patterns of other waves.

In other words, I am *inferring* that this is not a state of *subjective idealism*.

> Q: No, metaphysical solipsism would say that the only things that exist are the experiences in your mind, which you've already stated are the only things that you know to exist. Why do you think that more than your experiences exist?

I admit this. Actually, it's currently the subject of some discussion. So my previous comment is my "where it's at, temporarily" position. Even access to other's thoughts, for instance, those thoughts or intuitions would appear within 'this open space of awareness'. Based on evidence alone, it is perfectly reasonable to say: "In this dream-space, everything is awareness, and everyone, including 'little me',

is a 'dream character' - it just so happens experience takes the perspective of 'little me'."

Perhaps that's an interesting area: The usual argument against solipsism is that people behave as if there are other people. In my view *there are not even other people, because there is not even me*. So you would still interact with other characters, because you are having fun 'playing the part of your character', whilst really being 'wide open space'. In fact, you are all the characters, fundamentally, on a sort of "time share" basis...

QUESTION: *If you are the dream, then does solipsism go away as a problem?*

> Q: So from my perspective you would agree that there is no way of solving the question of metaphysical solipsism. But, like other non-solipsists, you make other assumptions which inform your view of reality, for example that there are things which exist independently from yourself. I'm with you at this point.

We are in agreement. One might say we make "assumption of convenience", simply because it's nicer to live life that way. I assume I am a "person" when I am not - the "person" I am is an idea that is experienced occasionally in awareness - and I assume there are "other people" because it's nicer than if there are not.

> Q: How do you go from, the only things that I know to exist are my experiences and I'm assuming that there are things that exist independently of those, to and those things made of awareness that is aware of itself?

I am on solid ground with the "all there is, is awareness", because supposing an "external reality" it would have to be made of the same thing. In other words, I know "my" own experience is made from awareness, so even if my experience is affected causally by patterns outwith my direct experience, they must also be made of awareness in order to have an effect. However, it is true that patterns could simply arise "uncaused" within this 'open space', or with myself as first cause. So whether there *are* such outwith-patterns is like the case with other persons.

The basic *provable* position is that of **subjective idealism + non dualism**:

- There is an open space of unstructured awareness.
- What I "really am" is awareness.
- Content that appears within that space (the "world") is patterns in and of awareness.
- This includes the concept of being a "person", which is simply patterning thought on top.

The rest are niceties, overlaid. So *non-personal solipsism* is the fundamental starting point: There might be nobody else, but there's no me either. From there, we infer. But our inferences are experienced directly - if they are accepted we do actually *experience them directly as true* rather than experiencing and thinking so. *The thoughts are overlaid.*

"Aware of itself?" That's not quite right maybe. Nothing is aware of itself. A space of awareness could only be aware of patterns *within* itself. Perhaps "aware of being the pattern it as formed" is a better phrasing? There's no subject/object as such. Hmm: language!

> Q: How have you satisfied yourself that other things than yourself, are made of consciousness? That they must by made of it?

Well, by exploring my direct experience. Not *thinking-about* but directly *attending-to*, I can confirm that my current experience is made directly of consciousness/awareness. All objects, all thoughts, all sensations. There is nothing else. So, what else could there be? Other than things I imagine. Which will then themselves be patterns in and of awareness. In other words, if there is something outwith my direct experience, affecting it, to do so it must also be made of awareness.

In a way, the overall notion isn't much of a big deal. We are simply inserting "awareness/consciousness" as a fundamental level, such that stuff such as "matter" are patterns in consciousness. Much of the world-view remains identical, with some of the same philosophical problems (solipsism), reconfigured. But the mind-body problem goes away.

Adding to this with a little summary.

What I Know

From direct observation:

- **What I am is an unbounded open 'dream-space' which is aware/awareness.**
- That space takes on the shape of experiences. Experiences are made from awareness, are patterns in awareness.
- Those experiences tend to be in terms of a particular 'perspective'.
- One of those experiences is the concept of "TriumphantGeorge" which arises from time to time. Upon investigation, "TriumphantGeorge' is just an idea, an occasional thought. "TriumphantGeorge" is effectively a 'dream character' in the dream.
- **I am in fact the 'dream space' *and* the content of the 'dream'.**
- Experience is *impersonal.*

What I Conclude

It follows that:

- I never experience anything other than awareness. I cannot conceive of anything that is not awareness.
- I can never perceive anything outwith awareness. I cannot imagine how something that is not awareness could cause a change in awareness.
- I conclude that **all that is, is awareness / patterns of awareness.**

- I conclude that **there is no "external solid world" beyond awareness.**

What I Infer

For life convenience:

- That other 'dream characters' are similar in nature to "TriumphantGeorge".
- I treat "TriumphantGeorge" as a legitimate *person* and do the same for other people, because it's nicer that way. Also, according to what I know - that I am the 'dream space' and all that appears in it - they are a part of me anyway, just as "TriumphantGeorge" is.

Extra Stuff

This obviously impacts the notions and utility of:

- Intention, free will, cause and effect, etc...

[...]

Is life necessary for consciousness? Question over at TrueAskReddit. I've offered a couple of responses myself.

> Q: Without consciousness you could not be alive. Consciousness is life.

But, the question was the other way around. Can there be consciousness without life. As in, if there were no people and no animals and no plants, would there / could there still be consciousness? Fundamental to idealism.

> Q: The Solar System formed 4.6 billion years ago from the gravitational collapse of a giant molecular cloud. It is safe to say that 5 billion years ago there was no consciousness, unless you want to believe that molecular clouds are conscious. If molecular clouds are conscious, then water is also conscious. So next time you are thirsty, don't drink anything, unless you are a sadist. The brain is a complex collection of material molecules that produces the illusion of consciousness.

Were you there? ;-) You are confusing consciousness with self-consciousness.

> Q: Obviously there can. That's what Idealism is. During an NDE people still know that they exist though may not identify with their character. We confuse life with life forms.

Well, obvious to us, but not the person who asked the question in the TrueAskReddit. If you are an (unknowing) materialist, it's quite a perplexing notion.

> Q: Consciousness is creating reality in each instant. There is no 4.2 billion years in the past. There is only now. There is just the appaearance of billions of years of "the past". It's interesting how they consider Idealism to be perplexing but "brain creating consciousness" to be so obvious.

Yes, but it's pretty hard to accept "ideas as primary" just as a concept, when things are so obviously "solid" and "object-y".

/r/philosophy/

Reply to “What if our reality were a computer simulation: Edeline D'Souza”

> Q: Sure the universe is mathematical, like a computer, but everything exists of the basis of mathematics

Not sure about this. Is it really? In what way? Mathematics might be a useful abstract way of representing forms and relationships, but that's different to the universe *being* mathematical.

What it really means is you've lost the ability to identify "parts" and are left only with "relationships". In fact, physics has always been about abstracting away the "parts" (see: centres of gravity, points, etc), but finally we've got to the stage where we see we never deal with "parts" anyway.

It probably says more about the *approach* than the fundamental reality. Although the addition, "of which we are aware", is insightful: We are modelling what appears in our awareness, and there are no objects in awareness (if you really investigate it) but there are seeming relationships.

> Q: In her second point, she suggests that life is like a video game where objects don't exist outside of what's on a screen. But, isn't this like asking the famous question "If a tree falls in the woods and nobody hears it, did it make any noise?" Yeah, it made noise.

It didn't make "noise", though - at best it resulted in a vibration, or some other form of change in the underlying state of the world. Similarly, what occurs off-screen in a video game doesn't make a "sound" or "vision". It exists in *some* way, but not in a way that corresponds to our experience of it if it's within our sphere of attention.

> Q: And we're getting close to a Berkeley-like model of the universe where things only exist if we apprehend them.

Well, isn't it better to say that they don't exist in the same way that we *experience* them. Just like the windows-based user interface on our computer screens don't correspond to actual windows and little pictures *inside* the computer; the internal reality of the files and folders is different to how we experience them.

This isn't to suggest that we're living in a simulation, so much as things "exist" or are enfolded into the world in a way that differs from our easy-to-navigate unfolded experience of them. We experience a GUI optimised for human functioning, or that corresponds to the format of our human "screens".

> Q: The levels of those properties didn't make the matter, that matter simply is and it has properties.

The "matter" - by which I mean the enfolded reality that our experience is a filtering or objectification of - has no properties. Properties are aspects we experience, a part of the "conceptual overlay" that our world "snaps to", resulting in a "mind dream of objects and narrative".

Just like the objects and narrative of life aren't made of "pixels" and "frames", however it appears to be so-constructed when depicted on a TV screen. The world isn't made of "things and stories" *out there in the raw*; those are the structures of our minds not of the underlying reality.

This solves the "matter requires an observer" problem because instead of the rest of the world being arranged spatially, "out there", it is actually present enfolded, "in here". In other words, the whole universe is enfolded into the space of the room you are (apparently) in right now. To observe any part of the universe is to observe it all.

Reply to “Can we formulate panpsychism such that it doesn't sound completely ridiculous?”

> Q: I question whether panpsychism does any of the work we want an answer to the Hard Problem to be doing. "What is consciousness"? "Consciousness is an intrinsic property of everything". Well...ok? Isn't this just an updated version of the homonculous, one of these infinite turtle regresses?

No, it skips that - it says that **consciousness is the *material* from which everything is made.** This doesn't mean everything is *self*-conscious though. Whereas "matter" at a fundamental material has no intrinsic properties at all, "consciousness" as a fundamental material has the of "awareness".

It basically means you don't need to magic-up consciousness as mysteriously "emerging" at some stage of complexity. (What complexity allows is *self*-consciousness, of a particular structure being able to represent itself by having an "idea" inside itself. One part looking at another. This is what we casually just call "consciousness" usually, which is half the confusion.)

[…]

I'm thinking: is the basic issue not just that of mixing up *consciousness*, *conscious-of* and *self-consciousness*?

Conscousness/of/self

An electron isn't *conscious* - rather it *is consciousness*. That's what it is made from, and everything else is too. All things therefore have *being-awareness*, the experience of being itself as itself. This is not the same as reflective consciousness.

From there, we have:

- *Conscious-of:* If there was patterned structure within the boundary of the electron, then the electron could be said to "experience" or be conscious *of* that structure. For a human, this means the sensations, perceptions, and thoughts which arise within themselves.
- *Self-consciousness:* This would be the ability for something to (incorrectly) identify with one part of the structure within its boundary and not another. This is what humans do: They identify with certain sensations, perceptions, thoughts (within themselves) and not others.

Within this, we would then go to more subtle structures, such as directed attention (often described as a "torch" but really better referred to as a "filter" perhaps).

The Blanket Metaphor

For this overall picture, I quite like the metaphor of a blanket of material whose only property is *awareness*. Laid out flat, the blanket would only experience *being-aware*. It wouldn't experience being aware *of* anything; it would just be "consciousness". It would have no perceivable boundary; it would have no characteristics at all.

Until, that is, folds or ripples were made in the blanket. At this point, the blanket would be "conscious of" those patterns. Those folds and ripples would be its "world", as far as it was concerned.

Patterns would change and shift and over "time" (measured as one shift relative to another) the world would become different. However, perhaps one part of the pattern would remain reasonably consistent or change very slowly. As the only consistent thing in its world, the blanket might incorrectly identify that part of the pattern as "itself" - confusing its knowing of being unchangingly simply *being-aware* with the persistence of one of the experiences, the content of its *awareness*. This would be "self-consciousness".

Worlds, Ripples and Nonlocality

I'd say the bit that comes after this, though, is the *form* in which facts-of-the-world are then present. The notion of a literal extended-in-space world that is "external" to localised peaks of consciousness starts to seem dubious. The world as experienced may be better described as a *shaping* or *enfolded patterning* of consciousness within that area. This would mean that the enfolded topology of a region of consciousness would be identical with its experience of the world (and basically would be the world, for that region). Furthermore, one's mode of thinking would deform the topology as much as sensory experiences would - one would to an extent literally experience one's beliefs.

Referring to the blanket metaphor: In a sense, the "blanket" is simultaneously everywhere, only the "patterns" are located. The "blanket" is non-spatial and non-temporal; the whole world is therefore within it at every point. (Obviously this is trickier to imagine, because the picture we have of a blanket *is* spatially extended - however, we can see that it is all "blanket" and that "blanket" is everywhere and nowhere.)

[…]

Working from direct experience onwards is definitely a key approach. Everything you experience *exists as experience*, and if you imagine turning off your senses, you find there is an open unstructured background to it. If you shift your perspective to this background (and it can be done, simply by deciding) then that sense of the world passing through you becomes prominent, and the nature of objects becomes clearer.

You have to be careful when pondering this to *stay 1st-person* and not drift into 3rd-person *thinking-about* mode. That way you realise when you are supposing "external things as the source of experience" and so on. It's important to realise that we never have an experience outside this perspective, no matter what clever conceptual frameworks we come up with.

> Q: Is it not reasonable to assume that a "mind" is simply what a brain "looks like" when its existence is not seen as a reflection caused by sensory input into some other mind?

Or rather, that a "brain" is what a mind looks like, as an image? If "awareness" is the fundamental property, and everything is patterns of that, then all reality has an experience of *being-aware*, of being itself. Sufficient complexity is what allows one part of a pattern to reflect upon itself, using patterns within itself. Meaning chairs and brains are indeed the same, fundamentally. Complexity doesn't change the nature of things, but it does allow more degrees of freedom.

Steps Along the Way

> Q: It might be confusing if you're using it to explain to someone who doesn't quite get the idea of panpsychism yet.

It's so often the case that we have to describe things "incorrectly" for a while until we're along the path a bit, at which point the context has shifted and we can reformulate that description. The "brains and images" concepts definitely fall into that category.

And "standard panpsychism" itself is really a step along the way. It still assumes a fundamentally n-dimensional spatial-temporal world. But we leave that once we've established the "matter" of the matter, when we start to see the implications of a "single nonmaterial material".

> Q: this open field in which experiences unfold themselves, if I understand you correctly, would in the context of panpsychism represent the entire universe?

Right. Although to say "universe" is even too much, because "universe" would be patterned content. This is before that. But that' just a language thing - if we say that the term "universe" means "all patterned content" then the universe is entirely within and made of that open field, then we can put that aside.

Whirlpools Reviewed

> Q: I believe this is the separation between those who believe we all are fundamentally the same "I", or "God" if you will, and those who believe we are fundamentally separate "souls" (one blanket per person). . . I tend to be in the former camp

I believe we can join the two together, and solve most of the problems you pose. We've already done it, in fact, we just haven't realised it. The whirlpools metaphor is great, but it has the difficulty of being "spatial" so it only goes halfway. (The blanket metaphor is identical in this respect. The whirlpools really correspond to localised little circular folds within the blanket metaphor.)

It leaves us with our the experience of the body, mind and world (specifically: sensations, thoughts and perceptions) appearing within the perimeter of the whirlpool.

But... where do they come from? If every person were to be an individual whirlpool, how do we perceive one another at all? How does that information "cross the space" between whirlpools? What are the boundaries of the whirlpool?

The answer is to reconfigure the metaphor a little.

Perspectives and the Enfolded

To say the "world is within you" doesn't just mean that the present moment sensory experience is within you. It really does mean *the whole world - all patterns everywhere - are within you right now* and you are actually experiencing it at this moment.

However, only one aspect of it is "unfolded" as senses; the rest is "enfolded" into the background, simultaneously everywhere.

Metaphors:

- During day time we see the sun shining in the sky, we do not see the stars. But the stars are still there, it is the brightness of the sun that conceals them. Just so, visuals and sounds and textures conceal the subtle *global felt-sense* in the background of experience. This *global felt-sense* is the entire universe, summarised.
- Imagine a stretch of unbounded water. Waves and patterns within it, your gross experience. Now, take some coloured dye and place a drop into the water. From the perspective of the water:
    - *Spatially:* The colour is simultaneously everywhere, while being nowhere.
    - *Temporally:* There is no record of a time when the colour was not there.

  To take on the ultimate perspective of *awareness* is to take on the perspective of the *the colour* rather than the patterns within or structure of the water.

So let's return to being-a-person. Language will cause us problems here, but we can get halfway.

You are not a person, you are a *perspective*. An area of awareness, made of awareness, but unbounded (because it is non-spatial and non-temporal). Within every perspective is *everything*, enfolded. Because everything is enfolded everywhere. Your present moment sensory experience is an *unfolded aspect or pattern* of the complete enfolded universe. Your *felt-sense* is your experience of that everywhere. If you think of yourself like this, as a "perspective" that is *tuned-into" a particular part of the overall pattern, then you can solve the other problems.

If you release a hold on your present attention, you will find you relax and deepen as the unfolded aspect dissolves into the background of experience. The waves settle and you identify as the colour-that-is-everywhere, or the entire-sky (with both its stars = universe of all patterns, and its sun = present moment

experience). Your present moment becomes unformatted, dimensionless, timeless.

The Overall Picture

The implications of this could be summarised thus:

- The only fundamental property is *awareness* or *being-aware*.
- The "universe" is all patterns in currently formed in *awareness*.
- A "person" is a "perspective" which has experience in the form of "unfolded" sensory experience and "enfolded" background experience.
- The "enfolded" background experience is actually the entirety of patterning everywhere. By which we mean "all existence" not just the post-big-bang universe we theorise in physics.
- All information is accessible to you, to be unfolded, because all information is everywhere, enfolded.
- Deep sleep or meditation corresponds to there being no unfolded content in your perspective.
- Death of the body just means those particular bodily sensations no longer appearing.
- True dissolving would mean the ending of the "perspective". But this cannot be comprehended, because the "perspective" is not spatially or temporally defined.
- **Your absolute true nature is the true nature of everything: simply unpatterned *being-aware*.**

[…]

So, if we talk about selves and so on we are still talking about partitioning the content of experience in some way. I basically say "this part of experience is *me*, the rest is not".

The "ego" is our identification with one part of experience and not another part of experience. Why is your arm part of you, when the cup is not, for instance?

The distinction is surely *arbitrary* and is simply convention:

- We make the distinction based on spatial proximity. Perceptions that are near the point-of-view are assumed to be "me". In particular, bodily sensations are assumed to be "me" whereas visual perceptions not near the body sensation are assumed to be "not me".
- We make the dissociation based on temporal proximity. I intend my arm to move, it moves shortly afterwards. However, I might intend all sorts of things - passing thoughts - all the time that arise as experiences later. I don't say I caused them and they are part of me, though.
- Things that seems to persist we identify as "me", things that are fast changing we see as "not me". For instance, body sensations and thought

> locations persist and recur; the scene around us changes dramatically all the time as we "move about".

All of this, though, occurs in the same "open space". (Yes, "perspective" is an awkward word and I'm not all that keen on it. I mean it more in terms of "assuming a perspective" or "taking a point of view" in experience. Unfolding *this* rather than *that*.)

Obviously, when you let go of all content then you are not really a perspective anymore. A perspective is something you temporarily become.

> Q: So if you clear your mind completely, you'll see that this ego was just another one of the experiences in this field of consciousness. Nothing fundamental. Just like what the ego thought was experiences happening to it.

Right. All that is fundamental is the *being-aware*. None of the *content* is fundamental, whether it is being experienced unfolded or not. And by content we mean both the current experience, the background facts of "this world", the broader patterns of "all worlds in existence". If you let go too far, you stop being/having an experience completely and totally dissolve as an apparent separation in *Awareness*.

> Q: The point is that the source of the feeling of "me" as an individual, is the same as the source of the feelings that make up "my mind", meaning no one but "me" can experience "my mind".

Different "spaces' could have the identical experience, maybe? Not sure on this. You could "take on the perspective" of my position right now. But this would mean you'd also be taking on the present moment in its entirety, including memories. So you'd actually just *become TriumphantGeorge*.

> Q (/u/Jonluw): It's curious though, how it's always the same set of experiences that are unfolded. You don't go into deep sleep and wake up in a different room as a different person. And there's lots of different instances of such unfolding, each separate.

Well, you don't know this, perhaps. There could be a complete discontinuity in the arising experience and you (as an open space) might be unaware of this.

e.g. The experience of being a Japanese Professor could be arising - *experiencing from the perspective* of a Japanese Professor - and the next step you are *experiencing from the perspective* of Jonluw typing at the computer. Unless a memory was available of the previous experience (i.e. there were traces of the Japanese Professor Walking experience in the Jonluw Typing experience), you would not know.

> Q (/u/Jonluw) : I guess the point is when you experience the whole of it, you don't experience the individual perspectives that occur in it. What's difficult is for me to reconcile is that in some sense when I enfold my spotlight self and try to experience the whole, in some sense it's still jonluw trying to experience the whole, nlt the whole itself, since jonluw can recall the experience.

Right! For as long as you try to do this *while holding onto a point of view* you won't be able to. If you *do* release your hold on that point of view, however, this means when you re-adopt the perspective of Jonluw, you perhaps won't have the memory. If you let go of the Jonluw experience absolutely completely then you *may* reattach to another perspective. If you release too far, you may cease to be a partition at all?

The phrase "pure perceiver" might be a nice one to adopt for this discussion; it's the "most subtle perimeter". The three-dimensional camera, as it were.

> Q: See, I believe what we see as objects within each spotlight self experience, reflect some nature or behaviour of the field of consciousness.

Right. That we see consistencies simply means there are persistent generalised patterns, though. This is not to be dismissed; they are the channels along which the experience of "this world" forms, and while we are in that *context* then this is quite important! It means the world isn't subject to eternal, *independent* laws; it *does* mean that generalised regularities can be seen as incorporated within consciousness in the same way as the actual experiences.

> Q: Basically, I think the entire physical sciences are a very advanced form of the blanket metaphor.

Yes, the blanket metaphor says "there's the fundamental" and then "everything else is folds". Anything we observe or become corresponds to such pattern. The generalised regularities of science (as noted above) are such patterns.

> Q: So even though it's one continuous blanket, I can still identify and describe with physics, one relatively simple fold and one ludicrously complex fold.

Right. Physics, say, is an accounting of a particular subset of folds. (And also, as a subject and mode of thinking, takes the *form* of a subset of folds.)

> Q: Scramble these nerves, and there would be no jonluw. There'd still be a transcendental I, but the experience of jonluw would not be manifested in it.

Transcendental I (the blanket/property), pure perciever, perspective-of-jonluw, ego of jonlaw.

> Q: This is important because what we can see in our physical model reflects what is going on in the world of actual existence, consciousness.

Only a particular, greatly-reduced subset.

And we have to be careful and not assign the human experience to other aspects. For instance, cups experience being cups, they don't experience "sadness". "Sadness" is a sensation in the body linked to various other perceptions and thoughts. Cups don't have thoughts and feelings. They have... ceramic.

Cups aren't even "cups" as we conceptualise-experience them.

> Q: It is, however, easy to say something is spatially separated in the physical model. Not so much in the field of consciousness.

Right, although things are separated out in the *physical model*, they are not separated out even in experience or apparent reality, if you truly investigate it. Nothing is spatially separated, fundamentally. But when we think of things, we are forced to imagine them in some sort of extended space, in metaphor and in daily life.

> Q: For jonluw to experience what "you" are seeing as well as what "he" is seeing, the two sets of experiences would have to be arranged into one set. In the physical model, the brains would need to be connected with some seamless form of communication.

However, this is possible I think - having simultaneous experiences. And I don't think it requires literal brain connection. Remember, our "pure perceiving" isn't actually bound to brains or any particular structure.

> Q: However, with the help of the physical model we can see that consciousness arranges itself into complex structures, where "sound" only exists as a structure within that structure.

In fact, by *adopting* the physical model as the structure of you perception/mind, you directly experience this physical model as if stable and underlying. If you let go of that, it stops being unfolded in that manner and you have the raw *being* experience. Or, it has you...

A problem arises: You can't separate out the "physical model" from your patterned perception of "the world". And changing your physical model changes what you perceive. Effectively, your world *is* the structure of your mind. This is *before* brains.

There's something else to cover here: Fundamentally, there is only the property of *being-aware*. Within that, patterns appear. Immediately when we imagine this we are incorrect: we will tend to think of the patterns as spatially extended or interrelated, but this not the case. (*Space* in fact would be one such pattern, which might from the structure from which other patterns borrow.)

There are no limits on the form those patterns, although we cannot think of this. And there are no rules, inherently. Only temporary regularities. To describe a particular arrangement requires a language that corresponds to it for the duration that it persists. Our physics codifies a certain subset of patterns (patterns of perception which exist as regularities in mind, persisting in memory, tied together within conceptual framework which also exists as regularities mind, persisting in memory, in a mutually-reinforcing relationship). Because it involves a shaping of mind and perception, it seems *obviously true* that we are describing an external, dependable world.

But we are not. **The world is not external, it is internal.**

However, the shifts in language required to describe one aspect of experience deny us the ability to describe - and even have - alternative experiences. We need to kill one point of view to shift to another.

Some of the disconnect here might be that it is reaching for terminology to describe a foundation that is not itself an object - it is simply a *property*, something we'd come to - but can "entertain" objects.

> Q: You can build any number of complex, internally consistent, frameworks to defend any number of views, but there must be some basis for believing one over another, correct?

Yes, and this is exactly about anchoring a framework in that way.

> Q: So, why is the idea of a pure-perceiver relevant?

The source of this is an effort to connect the description of consciousness with the facts of direct experience. Rather than, say, just connecting it to another accepted framework, as is more common in this area. Hence the earlier hyphenations of *conscious-of* and so on. After exploring this (our direct experience), we end up identifying a basic experience which does not have a boundary, but has content appearing *within* it, with no discernible "outside" form which it comes. Further investigation reveals a non-gross background *felt-sense* which encapsulates the whole experience and can be to some extent "unfolded".

There is no sense in which there is a "thing" experiencing the content of experience.

The *felt-sense* and *next-step* corresponds to a variation on Eugene Gendlin's philosophy and psychology efforts; the *enfolded-unfolded* to David Bohm's implicate-explicate order model as described in *Wholeness and the Implicate Order*.

i.e. The concept of the "pure-perceiver" arises from the need to have a borderless context for subjective experience. The notion of enfolded meaning/facts is to provide a link between the structure of subjective experience (the behaviour of the context, the current moment, and the *felt-sense*) and an objective or 3rd-person description of the world (time, space, objects, etc).

> Q: I guess this comes back to my previous response to you, why is it that "Within every perspective is everything, enfolded"?

The short answer would be, there is nowhere else for it (the content of the world) to be. On the enfolded thing, it's in the following sense that the world is dissolved within the pure-perceiver:

> [Imagine a device that] consists of two concentric glass cylinders. Between them is a viscous fluid, such as glycerin. If a drop of insoluble ink is placed in the glycerin and the outer cylinder is turned slowly, the drop of dye will be drawn out into a thread. Eventually the thread gets so diffused it cannot be seen. At that moment there seems to be no order present at all. Yet if you slowly turn the cylinder backward, the glycerin draws back into its original form, and suddenly the ink drop is visible again. The ink had been enfolded into the glycerin, and it was unfolded again by the reverse turning.
>
> -- *Wholeness and the Implicate Order*, David Bohm

TL;DR: **The "pure-perceiver" is fundamental** and is the non-thing whose only property is *awareness* or *being-aware*, which means that it "is" awareness.

[…]

> Q: what do you think of the idea that there is one experiencing subject, entertaining multiple, simultaneous self-contained experiences? This idea is in a way the opposite of Parfit's resolution to paradoxes of personal identity. Instead of there being no enduring persons, there is one subject, this "blanket". Instead of never stepping in the same river twice, persons endure simply because the conscious property of the universe endures.

That's pretty much where I'm going with that. There is only the blanket - the infinite nonmaterial material whose only property is *being-aware* - and transient patterns forming with it. There can be multiple, apparently self-contained experiences - shallower patterns within the perimeter of deeper patterns - and any number of them.

Remember, though, that nothing is really separate. Any pattern can be said not just to be *made of* blanket, but to *be* "blanket". This is simultaneously everywhere, all-at-once. So in that sense, all patterns are available from within all other patterns if you drop down and quieten yourself to "blanket" level.

Being a "person" could be to *be* your own localised experiential world. However, you would also *be* all other localised worlds *and* the non-spatial, non-temporal background. However, given the subtle structure we might call "perspective", we tend to focus on the immediate large clumpy sub-.patterns. If we completely let go of that though, "our" experience could expand to encompass it all.

Our present moment is experience is just what we have *unfolded* right now. One enduring *property* is all there is?

> Q: So it's more like the one property that's guaranteed to endure during survival.

Of course. I don't mean it's all there is right now - but it's the "basic thing that never goes way" so it's all there *truly is*. Which is reassuring because it changes our relationship to "stuff". If what we truly are a subtle "perspective" - needn't be annihilated if all the patterns of this world dissolve. Although we would cease to be this "person" perhaps. I'm not sure what "transhuman technology" would mean given that context though.

> Q: This leaves us with the question: *what the fuck* is it like to be an electron?

What is it like to be a human arm?

On the electron: If you could transfer and localise your attention and somehow *become just the electron* for a while then return, you would never be able to describe it. All your concepts are human-experience-based.

What is it like to be a human in deep sleep? You do that every night. Try to describe the experience.

Fucking electrons.

> Q: *“What is it like to be a human arm?”*; Absolutely nothing: minds are conscious, and the human mind is the human *brain*. What is it like to be

> a human brain? Well, it's what I'm doing right now! So the answer is: quite complicated, actually…
>
> *"What is it like to be a human in deep sleep? You do that every night. Try to describe the experience."*; Fuzzy, still, fluid, lukewarm. (Also, sleep is *unconscious*. You're not *supposed* to be conscious when you're asleep.)

Why are brains conscious and not arms? Is your arm inside your brain? When you are asleep, do you stop being a "mind"? If sleep is supposed to be unconscious, what about dreams and lucid dreams?

Is it more accurate to say that deep sleep involves a ceasing of there being something to be *conscious-of* rather than a ceasing of *consciousness*.

> Q: Now you're just shifting the definition of "consciousness" so that you keep panpsychism while leaving behind the original evidence and intuitions that helped you get to panpsychism in the first place.

Actually, you are right to some extent. But the wrong way around. Everyday panpsychism leads you to a perspective which forces you to kick away the basis of the original view, it having done its job. This is because you end up recognising that panpsychism's flaw is the assumption of a spatially-extended world. But you can't do this from the beginning. However, I am careful in my definitions. That's where the whole *consciousness* vs *conscious-of* vs *self-consciousness* thing comes from.

> Q: Wow thank you for this. I have argued for exactly this for a while (and below) without realizing that the terms I use interchangeably and make sense in my mind because I understand it conceptually might be very confusing for people who think of consciousness in other terms.

I completely empathise - I've been wrestling with ages to get terms that make sense to more than just myself (consciousness, awareness, everything means different things to everyone). It's a painful process!

Turns out an excess sprinkling of hyphens and italics is the way forward! ;-)

[…]

> A: Ladies and Gentleman, **the Chess Metaphor** (not invented by me): A very experienced chess player, is playing a game of chess with himself. No chess set is at hand, so he plays the game "in his head". This mental chess game can serve as a model of a (very tiny) panpsychic universe. It's panpsychic, because its ultimate foundation is the player's consciousness. It's also a model of a universe, with space (chessboard), matter (pieces), time (moves), and physical laws (rules of the game). In this model, there's just one *fundamental* consciousness, but we could imagine that being divided among non-fundamental consciousnesses: the roles of white player and black player; a pawn "trying" to get promoted; any "theme" in the game which is engaging the attention of the player. We *don't* need to insist, that every object we can name is conscious.

Right, nice metaphor - differentiate between *made of consciousness* vs one part being *conscious-of* another part.

Every object has *being-aware* - it is what it is as it is - but that is not the same as self-consciousness and being able to take a stand as one part (chess piece) in order to manipulate another part. The human player has the whole chess board within him. An individual chess piece just has wood grain within him.

Reply to “David Chalmers' TED talk on "How do you explain consciousness?"”

I think the "inner movie" idea is a poor metaphor, even for a general audience like this, since it inevitably implies "content" and a "viewer of content". The subjective experience is more like *being an aware material* which "takes on the shape" of experience, and therefore all experiences are you experiencing yourself. It is in this way that "consciousness" is fundamental. *Self*-consciousness is something else: It is the identification with one part of experience as "you" and the rest as "other", from an expanded perspective containing both.

In moments of no content (perhaps in deep meditation and the like), there is simply the experience of *being-aware* without objects or a "you".

> Q: I think the inner movie idea is a good conversation starters for people who haven't really considered the idea of consciousness and that this bad explanation actually opens the door to your better explanation.

There's something in this - stages of explanation, where each new layer begins with revealing the previous one as false - actually. Start with the movie explanation, then say you *are* the movie screen *and* the image, and then that they are one and the same. Depends what concepts and culture the person is familiar with. Problem is, though, that these halfway islands of explanation become the habitual way of describing something, with the next more-fiddly stage neglected.

> Q: It sounds like a solipsistic notion to me. If I had to guess I would say that his/her position is that only one's own consciousness can be sure to exist. Scientific and philosophical theories as well as everything else cannot be objectively proved to even exist let alone trusted. The problem with this argument is that it is unfalsifiable. That is supposed to be the mark of a weak argument as Christopher Hitchens would say.

Problem is, perhaps, that something that is completely true might be unfalsifiablem - e.g. Everything is consciousness / everything is my consciousness. "Everything is made from matter" would be vulnerable to the same thing surely?

> Q: Saying "everything is made of matter" can be verified through experiment

I'm not sure it can, though? It's equivalent to saying "everything is made of stuff, the stuff that all experiments detect"?

I follow the argument. What I was getting at is that the statement "everything is [made of] consciousness" basically predicts everything exactly as it is observed, including subjective experience. So – Perhaps a better judge of it isn't whether it is falsifiable, because "correctness" is built in in a sense, but whether it leads to a more coherent or intuitive framework than the alternative. (e.g. Not needing to fall back on the hope for "emergence", etc.)

> Q: Well the claim "everything is made of matter" is not perfect, but you could see if you were say something a little more specific...

It could only be made more specific by assuming a certain subset of matter, I think. Which means you'd be testing the properties of a *particular instance* of matter, rather than matter itself. The same I think applies to "consciousness", except "consciousness" has the property of *being-aware*.

> Q: How does that statement predict everything as it is observed? what exactly does "everything is made of consciousness" mean?

The quick way to suggest this would be:

- Consciousness is a "material" whose only property is awareness or *being-aware*.
- All things are patterns in and of this "material".
- Therefore all things are have *being*.
- This does not mean they are *self*-aware, in the sense of being able to reflect upon themselves or think or whatever.

In truth, it's basically materialism but with the property of fundamental *being-aware* inserted into the lowest level. If that makes sense. You get all the same "objective" observations, but you also get subjective "being", the ability to be *conscious-of, built-in with no need for emergence.

> Q: Experiments also detect space, time, energy, and information.

They don't detect those things in depend of matter. But you get my point, don't you? That the "unfalsifiable" has limit potentially when it comes to discerning the truth.

> Q: In this case, yes science and rationality I suppose. If anything though what about the consideration that it is the product of an *accumulation* of consciousness. That's an important distinction to make because it lends itself some more credibility if many believe it to be true. The act of accumulating the knowledge, whatever it may be, tends to weed out the erroneous ideas produced out of personal bias. Individually we make so many mistakes. It is called "being human" for a reason. If scientific discourse has been followed correctly, and I submit that this can be a big if, we should converge on some better understanding than what an individual compiles on their own.

Just to check here - are you using "accumulation of consciousness" to mean an accumulation of knowledge?

I don't think consciousness can be accumulated - it is just the stuff our experiences are made from, no matter what form those experiences take. We might accumulated patterns and structures over time which become the foundations which channel and flow subsequent patterns and structures - that's what I'd call knowledge accumualtion - but consciousness itself doesn't accumulate. Just as making increasingly complex ripples in a puddle doesn't mean you are "accumualting water".

> Q: I think the point is that we believe others perceive the world in a similar manner as ourselves. Hence there is nothing special about our own individual consciousness which should cause us to believe our own inner experiences are more valid than others.

Well, what's more vaild is that our own inner experiences are the ones we, um, experience and can say definitely say exist, and study.

> Q: I can clearly feel myself existing within my body, it feels like my skull is a house and my eyes are windows and there is an entity (me) that is in the house.

Which is interesting, because it *can't* be true. In what sense are "you" housed inside the skull?

> Q: In the sense that "I" am not outside of my skull ??? :/

Surely that's not your actual experience though? So, light may go in your eyes and then travel along your visual cortex where the signals are interpreted and contribute to a "3d world" that you then perceive yourself to be in - but that whole representation is inside your skull. As in, the room around you is all inside your perceptual space - it's all "you". If you try and find the boundary between 'inside' and 'outside' right now, you'll find there's no barrier in perception - you don't feel a wall between the room and you, do you? You *imagine* being inside a skull, but that's not your actual experience I'd suggest. (Hopefully that made some sort of sense.)

Top tip: Point to your "real" hand. If you are pointing to one of your hands that you can see, remember that that's inside your skull; it can't be your real hand. If you are pointing to your head, then the same applies: where is your *real* head? (Answer: If it exists at all, then it is completely outside this perceptual space.)

> Q: Ok in that sense, yes my mind is everywhere. but finally I have to logically say…

Thing is, it is a jump, because you never experience that outer world. Indeed, you never really experience a "self" other than a thought of one.

You *suppose* your brain is making all of the external observations (and 3rd-person experiment suggest there is a correlation between brain areas and subjective content) but the fundamental background perceptual space itself cannot easily be accounted for in this way. It is not clear in what way that 3d experience is inside your skull; when we look inside we do not see a room, for instance.

> Q: it's the difference between a movie and the watcher.

What is the "movie" and what is the "watcher" in that metaphor? I suggest that upon examining your subjective experience, you will not be able to find a "watcher". If you think you do, then examine it further and you will discover you are perceiving it from outside of it - meaning it can't actually be the watcher of course.

> *“... the only thing left will be "you".”*;I like to call this observing entity the soul, at the moment most people are calling it the consciousness.

Right, the unbounded aware openness. I'd say most people are using "consciousness" to mean something a bit different, like the content or a notion of self, rather than this fundamental background. Which is why things get confused I reckon.

> Q: I cannot isolate the location of the soul...

Because it *is* what the experience is made from. Investigate any sensation or thought and you discover it is that too. Hear a sound in the distance, you discover you are both "over here" listening to the sound *and* you are "over there" beside the sound. It has no location, because it *is* the unbounded aware space in which experience arises, which *is* you.

> Q: But yes this is an informative area to explore, although I understand that my metaphysical ideas are way out there,

Not at all - they follow naturally from a *direct, experiential* exploration of this stuff, rather than just *thinking-about*. If you conceptualise it as a space which *takes on the shape* of experience, including sensations, perceptions and thoughts, then you don't need to deal with the duality of experience and experiencer.

> Q: ... my body would be doing all of the typing all by itself without any sort of conscious awareness like a robot.

Well, your body and thoughts and the world around you *all* seem to arise as spontaneous experiences, "by themselves". If you examine closely the way in which you "direct" these things, you will find you cannot locate the "doing" of them - only the experiencing of them. After all, when your attention becomes absorbed in the words onscreen, your heart doesn't stop beating. Hopefully.

> Q: conscious awareness

Perhaps better to say *conscious-of* or *attention-on* for this usage, since it is a particular shape of experience adopted by the background awareness. Right now, isn't seeing just happening all by itself? And when you type, isn't most of that happening by itself? Only if you have over-focused your attention or if you have tensed up do you feel "effortful doing", I'd suggest.

> Q: But that's the thing, there cannot be an experience without an experiencer.

Ah, we're only slightly disagreeing. I'm saying that there is only "the experience", by which I mean that you experience something by *being* it. Your awareness "takes on the shape of" an experience you are having. The apparent separation is a language thing. This actually plays to your "trees in the wood" thing. I'd suggest something extra, which gets around Berkeley's "God is experiencing everything and so keeps it existent" thing. That is, that you *are* experiencing the whole world right now, it's just that you are only experiencing part of it as a *sensory* experience. There rest of it is dissolved into the background, as it were. The *facts-of-the-world* are here right now. When you walk into those woods are see the fallen tree, you are "unpacking" the tree from the background and into perception.

> Q: through meditation I control my emotions and eventually my heart rate.

Right, it is all *potentially* accessible; you can unpack any part of the background (that which is not within current attention) and make it so, with a bit of practice and (importantly, of otherwise you block the route) belief.

> Q: The truth is whenever I think a lot I can feel my brain getting denser like as though I'm flexing a muscle so yes I do feel a little effortful when thinking.

Is this not different? There is a difference between *making thoughts* and *thoughts arising*, in response to an intention. Effortful thinking brings tension, because it involves a suppression and redirection, due to misunderstanding. You feel a pain because you are implicitly tensing up muscles in an attempt to control what arises. Although also, I think you can experience pain wherever there is "stuff that shouldn't be happening".

> Q: I then realized that I do in fact "exist" as an entity that was experiencing this depression and that I was running the boat that is my body. Through constant pessimism I had corrupted my boat to the point that it negatively affected the conscious observer (me).

You do exists as an "awareness in which experience arises". And if you screw up the spontaneous flow, block up those patterns, I think you can get into deep depression mode. Basically, you end up creating persistent structures that prevent movement.

An approach to thinking of this:

- Experiences leave traces which "in-form" subsequent experiences.
- Thoughts are also experiences, and effortfully generating or allowing thoughts is equivalent to experiences them as events.
- Hence both bad situation and bad thinking will funnel your future experiences in that direction.
- It is possible to almost completely halt the natural flow of experience by doing this.
- The natural state is one of open allowing, with no trace accumulation. This implies that one should let thinking and action arise spontaneously, and direct your experience only *indirectly* - through intention.

Pessimism is (accidental) active programming of experience. Unfortunately, this means that to improve you have to choose to think and act in a positive manner - completely ignoring the evidence of the moment!

Unbounded. It's all 'within the aware perspective' I'd say.

If you try to find where "you" are, you'll discover you seem to be everywhere, and that the world experiences arises within you. I think this *flipping around* or inverting of our usual way of approaching the world is quite key to having a direct understanding of consciousness.

> Q: do you perhaps believe in the immaterial soul ?

Not that's how I would describe it, but the broader idea, yes. We are "whatever is aware" and, not inside a skull, but rather "tuned into" an experience. It also not at all how clear how much of that experience is external to us. Now, there may well be philosophical zombies - not all "people" have consciousnesses looking through them, perhaps - but I certainly am not. :-)

I *am* consciousness, and the experiences I have appear within me. I am not "inside a body". I am having the experience of being a body. A philosophical zombie could potentially behave exactly as a human, without a consciousness being aware of it, if that makes sense. It's not about programming.

To cut to it: Do you believe that the "soul is in control" at all times? Do we finely manipulate our behaviour? Or are we mostly *aware* of it, with certain adjustments now and again?

> Q: The word here my friend is compatibilism, The unified soul can be divided into the conscious awareness and the emotional subconsious (ying,yang), the conscious awareness is completely free to do whatever it may but the subconscious is extremely deterministic. The subconscious consists of these instincts that are in tune with the best approach in the chaotic world, this can be described as the brain activity that occurs before the person becomes consciously aware of it. It would really benefit the free will listen to this subconscious but free will is also the source of critical thinking and reasoning, the free will can freely choose to listen to the subconscious and access the different possibilities the subconscious has to offer or it can ignore it completely. But because it would benefit to listen to the subconscious we can track the subconscious on monitors and predict the outcome of the persons choice before he becomes aware of it. The choices that the free will makes also affect the subconscious which could later determine how future decisions are made. The subconscious can be described as all of the experiences inside and outside of your mind, it is everywhere and limitless, however the conscious free will being the source of this consciousness should technically exist inside of your brain.

Yep, good summary! We can go into further details about the nature of the encompassing awareness, etc, but overall there, is after all, you-and-your-preferences + the world experience. There is no "free-beyond-this" will.

> Q: I have created this really crazy theory that shows that there is a subtle conscious force that permeates through the universe and this force is responsible for the creation and sustenance of life. Literally everything is consciousness ! The whole universe is an ocean of this energy and our awareness is like a whirlpool in this ocean.

There is a nonmaterial material whose only property is *being-aware*. Everything is patterns within this "awareness"; individuals are semi-localised areas in which their world appears. However, at a fundamental level, everything is everywhere and always, like the colour "blue" is the whole ocean, because at root there is no time or space division.

> Q: I feel like as though my mind is pouring out of my eyes and is enveloping everything around me, but at the same time the world is entering inside me.

Right, well I'd phrase this as that *you are* the background, so therefore awareness is everywhere (and all experience is made from awareness), and the apparent world arises within it.

> Q: Our curiosity and imagination is not at all limited to any deterministic factors. The conscious awareness and the subconscious creativity together form the soul, If you don't mind I would like to go into chakras, because I find explaining this subject a lot more easier with reference to chakras

Although I'm familiar with chakras generally, I'm not really up on them being applied specifically. I guess I find it difficult to link their "physical" side with the less structured background idea.

> Q: The etheric feild interacts with the soul...

So, in this way, what is the "soul"? Or are we just talking about different 'types of pattern' within, and of, me? Is "energy" really just a movement, a shifting of patterns in consciousness then?

> Q: there is not a single part that isn't you really.

What are the implications of that?

[...]

I am an atheist in terms of an entity god. I am not religious. I am aware that all my experiences arise in a space of open awareness (consciousness) and is shaped from them.

The best description is perhaps, that I am God taking on the shape or perspective of *being-Triumphant-George*. I am still everything, but my bright sensory experience makes me think that I am "here" instead of everywhere.

It's as if I have my face pressed up against a window pane or I have VR goggles on. It seems that I am in that world and it is independent of me, and yet if I relax and detach a little from the show on display, I can somehow "feel around" and find levers and switches which influence the scene...

I have a completely open mind - happy to have my ideas shift around. So probably to say I'm atheist jumps too far; I am a whatever-it-looks-like-to-me! :-)

I'm not sure there is a "purpose" though. If everything is for all eternity, the only purpose that one can imagine is eventual collapse back to infinite potentiality, from where it all begins again.

I sort of "put that aside" because I have no access to the information. I'm quite happy to have unanswered questions, if the alternative is to have a placeholder answer from logic only. Since we don't seem to retain memories prior to our lives (and it's not clear what is happening in cases where such things are reported), we are left in a wait-and-see position. Which isn't to say we can't probe the nature of

this environment we're in, the nature of ourselves. It definitely seems less "substantial" than one would assume, and more responsive. Which again makes me wonder about a larger given purpose. I'm inclined to think there can't be a purpose from an eternal viewpoint, except fluctuation itself.

We can't *know* from this present perspective. It's in the nature of being a perspective.

Science, of course, doesn't answer "why?" or even "what?" it just answers "in what way". I can't answer purpose and so on. Those answers must be *direct* rather than thought about?

However, the true nature of things is timeless and spaceless, it seems to me; this is a created experience by me, but not the "me" that I conceptualise (the thought I have *about* me), rather the larger background me in which experiences arise. All information is accessible potentially from that perspective. The localised perspective is a *filtering* rather than an identity.

> Q: etheric space

How would you define that? As the background conscious aware space which knows no boundaries but within which all things appear?

> Q: the ultimate purpose of existence.

Is the ultimate purpose not... **just to create and explore?**

> Q: You may not realise it but you've pretty much answered most of those questions yourself. The etheric space is basically just as you have described, now you say that the perspective that you say is created by you, so does the whole world get created the more you explore it ? At the same time you cannot deny the identity of the perceiver because he is a creative observer. The observer creates and interacts with the world with his own "source" of being, because it all comes down to this, our minds are deeply interwoven with the rest of reality in an extremely intimate way, a machine can only analyse data no matter how complex you design it but a person is intertwined in the experience around as a single identity. You would now have to have two assumptions, say that you are not alive just like the rest of the universe or say that the rest of the universe is alive along with you, physically there is no difference between you and the rest of the universe and it is paradoxical to call yourself dead, so the most logical conclusion is that the whole universe is conscious in a way that we have yet to comprehend. The ultimate purpose of course being that the unified conscious force extended it's consciousness into manifestation to create this world and into us in order to have a more creative subjective experience.

Yes, I pretty much agree with this; this is my view. I would say that what I am is a consciousness, and that I am in effect exploring the memories of a particular world, from a particular perspective. (This is experienced as creativity, discovery, and creation-by-implication, which are in fact the same thing.)

Since memories are "made from" thinking and thinking is "made from" the consciousness that thinks, there is no physical world as such. And I am not

physical. Furthermore, all this means there is *nothing special about "content"*. It's fun-stuff, explore-stuff, and it's all part of you. You're exploring your own mind. But that means you're also exploring every silly notion you might have. Don't take what you think-see too seriously; there is no "background solidity" to it. Finally, the "content" that suggests I am limited to being-a-person is just that: an imagining. Actually, I am always the entirety of consciousness, it's just that I am experiencing the sensory image of a limited perspective. My intentions are always global, even when my perception is local?

[...]

The Big Guy?

Q: I'd like to know what are your thoughts about God?

Hmm, I say: It's the name we use to describe the undivided experience, that which everything is made of and from and is. What people call "unconditional love" is the direct experiencing of that undividedness - which is a matter of ceasing to narrowly focus your attention on an aspect of content. The water analogy is often used: water and the waves. But I think it is more accurate to say that "God" and "consciousness" is the colour blue. In other words, "blue" is everywhere in water, water *is blue*, and all waves *are blue*. The only property "blue" has is... *blue*. Consciousness and God have the property of *being-aware* and no other property. All divisions, relations, patterns, forms, shapes, content and experience are 'made from' this *being-aware*. It is a "non-material material".

Whats On Tele? vs The Dissolved World

Q: Would you believe me if I told you I practice telekinesis?

Of course! Everyone's doing it all the time, unwittingly. We think we "act" but we don't - we *experience actions*. :-)

-- Allow me to ramble a little...

We confuse the present sensory experience with the world. In fact, I'd suggest that the world is a set of dimensionless *facts-of-the-world* dissolved into the background of awareness. There is no distance between objects or events. Both space and time are *sensory formatting* just as colour, sound, texture is. They are part of experience, not of the world as it is.

Sensory experience is like a mirage floating atop the true world, which is the shifting shapes of the sand dunes beneath (within a certain perspective).

And there is only First Cause.

So, when we decide to raise our arm what we really do is "request the experience of arm-raising". At that exact moment, a pattern is triggered, and laid out before us, which we subsequently encounter as our attention passes over it. We call that "doing", but that act of creation already took place. Our "doing" is actually the experiencing of patterns already laid down. When we attribute causes to effects, in actual fact *both* are effects - results from accumulated patterns created by will, deliberately or implicitly. If you want to lose weight, you might eat less and go running. But the eating less and running are just experiences; they have no causal

power. It is the *intention* that these correspond to a later experience of weight-loss that produces the results (provided there are no contrary patterns). Realising this, we find that *all* of our experience is directly caused - by the direct creation of patterns, partial aspects of which later appear in sensory experience. The only power is *will*, and *will* operates directly on the patterns. We "imagine that" the world is a certain way, and subsequent sensory experience falls in line with that.

The weather unfolds in exactly the same way as the raising of an arm, for the same reasons and due to the same cause. Usually we only identify with "local" experiences (content arising in the body-space area; content arising within an arbitrarily limited timeframe) but all experiences are "our patterns".

You might find *The Patterning of Experience* worth a read - it's one of my attempts to encapsulate this aspect of things.

-- Okay, ramble over...

He Sure Can Move!

> Q: I can literally move shit with my mind!

So I'm gonna say the better way to say this is: Update the *facts-of-the-world*, which you then experience. You are changing the "fact of where something is". You never actually move an object (there's no such thing as a spatially-extended object when you're not experiencing it). I like that way of saying it because it's nice and general. It highlights that you can change "facts" that are the pattern behind your sensory experience right at this moment - or those that are supposedly not apparently here in "space" or in "history" or in "the future". All the world is here, now, and available for change; Your sensory experience arises spontaneously in alignment with it, effortlessly.

> Q: ...by just tuning my mind to the spirit of the wind and imprinting my spirit upon the wind.

Is the feeling of this for you a bit like detaching then "sensing out" the thing you want to change, sort of "becoming it", and then "shifting the shape of it/you"?

This is not a new idea - Immanuel Kant and others long ago said that things like "space" is more like a *sense* than a reality. And he basically says something like I do: the world is unstructured and dissolved and effectively an "infinite gloop". Which is really to say, it is nothing at all.

***We* are the order.** And behind order: nothing.

Quick note: When I talk of "metaphor" I don't mean that we can't literally make changes. I mean it in the sense of what I call "Active Metaphors" - that the metaphors you adopt to describe experience end up *shaping* that experience (described a little in my post about *The Patterning of Experience* elsewhere). In your case, adopting the idea of chaos and love has pre-formatted your world to allow such experiences to occur (in my thinking). So, in terms of influencing the world, your examples are quite direct. By which I mean, you are dealing with objects and the environment that you can see and are present. Have you also experimented much with stuff outside of that, more abstractly?

Like, experimenting with things which aren't restricted spatially and temporally (since space and time are part of the mind's experience, and not part of "a world"). This is where we cross over from being an "Entity God" (a located presence with power) to a "Fundamental God" (that which constitutes the world and creation itself).

[…]

Consciousness comes first becasue it is the material which takes on the form of experience. (Let's call it "awareness" maybe, since "consciousness" has multiple meanings - really we are talking about three ideas: consciousness, conscious-of, and self-consciousness.)

All other thoughts and content are shaped within that. It is before science, it is before metaphysics, it is before everything. It has no particular properties iteself at all - except the property of *being-aware*.

Science is the study of "observed regularities in experience", inferring concepts via distinction and reconnecting them with relationships. What those regularities are "made from", it cannot say. That would be like trying to describe water as being "made from" waves.

Not a "byproduct", then, but something that appears within it.

> Q: *“It is before science, it is before metaphysics, it is before everything”*; does this mean anything? It sounds like poetry

In the same way that "matter" is before atoms, and "colour" is before a painting, "consciousness" is before content. Actually, that's not a great comparison. Maybe "eyes are before seeing" and "water is before waves" - you can't describe water as being made from waves.

> Q: I don't understand or condone this form of thinking

In what way? The point being made is that the reason it is difficult to study consciousness with science is that science deals with the observation of regular pattens in experience. Consciousness being *what those patterns are made from*, cannot be studied by it. Which is not to say that *self-consciousness* and the experience of being *conscious-of* something can't be studied; but that is content. The reason for the "form of thinking" above is that at this level you can't really say anything about this, apart from something like "consciousness the fundmental nonmaterial material whose only property is *being-aware*, everything else is patterns in and of this" - or similar.

Yes, the study of patterns we see in nature brings results - "observed regularities" - very successfully.

For consciousness, though you hit it right...

> Q: The reason consciousness is beyond the reach of science so far is that we haven't been able to define or measure it.

We don't really observe consciousness at all, externally or internally; I'd say because it is not a *thing*. We only experience *being* it. (It is that which, in subjective experience, things are made of.)

So, as you say, we can't define it, we can't detect it with the senses - so it can't be studied scientifically. And nor will we ever, I suggest. (We might be able to study the self, and the content of consciousness, but not actual consciousness.)

> Q: I'm glad you brought this up, because the objective existence of Self is at the center of the discussion about the nature of consciousness: we're not actually talking about the nature of consciousness, so much as the nature of Self. It's also at the core of a philosophical problem camouflaged as a consciousness problem: free will vs. determinism - is consciousness a movie "we" are watching and choosing (separate from the brain somehow) or is it just a light show brought on by conditioned biological reactions to an environment (the brain itself)? I've spent the last 4 years studying the mind and meditation in Zen monasteries and probably the most frustrating part of this whole inquiry about the nature of consciousness is that when you try to investigate it experientially it is seen as inseparable from reality itself, which is why Zen masters went so far as to deny the very existence of this thing we think of as "mind" or "consciousness" as anything but a mistake of perceptive illusion for reality. There is something else, however, Mind without any preconceptions or illusions; I've only glimpsed it a handful of times, but I feel that no matter how long I was able to see it unfold I wouldn't be able to actually describe its quality or function. "Whereof one cannot speak, thereof one must be silent," which is some bullshit frankly haha.

You're right about this, and it's the next step of subtlety for the metaphor. It's a bit more long-winded, but the quick version is that the mind is "structured" with accumulated patterns. At any moment is the current spatially-organised sensory expereince, but also the "format of mind" which are the habitual patterns which experience "snaps-to" or is funneled along. These patterns are "dissolved into" the background.

Experiences leave traces which *in-form* subsequent experiences. What you experience as reality is really the "format of your mind" therefore. You can't separate the two. There is no reality "made from objects" beyond your mind; objects *are* patterns of the mind.

If you release your grip on expeirence, the first thing that relaxes (the first folds in the blanket to release) is the sensory experience, then the sense of space and time, then increasingly the other levels of "formatting" untl you are experiencing just "openness". Since this is not patterend at all, it cannot be described in language (because language requires division and contrast - it is built upon *distinction*).

> Q: I have to first apologize as one of my deep conditionings through my training kicked in as I read your comment: there's an intense prejudice towards conceptualizing the mind in formal Zen training, which I'm sure you can understand and appreciate (the ideal Zen student is a genuine mystic, not a philosopher, even studying Buddhist literature was highly discouraged). I am however interested in the source of this iteration on the "levels of formatting" you mentioned. Could you hook me up?

The source as in, practically?

In terms of experience, I think you can experience it through different levels of attention and so on, and by inference. (That background "felt-sense" is what I thinkof as the dissolved meaning, which can be probed.)

In terms of a history of how it comes to be like that within you, I'd say you start off blank - then noise, then clustering, then linked channels, then more complex patterns, then forms - from birth onwards the world starts forming itself **in you.**

Reply to “What is consciousness for? — Consciousness is a life-transforming illusion [Keith Frankish]”

This sort of theorising seems a bit pointless if we don't actual state what we mean by "consciousness". Several different sorts of things seem to get muddled in together, or mistaken for one another. From a subjective point of view, to begin:

- ***Consciousness-Of*** - A person's awareness of the content of an experience.
- ***Self-Consciousness*** - A person's identification with part of that content as oneself.
- ***Consciousness*** - A person's raw experiential sense of "being" or "presence" or "I-am-ness" which persists independently of content or identification, but which content seems to appear within.

The first we can explore as the correlation between environment, body and brain states, perhaps. The second with brain states and psychology, possibly.

The third is more problematic: The texture of it may vary with content, but the presence itself seems independent. And it can only exist in the present, since any reports of experiences *then* are reports of content (or the memory of content) *now*. It's a direct *fact* of experience, and it's probably the only thing we all know for certain. But it is not associated with any particular content, and so it cannot be studied by looking for correlation. It's an "isness" that precedes thought, and so cannot be funnelled through the division into parts and subsequent arrangements in mental space that theorising requires. Perhaps it cannot be captured by a story at all.

Reply to “The Simulation Argument”

The simulation argument is surely just a modern way of describing the notion that the *world-as-it-is* does not exist in the form that we experience it. In other words, it is not really a "spatially-extended world, unfolding in time". **Space and time are aspects of experiencing rather than aspects of the world; they are more like "base formatting" of the human mind.** The room next door is not actually "over there".

The world then becomes more like a collection of "dimensionless facts" dissolved into the background of experience; a superposition of implicit patterns which can be unfolded into sensory form with attention. Which sounds like a mix of Bohm and Zen - the "background" would be consciousness?

--This comment is running on KantianOS v8.3 with the optional auto-dismissive module installed--

Metaphysical Speculations

Reply to “The Problem with the Impersonal Oneness Paradigm.”

> ["I still find oneness metaphysically creepy. I keep thinking about the nirvana paradox: If nirvana is so great, why does God create? James Austin's first koan asked: ‘When all things return to the one, where is the one returned to?' Good question. The reduction of all things to one thing is arguably a route to oblivion; one thing equals nothing. The Hindu sage Ramakrishna no doubt had this in mind when he said, ‘I want to taste sugar; I don't want to be sugar.'"
> -– John Horgan]

Some thoughts:

- Nirvana isn't "great", it's just another state. I might feel good because there's no sense of division, but it's not inherently "better".
- "The one" isn't a thing that can return to anything; it's not an object. It is "that which takes on the shape of experience". One experience is as good as another. The experience of "no division, no content" is just another shape that "*that*" can take on.
- Our Hindu sage would have been better to say: "I want to take on the shape of 'the taste of sugar', not the shape of 'being a sugar-cube'".

If you think of yourself as an "undivided open awareness" which can take on the shape of any experience, then it becomes clear that having a *being-a-body-in-a-world* experience, is no less of an experience than *being-unbounded-infinity-forever. "***Who and what you truly are" is *that-which-becomes-an-experience***, and this is something that never changes regardless of the *particular experiential state* which it is at any given moment. You can never become less, or more, than this, just like a physical body can never becomes less, or more, than it is by adopting different postures. There is a difference between a paradigm and an experience. In my view, all this Mind@Large stuff is just yet more conceptual patterning, albeit leading to perhaps more pleasant conclusions when it comes to living. All experience are equally valid as experiences, just as Peter says. Experiences aren't "right"; they just are. However, some experiences, some paradigms, are perhaps more enjoyable than others. And a shift in perspective can even change what counts as enjoyable, even when nothing else has changed, because the meaning of the experience has changed - a context shift. And a shift in perspective is what is required here, as a direct change in actual experience, rather than your thoughts-about it.

It's something like this:

- One day you are walking along the street, you body moving, the street around you.
- Suddenly you notice that the "place you are looking out from" is a big blank void.
- Directing your attention in that direction, you see this "formless space" goes on forever. Hmm!

- You direct your attention elsewhere, and notice that this "formless space" seems to go in every direction, and it's like the "background" from which your 1st-person experience is "shaped".
- Taking the perspective of that background, you realise that you were not a body walking along the street - instead you were always an "open conscious perceptual mind-space" in which sensation, perceptions, and thoughts arose (or "condensed from the background").
- The content of the experience remains the same, however the context and meaning of the experience is different.
- You directly experience that everything comes from and is "made from" this background, which is "you".
- However, this is not a personal you, since the "person" you assumed yourself to be is really just a concept, a thought, which is tied to a particular set of body sensations (specifically, you notice, a fuzzy sensation in the head area, somewhat behind the eye region).

You then start thinking-about this direct knowledge, and maybe you come up with concepts like Mind@Large to explain to yourself where the rest of "the world" is when you aren't looking at it, and what "other people" are. But really, that will just be you making stuff up. The truth is, the rest of the world doesn't "happen" in the same form that your present sensory experience "happens". However, you might then notice that the conceptual frameworks you adopt do seem to shape your ongoing experience somewhat - such that the apparent world-narrative aligns with your current outlook - but that's another story. So, hopefully I've conveyed the difference here: The so-called "Oneness Paradigm" arises from a direct realisation, and is an impoverished way to try to capture that direct knowledge in words. In that sense, there's not much to argue about here. You can't realise intelligently criticise a painting (other than in terms of its technical construction) if you have't seen what it is meant to be a painting of.

> [Q: I don't think you can have it both ways.]

Of course you can. Just as in normal life, meaning depends upon perspective. You are conflating two things: *fundamental* truth and *relative* truth.

The metaphor of the TV screen:

- No sequence of images on a TV screen is inherently "better" than another; it's simply a different arrangement of colours.
- However, if one particular colour-arrangement is one you have identified with, then you might like that arrangement to persist.

So imagine that you have identified yourself with a particular image arrangement. You live your days in fear of its disappearance. One day, you realise that you are actually the screen, not the arrangement. That would be better, as an experience, because all experiences would be re-contextualised. Fundamentally, it would be no different, actually nothing changed: images made of light. But you would be less fearful, in terms of the story those images are telling.

> [Q: All states of consciousness are supposedly equal, but a shift in perspective or consciousness to greater awareness is preferable.]

To reiterate, you are mixing two things up. In this sense:

- Equal = equal in nature and ultimate meaning.
- Preferable = preferable in terms of relative meaning.

Oneness isn't a *paradigm* as such - it is something which is *experientially true.* Like the hardness of a table surface, for example. You can theorise all you want about "hardness" and "softness" and their relative benefits and cultural meaning, but the *fact of the experience of hardness* doesn't care about any of that. It just *is*.

> [Q: Your analogy assumes that we are the TV screen and are simply identifying with a particular image (self) on the screen. I understand that this is your view but it's not substantiated. I prefer the Flatland analogy -- we are higher dimensional beings and only a portion of our true self is able to penetrate into this three dimensional world. At death, we re-unite with our greater "self." This self continues to grow and evolve depending upon how we live and what steps we take to awaken to higher (more encompassing) consciousness.]

That analogy was just to illustrate the fundamental/relative issue. The actual description is the one I described previously: an open aware space in which "all patterns are dissolved" and we "take on the shape of" particular experiences. We are not "higher-dimensional beings", we are *non-dimensional spaces*. The idea of a "self" which reunites and grows and evolves is all very lovely, but is almost the definition of "unsubstantiated". Where is this self? What is it, *exactly*? How, *exactly*, does it reunite? What does it grow and evolve towards? Why doe show we live matter? How can consciousness be "asleep" and need awakened? All of those questions go away, if you flip to the perspective which *actually corresponds to your direct experience if you investigate it*.

> [Q: You say that I am conflating fundamental and relative truths. I don't think so. The problem is, "fundamentally," nothing matters in your paradigm. We all join the same undifferentiated consciousness at death no matter how we live. This hardly leaves any value to the supposed "relative" truths that are subsumed by the overall nihilistic nature of this paradigm.]

Actually, it doesn't say that about death at all. The conclusion would be more likely be: ***Experiencing continues, forever.*** The nature of relative truth is, of course, that it involves one part of experience having a relation to another part of experience. So it is not the ultimate truth. The ultimate truth is not about an experience, it is about *the nature of experiencing itself.* Think about it for a moment: what experiential *content* could you ever have which would be "a-ha! that's what it's all about"? There would always be another experience you could have after it. It's case of *"after the dream... more dream"*. Truth cannot be

content-based, because content is ever-changing. Now, I realise this might sound depressing - "there is no fundamental meaning in the content of experience!" - but actually that's where the direct experience comes in. Because the raw open experience is of undivided wholeness, of all parts joined together - it's the solution to every problem, in a way that evolving parts strives for but can never provide.

> [Q: It seems as though you are claiming to have a conclusive paradigm.]

Not really. What I'm actually claiming is that "paradigms" are relative too, since they are also *content*. I suppose you could claim that this is the "paradigm of no paradigm", but really it's a stepping back *from* paradigms. As you indicate, it's essentially (amongst other things) the recognition that language cannot get us anywhere final. But since thinking is *also* content, we never would have expected it too, surely.

When I say there's the *nature of experiencing* and there's the *content of experiencing*, that content includes both sensory experience and thinking (which one might view as "shadow-sensory"). There is no way to think your way out of this, because that is always "inside" experiencing: it's another experience. Any ideas we have about higher planes and evolving consciousness and all that - it's just more imagining. If it is true that experiencing continues on and on, then there can be no fundamental meaning to it other than simply *that experiences exist*. And if they don't continue on and on - if experiencing ceases - that *also* means there was no fundamental meaning to it.

> [Q: Let's turn this conversation in a more practical direction. Under your paradigm (or the paradigm of no paradigm as you call it), what are the recommended actions, lifestyle, and techniques? Is there a better and worse way to live? Is there a state of "mind" or "being" to attain, and if so, what does one do to attain it?]

There's no *inherently* better or worse way, there's just a difference of *understanding* - and there are potential benefits to understanding, although they are not always welcome, especially if only partially realised. Everyday comparison: It is better or worse to see the world in terms of atoms? But this understanding is *direct*, because it's about *experiencing itself* rather than conceptualising experience. And practically - If one wants to live from a greater understanding, then one must spend time attending to the nature of their experience, *directly*, rather than just thinking about it (because the it is in the end *known-by-experiencing* rather than developing a descriptive framework). Having this experience tends to loosen up how you might view the "habits" of your world, and how they might be changed. Your notion of what objects and so on, changes, just from the understanding. But from that moment on we enter an interesting area: because we can see how adopting a paradigm actually shapes our experience. (I call them "active metaphors": the narrative you adopt literally "themes" your apparent world.) Which further emphasises that paradigms are relative truth only - shifting patterns which filter or shape other patterns.

Meanwhile - Wilber takes much the same view as I do, I would say. The "sum of the shadows" = the total *content* of experience. Getting out of the cave involves directly perceiving the *nature* of experience. The content and the nature are "one thing", in the same sense that a blanket of material and the folds in it are the same thing. The Absolute (the blanket) vs The Relative (the folds), *as* one another.

> [Q: Do you at least concede that embracing the Oneness/Monistic paradigm has a likely effect on how a person would live that might be deleterious if it turned out that your paradigm was wrong?]

The important thing to realise here is that it's not a *belief*, it's an *experience.* And in fact, arising from that experience, arises a generally compassionate view of others, because they are literally experienced as being within you, as part of you.

> [Q: We can debate about what "getting out of the cave" means. I don't view getting out of the cave as meaning realizing we are all part of some undifferentiated consciousness.]

This doesn't say we *are* part of some undifferentiated consciousness; it circumvents that, basically. But I'll tell you, you can debate about "getting out of the cave" all you want, but it's a waste of time. The *whole point* of the cave metaphor is that the thinking you are doing about it, is an aspect of the cave. This whole conversation you're having with me, is just creating yet more shadows on the wall, so to speak, and to no great end. Until you *take the step of turning around to the light* - and this may even have been quite a "literal" part of the metaphor, since redirecting your attention towards "the place you are looking out from" is one way to directly realise this - you are just messing around with shadow-sensory inventions.

> [Q: Do you simply reject the credible NDE and reincarnation accounts which consistently speak of a separate self that continues after death?]

Not at all, they support this description: after the dream... *more dream*. Experiencing continues, content keeps unfolding. There's no "separate self" involved though, as such. The "separate self" *is* the open aware space I have been referring to; that which is before content and takes on the shape of content. It's like a TV channel that never stops show programmes, each one being associatively connected to the other. The mistake is to think that the unfolding story has meaning beyond of the internal relationships within the experience.

> [Q: And of course, I'll end with a quote: "We are not primarily biological, with mind emerging as a kind of iridescence, a kind of epiphenomenon at the higher levels of organization of biology. We are hyperspatial objects of some sort that cast a shadow into matter. The shadow in matter is our physical organism. At death, the thing that casts the shadow withdraws, and metabolism ceases. Material form breaks down; it ceases to be a dissipative structure in a very localized area, sustained against entropy by cycling

> material in, extracting energy, and expelling waste. But the form that ordered it is not affected. These declarative statements are made from the point of view of the shamanic tradition, which touches all higher religions."
> --Terence McKenna]

But I think you do not understand the quote! That quote is a very nice way of saying that: upon apparent death, the current experiential patterns dissipate ("Material form breaks down"), while the awareness in which they arose persists ("But the form that ordered it is not affected"). Again: You are like a "blanket of material" whose only property is *awareness,* which takes on the shape of experiences as "folds" within itself. When the current experiential path ("being Kevin in this world") runs out of plausible *next-moments,* it will turn into another path, and so on forever

> [Q: Is there no concession of the possibility that your view could be wrong?]

The way in which it would have to be wrong, is in the sense that, having seen the colour blue, you later hadn't seen the colour blue after all. Or not even. We are talking here of a direct experience *prior* to its interpretation - although of course in order to discuss it in language now, I am having to codify it, using metaphors to point to this.

> [Q: we all simply end up part of the Whole no matter how we live.]

You don't end up being anything. You already are "the whole". It doesn't matter what experiences you have, it'll always be the case. It never changes. It's like (using a physical example) no matter what you see, you still see with eyes. The problem here is, you are still thinking of yourself as being located in some sort of spatially-extended environment. This not the case.

> [Q: as being "hyperspatial objects" implying that we are separate selves which "cast a shadow into this world" implying the Flatlander paradigm.]

We are not *any* sort of object. No object can experience another object. And dimensionality is a conceptual construct. Fundamentally, I think the problem is this: you are in some way assuming you can think your way to the essence of your situation - but all you are ever going to end up with, is *more thoughts.*

> [Q: "It ain't what you don't know that gets you into trouble. It's what you know for sure that just ain't so."
> -- Mark Twain]

An excellent quote. Which again speaks to my description here: what we are talking about, is the thing *before* content. You don't *know* it (in the sense of it being something that is correct or not), you just *are* it as an experience. Like (as

I've said before) the experience of the hardness of a table's surface. It is just... *true*. But it is the *context* of all experience, independent of content, and it is *always* true. Now you may argue that maybe after you die, that changes to something else. But the problem here is, *it has no properties of its own other than existence*. Any experience you talk about or any thought you have, is "made from" this. You can't get out of this... what ever you do, will be "inside" this, even your imaginings and thoughts about an outside, will be inside.

> [Q: I understand that you are focused on the "experience" and therefore want to declare that the fact of "experiencing" is undeniable, but you are also drawing inferences and conclusions from experience.]

You'll need to be specific here, really. But we could maybe make the following three statements:

- **Experiencing is absolute.**
- Content is relative.
- There is no "outside" to experiencing.

Everything beyond that is a discussion about content. If you are never going to experience an "outside" to experiencing (because such a thing is not possible), then you *are* the whole of your experience. Remember, this says nothing about the *content* of your experience - as in, what sort of things you can experience "as if" they were true. I'd say this is an observation, rather than a concept or part of a paradigm.

> [Q: In my view, we have to transcend thought and contact or awaken that part of ourself which is eternal/transcendent/outside of time.]

The idea that a part of you is "asleep" is problematic I think, or that there are separate areas which can be "contacted". I'm going to suggest you flip this around, and we'll use the following metaphor:

- All possible patterns of experience exist, and are present and active right now, dissolved in this "perceptual space" that you are.
- They differ only in their relative intensities, more intense patterns contributing more to your experience than less intense ones.
- One might think of these patterns as "facts", ranging from the precise to the very abstract, to division and to relationship.
- Nothing "happens" other than observing.
- In other words, "the world" doesn't "happen" behind the scenes, it is a superposition of dumb patterns or facts.
- For example, one such pattern would be "3D space" and another would be "time passing".
- The world has no depth.

In this way, nothing is hidden or awoken. It's all laid out already, like a body of all possible postures, which is currently in a particular arrangement, with attention on one part of it to the exclusion of others.

[Q: "You triumph over death, not by living forever, but by living timelessly, by being present to the Present. You are not going to defeat death by identifying with the ego in the stream of time and then trying to make that ego go on forever in that temporal stream. You defeat death by finding that part of your own present awareness that never enters the stream of time in the first place and thus is truly Unborn and Undying."
--Ken Wilber]

There you go. That's what it's all about. That directly experienceable background context to the ever-changing content.

[Q: In your paradigm, it doesn't matter how you live or act.]

Let's pick up on this point specifically. - If I do bad, I'll still encounter the repercussions within the content of experience. So how you live corresponds to what you'd like to experience, and the experience of living this way or that way. There is no *inherent good or bad* other than your interpretation and what it feels like to behave one way or the other.

I would offer:

- Is it better to espouse a fictional and incorrect narrative because it makes people "behave better"? Or is it better to recognise the actual nature of experience?
- And how are ideas of what constitutes "good behaviour" going to be arrived at? Aren't they going to be arbitrary? Actions which are "good" often lead to catastrophic outcomes. Good intentions and theory are not sufficient. Thinking is necessarily incomplete, and actions based upon it must lead to unintended consequences.
- Could it not be the case that the shift in perspective to a true understanding of the nature of experience, might bring about a way of living which does not depend on *theoretical* notions of what "good living" means, and instead arise from the whole?

[Q: "The fact remains, all knowledge is a form of ignorance. The most accurate map is still only paper."
-- Nisargadatta Maharaj]

Agreed. Although our man here was talking of relative knowledge, rather than direct "being"! ;-)

[…]

I really want to emphasise something here though:

- What we are talking about here, *cannot be thought about*. We are talking about the "thing *before* thinking" or "that which thoughts and experience

> are made of". In order to think about something, we must divide it into parts and then relate those parts in mental space. The problem is, in this case, we are trying to discuss "that which is prior to the division".

You can never create a conceptual framework that captures this. As Peter has pointed out, there are all sorts of different ways to try and capture this fundamental insight, but none of them are *right*. Their only purpose, in fact, is to *point the way to the direct experience*. They are right only in the sense of whether they are *useful* or not. Useful for leading you to the direct knowing of the situation. That's why there's all this talk of fundamental truth *vs* relative truth, context *vs* content, "the absolute", and the "Two Truths". That's why I try to use metaphors, such as the blanket with its folds, or the perceptual space with all possible patterns dissolved within it. These are ways of capturing the essence of it, the key mechanics - but of something which *has* no essence (essences are "made from it") or mechanics (mechanics are "patterns within it"). The most stripped-down, logically consistent version of the description always reduces itself to a basic paradox: that of something which is non-spatial and non-temporal, *also being* spatial and temporal - simultaneously, in parallel, but also out of time and without location.

To summarise again:

- There is the *nature of experience* and there is *content of experience*.
- The *nature* is always absolutely true and cannot be argued for or against, it is just 100% the case.
- The *content* is only relatively true and you can argue about that however you want.

And then:

- You can only *know* the 100% truth by **directly *realising* it in experience**, by adopting its shape.
- **You cannot think *of* it**, because to think at all is to shift yourself into the shape of the thought.
- However, **you can *infer it* via thought**, concluding logically from the shifting nature of content.

Otherwise… It's like arguing and theorising about the texture of an object with someone who refuses to touch it.

> [Q: And I say to Bernardo, who wants a new ontology, and wants to describe it 'unambiguously,' "ain't gonna' happen."]

The problem I have with it, is that Bernardo seems to want to find The Description and have it accepted, but having it only as a "castle in the sky" which can be argued for in logic. But without connecting a description to its actual experiential mean*ing*, it remains remarkably unpersuasive, because argument isn't really what convinces people. Meanwhile, anyone who looks into this area will find many other descriptions which: a) are more suited to them and, b) are more

upfront about being a metaphor *that points to something*. A practical metaphor, in other words. "Active metaphors."

To keep a castle aloft, you need to demonstrate it to be *directly true,* otherwise it has no real purpose, other than abstract discussion, in which the majority of people will see no value.

Now, the words "spirituality" and "spiritual journey" get bandied about a lot in response to such suggestion. To be honest, I've no idea what those phrases are meant to mean. There's nothing "new age" about directly investigating your own subjective experience (*which is all there is*) and building out your world description from there. In fact, if you don't do this, your descriptions have no solid foundation and will be meaningless to the majority of people -and therefore a recipe for future tyranny if they become popular with the few.

Nobody is claiming that "arguments and paradigmatic claims" are undeniable experiences. In fact, the whole point of what I am saying is that such things are just relative content; they are not fundamental. They are just... more dream and they can never be used to get to the bottom of anything.

Time and again I've reiterated that nothing can truly be said about the experience - it just is, and the descriptions are merely metaphors to point to that, and its qualities (which are "undivided" and "eternal"). The direct experience cannot be captured in language, as I have repeatedly said, but then you continually argue with the metaphors.

- The <u>experience</u> is certain. (Analogy: the direct experience of touching a hard table.)
- Anything <u>said</u> about it is just *content*. (Analogy: a theory based on a concept called "hardness".)

I tried to help you by offering several ways of describing it, and also encouraging you to seek the experience yourself, plus I've emphasised the two levels (the *nature* of experience *vs* the *content* of experience) - but you keep ignoring that and arguing with your own misconception of what is being discussed. You are like a man wearing two glove puppets who, having forgotten they're both being animated by him, thinks that if he keeps watching them they'll reveal the truth about what he is experiencing. But they won't... not until he *takes the gloves off* - so to speak.

[...]

To answer the 100% question, I'll try phrasing it differently:

- I see all conceptual frameworks as relative.
- I don't believe any paradigms are "correct" - as metaphors, they can only be *self-consistent* and *useful.*
- I am *100% certain* that no paradigm is fundamentally true.

So we might say that experience is always true *in terms of <u>being an experience</u>* - this includes sensory experiences, and thoughts such as your "paradigms") - but the *content* of that experience is only true relative to the content of other experiences. This leads to:

- I can **directly experience** that all experiential content is "made from awareness" and there is no "outside" to this.
- I am *100% certain* that the nature of all experience is "awareness" or "mind" (or whatever).

[...]

I explicitly answered, and will again:

- I am 100% certain that all paradigms represent a *relative* truth only.
- I am 100% certain of the *fundamental* truth is that all experience (including thinking about paradigms) is of/within/as "awareness".

Meanwhile, I'm not sure you understand the sense in which Bruce and Peter talk about truth being paradoxical. The sense in which it is paradoxical is that what is true from a relative perspective, is not true from a fundamental perspective, and vice versa - - - but both are true simultaneously. This comes from the sense that: "all matter is made from atoms, but all experiences of 'matter is made from atoms' are made from awareness". (Which means there are no atoms fundamentally.)

> [Q: You know guys, it's OK to not claim absolute certainty. Doubts in the mind of a finite being trying to contemplate the "ultimate" are a sign of strength not weakness. Hiding from doubt and claiming false 100 certainty is a sign of weakness. Real open minded seekers don't need to claim false certainty. A sign of maturity is acknowledging that we will go to our graves with unanswered questions. And living with those questions and engaging the mystery helps us to grow. Shielding oneself from it by false claims of certainty impedes growth.]

Ha, you've gone into full troll made. I understand that you are probably very attached to seeing yourself as a "seeker". It's a complete waste of time, that, but if it's keeping you busy and out of trouble, then all to the good. Where you are right, of course, is in claims of false certainty can be problematic. False certainty is the certainty that any conceptual framework - any logical system of thought - can capture "the truth". To perceive directly the nature of things (which of course, must be accessible right now, must *be your experience right now*, otherwise it wouldn't be the nature of things), you have to give up the seeking. Recognise paradigms as just a bit of fun. **Certainty is the feeling of the floor beneath your feet, not *thoughts about* floors and feet.**

You can never think the truth. *That is the 100% certainty.*

> [Q: A sign of maturity is acknowledging that we will go to our graves with unanswered questions.]

A sign of maturity is recognising that this means you are looking in the wrong place. That *your idea of what form the solution will take* is incorrect.

> [Q: George, my Politeness Paradigm is very dynamic. It is seldom the same two days in a row (sometimes two hours in a row). Super-polite? Been there. Didn't care for it.]

What, your days and hours are lined up in rows?? You are so organised!

[...]

Well, what are feathers for anyway, if not to be ruffled? Online pretty much doesn't work for these conversations and I'd sworn off them, but... on holiday, beer and iPad in hand, feeling a bit argumentative, I couldn't resist.

"However you imagine that it works,
That's how it works".
-- The Law of Metaphor

Afterword

Just don't care, by davindragul

"Just don't care" has been my mantra of late, and I think it's definitely the first step on the way to realising a lot of the ideas espoused on Oneirosophy.

If you have a casual indifference to everything not directly related to the improvement of yourself as a person, you can't help but succeed in life, in the way *you* want to succeed. If you don't care, in an uncompromising and true manner, there is nothing worth worrying about. **If the world is bendable to your will, why put thoughts into anything negative?**

Appendix: WeirdWay

By Various

WEIRD WAY

weird *(adj.)*

c. 1400,

- **"having power to control fate"**, from *wierd* (n.), from Old English *wyrd* "fate, chance, fortune; destiny; the Fates," literally **"that which comes,"**
- from Proto-Germanic *wurthiz* (cognates: Old Saxon *wurd*, Old High German *wurt* "fate," Old Norse *urðr* **"fate, one of the three Norns"**),
- from PIE *wert-* **"to turn, to wind,"** (cognates: German *werden*, Old English *weorðan* **"to become"**),
- from root *wer-* (3) **"to turn, bend"** (see *versus*).
- For sense development **from "turning" to "becoming,"** compare phrase turn into "become."

Utthana - Consciousness as an Extended Capacity

Physicalism is the philosophical perspective that everything which exists is either physical or reducible to the physical. The physicalist therefore naturally contends that the “ontological primitives”, or fundamental constituents of all of reality, are a handful of subatomic particles. The physicalist’s worldview, when boiled down to its most straightforward form, is that every phenomenon in nature can be, and has been, constructed from the dynamics of these particles and the peculiar, quantum laws which they obey. While physicalism is a fashionable and popular philosophical position today, it is not free of critique. The most notorious and difficult of these critiques of the physicalist’s model is the famous “hard problem of consciousness”. The consciousness problem goes as follows: these subatomic, quantum primitives are apparently not conscious and the emergence of consciousness from an interplay of inert, non-conscious “stuff” is inexplicable. Physicalists have had a hard time reconciling this, and have largely ignored the problem and continued to reduce consciousness to the physical.

The most popular form of physicalism, for example, is of a reductionist variety: reducing the experiential nature of the world to the functions of the physical brain. Reducing experience to the functioning of an organ, adding this intermediary between the experienced world and the experiencer, may seem natural and intuitive to those familiar with neuroscience, but is actually rather problematic. Granting that it would be possible for conscious experience to emerge from the purely non-conscious matter of the brain (which remains inexplicable) the worldview that results from this understanding is bizarrely self-defeating. There is almost no difference, in this brain-consciousness model of physicalism, between dreams, hallucinations, and waking life. The latter is apparently the result of electromagnetic stimulation arriving to your brain from an external world (although we never have direct access to this world) whereas the former two are a sort of masturbatory self-stimulation of the brain without this external input. In the case of all three, our experience of the world is, in fact, an experience of our brains and only our brains – and never an experience of the world itself. In other words, at best, we can experience an imperfect copy of reality, filtered by a lens which cuts out more than it allows through. We are sitting in the electro-chemical movie theater of our skulls and played a film which, apparently, gives us a glimpse into an inaccessible world beyond the theater.

What reason do we have to believe that the film is providing us with a comprehensive worldview? Or even a particularly accurate one? Or, given the theory of evolution, one which is not merely adapted to our particular biological needs but genuinely representative of objective reality? We have none. The brain-physicalist’s world beyond the theater of our skulls is odorless, tasteless, and colorless, mathematical and electromagnetic, lacking nearly all of the traits we associate with the world that we experience. The physicalist here has stretched to create, in essence, two separate realities: the one which corresponds to all of our experiences, and the one which, despite its inaccessibility to us, is “out there”, underlying the reality we experience despite being derived and understood

entirely through the lens of the film. And, of course, given our experience with dreams and hallucinations, can we ever know that the waking life we experience is not merely some Matrix-esque simulation? To test a copy, one needs access to the original, and we have no such access and are, in fact, forever shut off from it. The internal reality of our experiences, inescapable and imperfect, is the only source of information we have about the inaccessible external reality, and is the source of all of our theories about the external reality's existence at all. In other words, if brain-physicalism is correct, it casts doubt on itself; it is metaphysics deduced exclusively through a kaleidoscope.

Those physicalists who avoid this approach may, and sometimes do, go so far as to simply avoid the issue by denying the existence of consciousness at all. Galen Strawson describes this denial as, "the strangest thing that has ever happened in the whole history of human thought, not just the whole history of philosophy." Strawson's approach is one of the relatively few alternatives to reduction or denial and his theory claims to circumvent the problem of consciousness' emergence while nevertheless maintaining a variant of physicalism. He does this by defending a philosophy called panpsychism, which argues that all matter is conscious, or "experiential", although the intensity or quality of that experientiality will correspond with the complexity and arrangement of the matter. It borders on a modern retelling of animism, but it does resolve the issue of the emergence of consciousness: it can now be deduced from its constituent physical components as all physical matter is simultaneously experiential. The panpsychist wishes to note that emergence, in this sense, is no longer exceptional. One example might be the existence of the property of liquidity, which emerges only when a sufficient number of hydrogen and oxygen atoms are arranged just so. In this case, none of the individual atoms can be said to possess the property of liquidity, and yet in sufficient combination, this property seems to arrive from an ontological nowhere. In the case of liquidity, or countless others, however, we do not find this apparent emergence to be philosophically unsupportable. We can understand a higher-level property such as liquidity as being ultimately deducible from the lower-level properties of the constituent substances. In other words, we can conceive of a computer program which could simulate liquidity given nothing but a full knowledge of the laws of physics and the nature of hydrogen and oxygen atoms. We can conceive of some property of "proto-liquidity" possessed by the atoms, some logical attribute which allows liquidity to explicably emerge. Just so, argues Strawson, with consciousness.

The question becomes, however, can we really conceive of subatomic particles possessing a "proto-consciousness"? Is it equally conceivable to imagine the emergence of conscious experience (e.g. red-ness or sweet-ness) from any properties of inert, physical material no matter how dynamic and complex? We have not the slightest reason to think that the inanimate physical particles of a rock or a table each possess an individual potential for consciousness, and that further each group or division of such particles possess a collective potential for consciousness. With no clear delineation, are we left to believe that at some very basic level, the constituents of self-awareness reside in rocks and tables? The merit of panpsychism may be merely that it at least allows for physicalism to work, but even there, it is only semantically a physicalist philosophy at all.

Panpsychism is a capitulation of physicalism rather than its preservation, as the panpsychist by definition defers that consciousness is foundational.

If we are not to accept brain-consciousness, consciousness denial, or panpsychism, where do we turn? Can physicalism be preserved at all? A final nail in the coffin may well be the problem of Boltzmann Brains. Even if physicalism is true, despite our inability to identify a consistent explanation of our observable reality in physicalist terms, physicalism itself predicts its own utter unlikelihood. Physics predicts that it is far more parsimonious, more likely, more Occam-friendly, and least extravagant to assume that only a free-floating brain exists and nothing else. In other words, because brains can produce waking-quality experience during dreaming, which apparently doesn't require external-to-brain matter, it makes sense that for a statistical distribution of possibilities of matter arrangements, for every brain-in-addition-to-a-universe matter arrangement there must be countless brain-in-a-thermodynamic-soup arrangements according to nothing more than the foundational laws of thermodynamics. While the laws of physics, of course, do not explicitly rule out the possibility of a universe in which both brains and external physical objects exist, they propose that it is exceedingly unlikely that your specific brain is one that's surrounded by matter which exists in parallel to all of the subjective experiences you're having (as opposed to the vastly more likely possibility of your brain hanging in the void of space, essentially dreaming).

So, rather than specifically strive to preserve physicalism, let's instead get to the heart of the matter. We must, as in any good philosophy, first do away with our presumptions and cut straight to the empirical reality of what we actually know. Immediately, the critical philosopher will discover that it is impossible to possess any information about reality which is not experiential and perspectival. This is the antithesis of the consciousness denial argument, the Cartesian fundamental. We know, first and primarily, that our consciousness exists. From here, rather than searching for an explanation for the emergence of consciousness in the world, we are, in fact, searching for an explanation of the world within our consciousness, for our conscious experience and perspective is already a given – and it is the only given, the only absolute certainty. Therefore before we attempt to define the world that exists outside, or external, to our conscious experience, we have to first establish that such a world exists at all.

We can begin by examining the logical conceivability of an external, objective reality apart from our consciousness. Can we conceive of, say, a chair, objectively? We will find that we can only envision a chair from a perspective or an angle. We can only understand its appearance in terms of shape, color, or dimension. We can only base our conception of a chair off of those things which we have seen. No matter how many of these tools we apply in unison, our comprehension of a chair, or any other object, is merely an amalgam of subjective, perspectival, potential experiences of it. Unfathomable in every way is the chair as such, objectively. We cannot imagine anything, no matter how basic, existing without perspective. In the spirit of Kant, a perspectival appearance seems to be the condition for our understanding of anything at all. Therefore experientiality, or perspectivity, is fundamental to the entirety of reality as we

know it. Nothing can even be conceived of apart from it. Knowing this, we will not, as the brain-physicalist does, proceed to invent an objective, external world on the basis of absolutely no empirical evidence whatsoever. And we will not, as the panpsychist does, make this experientiality a property of some objective matter. Instead, we will simply conclude that consciousness is fundamental to reality in and by itself, independent of matter. We can be certain that consciousness is a necessary prerequisite for the entirety of empirical reality.

Adopting this position circumvents the hard problem of consciousness, of course, as that issue only arises when attempting to fit consciousness into a physical world, which we are not attempting to do at all. But this new position does not, immediately, explain the apparently close relationship between the brain and consciousness. If consciousness underlies all of reality, a prerequisite to anything conceivable, why are only beings with certain biologies conscious? In fact, why is consciousness "tied down" to anything at all? And a more basic question we must ask is, if consciousness underlies all of reality, what does that mean for our metaphysics? In what way does something, or anything, underlie reality itself? These questions will be addressed in reverse order, from broadest to narrowest.

If we conclude that consciousness is a prerequisite of reality, where does this land consciousness metaphysically? From this new perspective, consciousness is filling a role quite comparable to the role filled by space-time in the traditional physicalist approach. Just as spacetime is a "something" which underlies all of the physical world, the capacity which allows for the existence of the material objects which constitute the physicalist's entire reality, from our new perspective, consciousness fills this role as the bedrock of reality. It serves as an underlying capacity, intangible in and of itself, which allows for the arising of the basic constituents of the world: perspectives and experiences. We can imagine the "fabric of consciousness" in much the same way that we can imagine the "fabric of spacetime": the vital facility of reality.

This comparison deserves some clarification. The adopter of this consciousness-capacity theory may very well experience the same apparently-physical world that any physicalist does. She encounters objects that seem to be in space, physical laws, and a universe which seems external to her. The experience of an extended space-time enters into her worldview as much as the physicalist's. The crucial difference is that she sees space-time as a manifestation, not as fundamental. Fully aware that she can conceive of nothing which is not experiential and perspectival, she understands space-time and the physical objects within it as the comprehensible manifestation of the world, not the bedrock of actuality itself (which is her own consciousness). Unlike the brain-physicalist, she has no need to fear that she is getting a distorted or unreliable view, missing out on some objective "real" world, because perspectivity and experientiality are inherent features of her reality. She has no delusions of encountering a world which is free of either.

What of brains and their peculiar association with consciousness, then? If we imagine space-time as the perspectival manifestation of the "fabric of consciousness", consciousness permeates the entirety of space-time (as opposed to being attached as a proto-property to specific instances of physical materials

within it). In fact, space-time is itself a manifestation of conscious capacity, the perspectival and experiential facility of reality. Brains, therefore, don't originate consciousness at all. Not dissimilar to panpsychism, consciousness as a capacity is present with or without brains – but unlike panpsychism, it does not arise as a property of the physical constituents of brains. Brains, instead, are physical manifestations of subjective conscious states...

This depiction pushes hard against our instincts. We are not used to thinking of consciousness as a field, as extended, or as present in the physical world – but, again, the physical world as we know it is inherently a conscious experience, inescapably perspectival and experiential. Consciousness' specific association with brains can be thought of as a matter of its fluctuations and concentrations, not dissimilar to the "warps" of space-time. Brain states, then, not unlike the oscillations in a radio's circuitry: these aren't producing the radio waves, but rather corresponding to their reception of them. In the model of consciousness as an underlying capacity, just as in the physicalist model of space-time as an underlying capacity, consciousness is fundamental to reality but does not necessarily exist uniformly. Brains are a reflection of this, peculiarities of consciousness' concentration or localization.

At this point, the physicalist-minded reader may have been pushed to the boundaries of what they are willing to accept. This metaphysics of consciousness as an extended field, as the underlying nature of what we perceive as space-time, is alien to the physicalist worldview. Besides philosophizing, do we have any evidence to support such a metaphysics? Is this mere theory? I would argue that the evidence is itself the existence of consciousness at all, undeniable as it is, unexplainable with any physical theories. But let's ask of it the questions we ask of any theory: does it offer testable hypotheses? Does it make any predictions which are distinct from those predictions made by conventional physicalism? By and large, it makes two predictions which are unique: first, it predicts the potential for a subtle, shared, collective unconscious, since the "concentrations" of individual, subjective consciousnesses are fluctuations on a broader field, and second, it predicts the potential for individuals to have experiences which could go beyond the constraints of a body's limited sensory and neurological faculties if the mechanism for consciousness' concentration were sufficiently disrupted (in other words, if the subjective experience could "delocalize" or "expand" out of sync with the brain state then the brain state could not be producing, but only locally channeling, the subjective experience). Both of these are excluded by the traditional physicalist worldview while each logically follows from our alternative theory.

There are, of course, an absolutely enormous number of accounts of delocalized, dissociative, and expansive subjective experiences reported by countless individuals: out-of-body experiences, near-death experiences, transcendental meditation, the wide range of psychoactive chemicals and plants which induce dissociative and psychedelic experiences, and perhaps most obviously, dreams. Quite literally every person on earth has undergone at least one experience of this variety. The physicalist worldview crucially offers virtually no explanation for the

existence of these delocalized, dissociative, and transcendental experiences reported widely across cultures and throughout history.

Such experiences fit in naturally with our alternative theory of individual conscious experiences as concentrations of a broader field, assuming our individual concentrations can be lessened or broadened. This, of course, would imply a lessening of an individual's brain activity corresponding with a heightening of subjective experience of transcendence or dislocation – whereas the physicalist would imagine brain activity would increase as the subjective experience was intensified – and our counter-physicalist prediction is exactly what we find. Psychedelic experiences have been associated with substantial decreases in brain activity, something in every way backwards and inconceivable in a traditional physicalist worldview. A study done at the University of Oxford in 2011 reported, "As predicted, profound changes in consciousness were observed after psilocybin, but surprisingly, only decreases in cerebral blood flow and BOLD signal were seen, and these were maximal in hub regions, such as the thalamus and anterior and posterior cingulate cortex (ACC and PCC). Decreased activity in the ACC/medial prefrontal cortex (mPFC) was a consistent finding and the magnitude of this decrease predicted the intensity of the subjective effects." Similar findings are associable with meditation and near-death experiences, with decreases and even cessation of neurological activity corresponding with intense and highly dissociated states of consciousness.[1]

These powerful subjective experiences are widely accounted for by not just personal accounts but also large scholarly studies and correspond precisely with our model of consciousness as being merely "channeled" or "concentrated" by brain states rather than miraculously arising from them. And yet these experiences contradict physicalism so severely that physicalists have developed a disdain for these sorts of experiences entirely, and any mention of out-of-body, psychedelic, or meditative experiences are prone to be met with hostility in academia, seen as perhaps fabricated or conspiratorial in their inability to be worked into a traditionally physicalist worldview. They are, however, precisely in line with the theory of consciousness as an underlying fabric of reality itself, which is precisely in line with our empirical evidence. And this is the case with a variety of phenomena which cannot be so readily dismissed as somehow invalid, such as blindsight (the ability to experience sight despite the absence of sensory input), which becomes far more explicable when our experiences of the world are not limited to their associated sensory and neurological faculties. Most unavoidably of all, dreams, bizarre subjective experiences undoubtedly routinely had by even the most hard-and-fast physicalist, remain inexplicable in physicalism, whereas when seen as the dislocation or dispersion of a concentrated consciousness, dreams become considerably more comprehensible.

We have analyzed most notable renditions of physicalism and have found that, even if we are lenient, it has a habit of self-denial and contradiction. It is undoubtedly fashionable and intuitive, but it crumbles under closer evaluation. When we examine empirical reality, we find only perspectivity, subjectivity, and experientiality – indeed, we cannot even conceive of the smallest, simplest thing without these. Consciousness appears to underlie all reality and all potential

reality, and the “world” we experience is a manifestation within consciousness, always and inescapably non-objective. The implications of such a perspective are varied and foreign, and perhaps most daunting is the very real sense in which the objects that arise in our experience, objects which we conventionally think of as being physical and external, are subjective and perspectival. The border between physical objects and ideas becomes much fuzzier. This world, despite its superficial similarities to the physicalist’s world, can differ vastly in its implications, and while many of these implications would require entire papers of their own to explore at length, others can actually be observed and experimented for. Understanding consciousness as an extended capacity does not come naturally or readily and may require the reconsideration of many default, conventional assumptions we have about our world – but when critically analyzed and viscerally digested, it opens doors that physicalism had shut, and others which had been masked entirely. As long as these doors remained closed and physicalism, despite its failings, continues to quietly permeate all of philosophical discourse, our intellectual progress will be unnecessarily constrained and our understanding of reality itself will remain stifled and confused.

[1] *As a matter of clarity, I don't lend much weight to neuroscience as a general rule. I'm not particularly concerned with the findings of what the brain does or doesn't do under these or those conditions. I include this in order to make clear the internal contradictions of physicalism and the idea of brain-based consciousness.*

AesirAnatman - Dream experiences related to the supposed relation between the mind and the brain

So we all know the two basic arguments used to assert that the mind is identical with or rooted in the waking brain.

1. Chemicals which affect the brain alter your mind. Therefore your mind is influenced by physical objects.
2. Different regions of the brain can be measured and associated in their activity with various forms of mental activity.

Of course in principle these are obviously fallacious arguments because in principle you could have similar dream experiences regarding dream brains. However, arguments are much less convincing than experience so I set out to have the corresponding dream experiences myself.

The first one I had many months ago. It was a non lucid dream. I was in a grocery store at night shopping. I met a friend there and he asked me if I wanted to smoke cannabis and I did. So we went out and smoked. Within a few seconds I began to feel high. But not like I was high on weed awake. It was a totally unique altered state of consciousness. I woke up later and was thinking 'wtf!? How did dream neurochemicals affect my dream brain and then my chemically altered dream brain affect my consciousness?' I realized it was all an illusion of my unconscious dreaming mind. Then I thought 'aha! Well of course it was and so it is when I use any mind altering chemical when awake, even something like caffeine!' This dream arose in context of a lot of contemplation of the nature of drugs and psychonautics in relation to subjective idealism.

After the first dream I decided I wanted to have one other similar dream experience. I wanted to get a brain scan from a dream doctor and have them explain how the dream brain regions affected my mind. I commanded myself to create this sort of dream during my next random lucid dream. I visualized the basics of what doing that would feel like and habituated the idea that this is what I would do in my next lucid dream. A couple months later I had this dream when I became lucid. When I became lucid I decided that I had an appointment set up at a local brain doctors office. I then decided that the office was just down the street. I entered the building and the decor was unusual for a doctor's office. Occult symbolism everywhere. Pentagrams, books about voodoo, the tree of life, little talismans everywhere. I walked into the office where I decided they had the brain scan machine and the doctor was waiting. I sat in the chair opposite the doctor and their brain scan technology was different from ours. It was a c-shaped piece of metal which moved above your head from front to back and there was something like an iPad in front of me and one in front of the doctor which displayed info about the system. The doctor tried to have a conversation with me but I knew the risks for me of getting lost in a conversation with a dream character while lucid, so I ignored her and clicked the go button on my screen. It

happened very fast. Then I got up and looked at the doctors screen where the results were shown. It was different from what our brain readouts look like. This was brain shaped, but it was a 3d network of lines indicating connecting parts of my dream brain. Where the lines connected were brain nodes. Each node had a number associated with it indicating the level of development and degree of use of that node. Different regions were marked in different colors to indicate function. After I understood the results of the scan I immediately became bored and flew out the window superman style to go have lucid dream fun. My experience with brain scans and drugs and conversations about brains causing behavior and feelings had totally changed. I just don't take the ideas seriously anymore. They no longer feel like an ideological threat.

Theses two experiences, particularly the second, have deeply solidified my view of brain centered arguments for the nature of the mind as totally unconvincing.

Mindseal - Why might anyone want to study subjective idealism?

On the face of it subjective idealism appears to have frighteningly little content. To briefly summarize it, what does subjective idealism propose?

1. Firstly, all that can be known and experienced is a product of one's own mind.
2. Secondly, one's own mind cannot be understood in terms of one or any set of its products.
3. Thirdly, all the specifics of knowledge and experience are volitional or subjective. (Volitional and subjective are synonyms here. They mean the same thing.)

And that's about it.

So isn't this rather thin? This philosophy tells us nothing about the color of the sky, or whether or not there even is such a thing as the sky. It tells us nothing about the shape and the size of any body. It tells us nothing about whether or not music exists and which sort of music is best. It tells us nothing about space and time even! It tells us nothing about the number of sentient beings: is there just one or are there many? Although it does suggest there is at least one sentient being: the reader. It tells us nothing about how best to relate to experience, including when we experience ourselves to be in the presence of what we believe to be other sentient beings.

Even from the POV of aesthetics, subjective idealism is so abstract, that to find beauty in it requires a very particular sense of beauty tending toward maximum parsimony and simplicity. So there is a possibility of someone studying it for its aesthetic beauty, but I want contend it won't be that for most people who might want to study it.

So what might the utility be?

Hypothetically a subjective idealist can hold any sort of axiomatic commitment(s). A subjective idealist can even hold a commitment to the axioms of physicalism. If so, what is the difference then between a subjective idealist holding a commitment to physicalism and a bona fide physicalist? The difference is that a bona fide physicalist doesn't feel that the postulates of physicalism are a choice. A physicalist will feel as though the truth of physicalism somehow impresses itself upon the mind whether one likes it or not. So in other words, in the language of subjective idealism, a physicalist is someone who has othered or disowned one's own commitment to physicalism and is no longer consciously aware of it.

And these sorts of othered commitments can be the strongest ones. These are the commitments that are tacit, unspoken, default, instintinctual. They're unspoken because they're so "obvious" that they don't need to be mentioned. They're so widely and pervasively assumed in the subjective sphere of one's own mind that one needn't discuss or think about them. And there is a lot of power in this.

Allowing one's own commitment to become tacit and implicit to the greatest possible degree makes the experiential consequences of that commitment very stable and densely apparent.

And now we can understand why someone might want to study subjective idealism.

Simply put contemplating subjective idealism returns a sense of personal conscious choice to one's deepest core commitments. And this in turn opens up the possibility of making a change at the most profound level of one's relationship to one's sphere of experience.

This suggests a strong theme of discontentment at the deepest level of one's phenomenal reality. Why would anyone even think about changing one's fundamental axioms about phenomenal reality if the person considered them even remotely workable?

And it also suggests that one is considering alternative commitments. So if not physicalism, what then? I suggest that subjective idealism itself is too thin, too abstract, and so I don't think it can replace physicalism by itself. Becoming consciously aware of one's commitment to physicalism weakens that commitment, but if we're not going to contemplate any alternatives, there is no point in weakening one's perception of physicalism.

Another thing to consider is, do we want to jump to just one long-term alternative? Or do we want to develop a more complex system of relating to one's experience through the lens of more than one commitment in parallel?

And if more than one, then how many? Two? Three? More?

There are so many possibilities here that I cannot even imagine them all. I just intuitively feel that the choice here is mindblowingly wide open. My own ready imagination is restricted by prior expectations. What I might be able to imagine tomorrow might be different from what I can imagine today. What one can imagine in principle is different from what can readily imagine right now.

One choice that's obvious to me personally is going for subjective idealism plus a dual combination of physicalism and solipsism. So one way to exercise this is to relate to one's experience as a physicalist during most typical activity, but to relate to one's experience as a solipsist during a magickal ritual. There are many possibilities, and this is only one, just as an example. Another possibility is to relate to one's experience as a physicalist when comfortable, but in times of crisis relate to one's experience as a solipsist. An obligatory car metaphor is that you use cruise control when the driving is safe, but take manual control of the car when it's potentially dangerous. So this presupposes being able to shift one's manner of relating when necessary, and this implies that one has to be aware that even such fundamental and axiomatic commitments as physicalism are voluntary, and this is exactly what studying subjective idealism can accomplish.

Other slightly less obvious possibilities can include: living with the ability to switch on demand between animism and solipsism. Jumping to full-time animism, where subjective idealism is only a realtively brief transitional period necessary to

accomplish the jump. One can even live with the ability to switch between physicalism, animism and solipsism. Or one can live with the ability to switch between animism and physicalism under the framework of subjective idealism.

So it seems to me that if one wants to be able to switch rapidly between two or more sets of fundamental axioms regarding how to relate to one's experience, then subjective idealism is helpful on a long term basis.

And if one wants to just switch from physicalism to animism, then subjective idealism can be helpful as a transitioning phase, after which one can become a bona fide animist.

Another possible reason to study subjective idealism is to gain the ability to update significant details in your otherwise favorite system of core belief. So with the aid of subjective idealism one could shift one's commitment from physicalism A to physicalism B. As an example, maybe in physicalism A faster than light travel is impossible, and in physicalism B it is possible.

There is another powerful reason to never become bona fide anything other than a subjective idealist. And that is, you may realize that no set of axioms about how to best relate to your subjective experience is going to be desirable forever. Since you anticipate the need to switch at some point when you grow tired of a certain way of life, you may want to *keep yourself ready* for such change by having never allowed yourself to get to the point where some core metaphysical commitments have become instinctive and unconscious. That way if you realize you may want to live 30 human lifetimes as an animist, you could do that, and then on your 30th lifetime you could switch to say physicalism without any particulalry arduous spiritual effort, provided you kept yourself a subjective idealist with a commitment to animism and never became a bona fide animist.

[…]

> Q: Subjective Idealism is a good place to be in during physical danger as well. Re-label the danger as neutral or even a big positive and suddenly you're out of danger. Then you can drop back into a sort of physicalism, safe and sound. If you're in the process of losing your house, re-label the experience as A Brave New Adventure and BAM everything is great! This is what I was talking about when I mentioned stepping out into a 3D world and coming back into the 2D world at your own discretion.

I agree. I think a lot of people actually do this on an instinct during times of perceived great danger. There is a secret subjective idealist lurking below the surface in quite a few people the way I see it.

> Q: I can have conversations with my surroundings with the full understanding that it hears me in its own way.

Exactly. :) If you're talking to your surroundings and especially if they talk back to you, that's animism.

In case someone here doesn't know, animism is a worldview that says even a forest or an ocean can have subjective inner being and you can talk to them in a

meaningful way. So as an animist you can ask the forest to help you hunt, for example. Or you can ask the sky to rain. Or you can ask the wind about the location of something and then listen for how the wind will answer. That's animism in action. To an animist the wind is not an inanimate force. An animist can also talk to plants and plants will talk back to them. From a physicalist perspective all that is sheer insanity. Whereas some olde tyme shaman will just go "Yea, if I want to know whether the plant is edible or not, I just ask it, and they also tell me what sorts of diseases they're good at healing."

Personally I have very limited contact with animism. I've never been able to talk to a plant and I haven't really wanted to either. But I do think the idea is interesting and worth keeping somewhere in my mind. Animism is very rare in the world as I know it. I think all the different ways of relating to one's experience are at least nominally interesting.

> Q: Are there any other systems you have experimented with switching to in this manner?

Not that I know of, so the answer is either "no" or "if it happened it must have been unconscious."

I'm mostly interested in subjective idealism, solipsism and physicalism. I play with the idea of talking to various deities sometimes. So for example, I think about Odin or Freya sometimes. I don't get all that involved in such thinking. I'm not sure what to call this kind of belief structure where you believe there are invisible forces at play. Maybe spiritism? Generally I don't dive too deeply into it because I don't like being at the mercy of the various unconscious forces. But I do think it can be interesting. Particularly if I could establish a really reliable base of understanding and experience, maybe I could then deliberately expose myself to some more destabilizing forces just for fun, but that's not anything that I plan to do in the near future.

> Q: That idea of conscious spiritism is interesting. :) I did it unconsciously when I was younger. I was religious and also believed in spirits so it just felt like the default. I remember looking into the dark and trying to see the monsters and demons. I've tried it recently and ended up undergoing accidental demonic possession. They came out of the dark and entered me. It was wonderful. They were very caring and heart-driven demons. So I've used spiritism in that manner recreationaly a handful of times.

That's interesting. And kudos to you on not being afraid. I've had a number of experiences where it felt like I was being manipulated by some unseen forces and generally I've been terrified. Like one time I was pulled through a wall into different dimension of sorts. One of the scariest times of me life. Haha.

> Q: Thanks. There's a reason I wasn't afraid. I was having an awful, self-loathing day, and I had spent the latter half of it putting myself in every uncomfortable situation I could out of disdain for my self. I was feeling self-conscious so I forced myself to look people in the eye and wave and smile at them and talk to them. I was feeling lethargic so I force myself to walk for 4 hours at night. I was thirsty so I didn't buy a drink when I was out and about.

> That's all seriously useful for breaking through. Fuck our insecurities and uncomfort. Eat it up!

Ah, I do some of what you talk about here some of the time. But! I am hip to the danger of such thinking too. **I refuse to fall into unconscious provism, be it proving something to others *or* to myself.**

Mindseal - Gaining confidence by facing challenges is limited.

When developing an ability to assert arbitrary propositions as knowledge it's necessary to have at least extraordinary courage, if not fearlessness. It is well known that one way to develop courage is by deliberately subjecting oneself to difficult experiences. Asceticism is a practice in that vein, but challenges don't have to be in the form of body denial or conventional personality denial as in the typical ascentic practices. Anything that puts one outside the comfort zone is a challenge.

For a thoroughgoing subjective idealist such challenges can at times be really outlandish, unreasonable and mad in order to be effective, because a more "usual" sort of challenge is just not necessarily going to be felt as a meaingful or interesting challenge. Plus, in order for a challenge to be effective at liberating one from rigid conventional habits it has to be intimately conceived. If one seeks freedom one must only undertake challenges of one's own design and refuse all other challenges as meaningless. That way one can take conscious responsibility for the challenge as well as understand the ins and outs of why this or that area of personal sensitivity must be faced head on in some case that's particular to one's subjective state. That way a challenge will fit neatly into one's own unique manner of development and it will correspond to one's personality in a way that's authentic.

Plus, I don't hear about many spiritually liberated people who are good at hitting the boss' deadlines. So rising to other people's challenges is something I consider a total waste of one's time and I don't recommend it. If ever the word gets around, you might have a line of trolls coming your way with all kinds of challenges for you. Plus, rising to other people's challenges is generally done with the desire to satisfy those people's expectations rather than one's own. But it is yourself that you have to convince of your capability and no one else.

Consider how this or that challenge would fit into your plan to liberate yourself from convention.

But there is a problem with challenges. The problem is that challenges don't prove anything, even to yourself. After all, if you rise to the occasion once, maybe it was a fluke right? So maybe you have to do it twice. But then again, two times might have been a fluke, so three times is better. But wait, those three times don't count because you were young and strong. Now that you're older you have to do it again to see if you can still do it when older. And so on. In other words, if one wants to doubt oneself, the possibility for a doubting narrative is *always* there!

That's why challenging oneself can easily become a trap of perpetual insecurity where one constantly feels the need to overcome this, that, and the other, to repeatedly prove to oneself one's own greatness. One might even come up with a slogan for this hapless attitude, "I'm only as good as my last challenge!" Maybe it will sound familiar.

Someone wise in the way of subjective idealism will recognize this trap.

The goal then is not to prove anything. The goal is to learn how to rest in the knowledge of capability, no matter what.

It is that state of knowing that's the goal. Because ultimately such knowing cannot be justified by anything, it is essentially madness. So trying to attain such a state through a means that's entirely reasonable is not likely to work.

What I find works best is to rise to this or that challenge on occasion, but to do so sparingly, and to know that one's state of confidence and capability cannot be earned or proven. It cannot be proven to others, and it cannot be proven even to oneself. Rather, the knowing of capability is simply assumed without anyone's approval or permission. Once assumed one then commits to living in line with that knowing. And that's all there is to it. Of course one major reason why such a tactic can work is precisely because of subjective idealism. So if you understand what makes subjective idealism true, you're not going to be entirely unreasonable in your madness. Then you might only appear unreasonable from the POV of convention.

[…]

> [**A**: *Really* nice post.
>
> > “What I find works best is to rise to this or that challenge on occasion”
>
> Did this today. Went for a tennis match with an old friend and wound up *deciding* to have a really close match but ultimately beat him in deuce really late in the set. We wound up finishing 9-8 since "neither of us could break the other's serve". Like you said, no way it can be proven to yourself or anyone, you just decide to do it.
>
> > “So if you understand what makes subjective idealism true, you're not going to be entirely unreasonable in your madness.”
>
> Yeah its ultimately a structure of empowerment. One that happens to be incredibly consistent, perhaps irrefutable. Doing challenges for the sake of enjoyment is okay *if* it is in fact enjoyable. I think the second it becomes a tool for the sake of validation is the second you've outsourced your capacity to validate yourself *to* some activity, within which your success, or lack there of, will determine your feelings of worth. **Doesnt make sense if you are the final arbiter.**]

> Q: How much of a difference would it make to have actually done something, or just to have resolved to remember having done that thing? Is there any difference, in a subjective idealist world?

There'd be no inherent difference, but you can hold that there is a difference. Subjective idealism allows you to structure your experience however you want, so long as you recognize that's what you're doing and take responsibility for it.

Mindseal - What is 'mind' the way I generally use the term here.

The mind is a threefold capacity to know, to will and to experience.

I call it a "threefold capacity" because there is no knowing without willing and experiencing. No experiencing without knowing and willing. No willing without knowing and experiencing. In other words, the capacity is one indivisible whole, but for convenience we can identify three sides to it. There is a side of knowing. There is a side of willing. And a side of experiencing. So from this it should be obvious that the mind as such is not any of the specific mental states, individually or in any combination.

So why don't I call it "consciousness" like some others? That's because we have a concept of subconsciousness, and there is even a concept of superconsciousness. Both sub- and super- are outside the range of customary awareness, but sub- is kind of dumb and it's best at following orders, whereas super- is more intelligent than your customary level of intelligence and is omniscient.

So because consciousness is bracketed by super- and sub- I find it best not to take consciousness as the ultimate ground. Instead I take mind as the ultimate ground. This avoids a mistake of taking the most obvious level of appearance as something ultimate. And this is consistent with a subjective idealist position of anti-realism, which is an idea that how things appear is not how they are. Another way to say this is that appearances are suggestive rather than informative. Appearances are subjective. They pertain to a certain commitment, to a certain manner of dreaming, and are not indications of anything "out there."

Also, knowledge with the most experience-defining power is tacit knowledge. The strongest and most influential knowledge is outside the customary range of consciousness, so drawing people's attention to consciousness will be bad form for the weird way. If you're going to want to play with your experience at the most profound level you will need to become reacquainted with the deepest and most implicit forms of knowledge. You'll have to make conscious what formerly was sub- and super- conscious so that you understand what's going on and why it's going that way. Once you understand it, you have the power to change it. You cannot change something you don't understand. If you don't understand yourself, you cannot change yourself. If you don't understand the world-appearance, you cannot manipulate it. You cannot manipulate a black box.

Or put another way, you're already always manipulating everything, but because of the narrowing of consciousness and because of being obsessive about certain narratives (primarily physicalism, but not limited to that), you lose awareness of the options that you still have and it then feels like things are beyond your control.

In fact getting things to feel as though they are outside your control is one kind of magick in and of itself.

So then what is knowledge? What's the difference between thinking and knowing or believing and knowing?

Knowledge is an assertion you're willing to *stand on* without hesitation and without wavering. Because such assertions are ultimately not grounded in anything other than your own commitment to them, they're in a sense insane (depending on how we define insanity).

So all knowledge, as my friend Aesir puts it can be regarded as a form of insanity:

> If we start with the conventional idea that having confidence in a belief without justification is irrational and insane, then all beliefs, all possible perspectives, are insane. There are no objective, perspectiveless perspectives. All belief systems are fundamentally irrational and baseless. Because you must adopt some perspective to live, consider your present mode of insanity. Understand it, and find the ungrounded assumptions which guide your life. Is this the insanity you desire over all other possible insanities? Is your subjective reality working the way you want?

I am pretty fond of this paragraph.

So thinking is the most volatile mental activity, and believing is when some ideas begin to gain prominence in your mind as your commitment deepens. Beliefs affect behaviors and major life choices. And the strongest and most implicit form of commitment is knowledge. Compare "I believe the sun will rise tomorrow" to "I know the sun will rise tomorrow."

Probably most knowledge of the kind we'd be interested investigating is something habituated and tacit because once you refuse to waver on an assertion and begin living with it, it becomes more and more automatic, and once it becomes fully automatic it slides away from your consciousness, you don't notice it anymore per se, unless you remain vigilant. But when potential knowledge drops down to its tacit form and becomes actual lived knowledge, it's the most powerful! So for example, how much do you doubt that the sun will rise tomorrow? How often do you think about the sun rising tomorrow? I bet zero times on most days? Probably zero times in any given decade? If you ever doubted such a thing, it's probably just now. But probably not even now. Probably even me asking the question about the sun maybe not rising tomorrow is not enough to stir genuine doubt. This is the power of knowledge. You *know* the sun will rise tomorrow. That's the power of your subjectivity!

Subjectivity is not a gradient. It's not possible for you to be more subjective or less. It's not possible for anything else to be more or less subjective. For something to be subjective it must pertain to a point of view. What does it mean something pertains to a point of view? It means something only makes sense or only appears under certain mental conditions and at no other time. If something pertains to a point of view, it means outside of that specific point of view, it is inaccessible, unknowable. If you understand subjective idealism, you have to

realize that all specific features of your experience from the subtlest to the grossest levels are private and unique to your point of view.

It's crucial to understand what a "point of view" really is. It's not the case that Nefandi has one point of view and Aesir another and so on for everyone of 7 billion people. No, no, no. That's not subjective idealism at all. In subjective idealism the understanding is that I have a point of view. From that singular point of view I experience Nefandi and all the other people. All these experiences pertain to this one singular point of view of mine. And because of that, once I begin dreaming, I usually don't know about Aesir, since it's not pertinent in most of my nighttime dreams. Of course the potential to restore the waking context exists in a *typical* nighttime dream, and thus subconsciously the notion of Aesir is still available as part of my commitment (overall mindset). But the point is, everything I know about any other person I only know *because* I have a point of view! In other words, I can't really know something that's not my point of view. I have no access to such!

So subjectivity is total and it doesn't come in degrees. Subjectivity doesn't increase or decrease. Instead *the content* of subjectivity can change. But the fact that all content is subjective is not going to change. The changes in content will fall along customary patterns most of the time, but if you change your commitment, the change in experiential pattern can be radical.

Generally the mind tends to operate in a certain style. It means certain themes are recurrent. Certain types of mental activity are habitual and recur regularly. A style of mental life can be called 'a mindset.' It is crucial to be able to distinguish the mind from a mindset.

The mind is a threefold capacity to know, to will and to experience. But a mindset is a specific style, a specific manner of using that capacity. That specific manner of using mental capacity can also be referred to as 'a commitment.' It's a commitment when you park on it and stay there. So you develop a certain style of mentation centered on certain postulates, and you park there. Once that's done, your postulates (gradually) acquire the weight of knowledge and drop away from your customary consciousness (unless you're doing something weird with your mind), and at that same time these postulates gain immense power, even to the point where people feel trapped by those postulates and begin seeking liberation.

If you understand anything I am talking about here you must immediately realize something like, "wait a second, so ultimately I am not even a human being." If you're thinking that way, you're probably really getting what I am talking about. If it never occurred to you to question your humanity or your membership on planet Earth, then you are reading what I am saying without any significant understanding.

Mindseal - Othering: subconscious mind is both helpful and problematic for the same reason.

Subconscious mind is a region of our own mind that's been so-to-speak "othered." We "other" it because we don't want to do boring and uninspired tasks like growing our hair and nails. Which is to say, even inside what we customarily consider "our own" being, there is all sorts of automatism. This automatism implies that the mind that's performing alterations, such as adjustments to hair length, to skin texture, and so forth, is not entirely under our control, and mostly we like it that way and indeed, demand it.

So this has at least two implications. On the one hand, boring and stupid stuff gets done automatically in the background. But, and this is a big but, precisely because auto- means "on its own" and it implies othering, it can all go haywire. Our little bot-mind can become HAL-9000. Unlike HAL-9000 our subconscious mind is not literally a machine. I'm using "machine" here as a clumsy and inaccurate metaphor. How would you like a disease or a strange growth you didn't exactly ask for? It can happen precisely because we offload this sort of thing from our conscious awareness, and so we give an (deliberately and gleefully) ignored region of our mind the ability to make some degree of independent choices, and those choices are not always good ones.

We don't like the world to stand still, waiting, while we make a decision where to place each particle of it. This is why the subconscious mind is a form of autopilot.

The good news is, it's not a completely independent mind. Like a computer, it does accept input from its boss - you. Also, if you like, you can completely eliminate the subconscious region of the mind, but warning, if you do that, time as you know it will stop, because everything will become suspended in relation to your own mentation (mental activity, mental life). Your mentation is the only thing that will move, and nothing else, and so, if your mentation doesn't move, nothing at all moves. Which is a very scary state to be in, and you may not enjoy it.

We are lazy fools. We like easy entertainment. We ignore the saying "if you want something done right, do it yourself." We love outsourcing because we're trying to maximize profits and minimize personal responsibility. If you find your world running away from you, it's because you've been too obsessed with having fun while hoping the world will automatically do the right thing. But precisely because you don't attend to that which is automatic, it doesn't have to do the right thing forever. It can begin doing a thing on its own, a thing which you no longer like. If this happens, you have to smack its arse and remind it who is the boss. Remind your subconscious mind whose mind it's carved from. Remind your subconscious mind who is the witness of all its antics. What is a producer without audience? If necessary, annihilate and crush your subconscious mind, until it utterly submits to being either eliminated or reprogrammed. However, just reminding it that you may do so, with the full knowledge and intent, will often be sufficient to scare the bejesus out of it, and gain its compliance. This is why Jesus said, if your eye sins,

tear it the fuck out. Meaning, don't spare it just because it's yours. Whack everything that stands in your way, even if it's you, or *claims* to be you. Then you'll be boss.

And then you can be lazy again, because your subconscious mind will show you exactly what you like seeing. You'll have fun and relax. And the cycle will repeat. But it's OK, because who has limitless time? You do. So you'll just whack your subconscious mind again when the time is right. No biggie.

Mindseal - Twice perfect.

There are two polar complementary dimensions of experience: tolerance and expressiveness. When one's tolerance has been perfected there is no urgency to modify any experience to be something else, no matter what that experience may feel like. When one's expressiveness has been perfected, one regains the knowledge and the courage necessary to exercise intent along its full range of ultimate possibility, thus being able to manifest any experience that could be experienced even in principle. This second perfection we know as magick.

If you cultivate tolerance without expressiveness you'll be like a patient victim, able to endure but passive and lacking creativity. And if you cultivate expressiveness without tolerance, you'll be like a perpetually frightened maestro for whom magick is not a leisurely pleasure but a dire necessity at every turn in life.

May you all be twice perfect.

[…]

> Q: Stepping out of the system is tolerance. Stepping back in at your desired position is creativity. I question if someone can even perform creativity without first being tolerant of their subject. Otherwise it's a needy urge to react to the system's demands, which isn't creativity.

I agree that tolerance and expressiveness often work best together.

> Q: Money isn't desirable anymore! Shit is desirable! Literally collecting mounds of feces on your living room floor is the metric of ultimate worth!

I wouldn't go that far. Shit *can be* a measure of worth, just ask the dung beetles. But to say it literally is, that's a bit too much I think. Saying "can" or "can be" is often better than saying "is" imo.

> Q: If you have what you want already, then you can just sit there in your 3D world until your decidedly unavoidable Death once again brings ignorance, or you can have some fun with the infinite binaries of reality that you've discovered.

I was never born and will never die. It's only the dream body that was born, together with its dream context of a dreamed universe. **I am not my experience. I am a capacity to know, to will and to experience.** :)

Mindseal - Subjective experiential anatomy of a person.

We've all heard of anatomy. Anatomy is body's structure. However, it's rare to talk about personal subjective anatomy. Subjectively we aren't our bodies. So then, what are we? What can we say about ourselves that is even remotely true? I will try to be as practical and as down to earth in my exposition as possible. Polemics do not interest me. What interests me is my own understanding and experience of what it's like to be me, and I imagine, you who read this are interested in what it's like for you to be you.

It's hard to say what I am and it's easier to say what I am not. So I want to begin with what I know I definitely am not. I know I am not anything that's optional, since I outlast all options. So for example, I know I am not a human body with its left arm up, because the left arm can be down and this doesn't remove the fact of personal experience. I know I am not a human body, because in dreams I've experienced myself with different bodies, sometimes even non-human ones, and still there I am able to exercise my will, able to know and able to experience. So all the things that appear to come and go, including the human body, and including the earthly world of convention which departs from the mind during every dream, I am not those things.

However, in all this there is a kind of constancy. There is a constancy of capacity. When my experience changes, my capacity for having an experience remains the same. So if during a spiritual vision I appear to have no solid body, my capacity to be able to experience myself as though I were inhabiting a solid body remains intact. When I close my eyelids, the view of the surrounding environment goes away, but my capacity to view the surrounding environment remains unchanged. So now a capacity appears to be a good candidate for what I really am. From experience and from analytical deduction, both, this capacity appears primordial. Even if I don't remember something, my capacity to have memory remains undiminished.

When I relax, my capacity for exertion doesn't drop off. When I tense up, my capacity for relaxation is not destroyed. This is true for any and all levels of relaxation and exertion.

Even if I can't *currently* exercise some area of a capacity, it doesn't mean I can't exercise it *even in principle*. For example, right now it's difficult for me to visualize an entire room with all its detailed contents, colors, textures and so on. But that and arbitrarily bigger and arbitrarily brighter visualizations are within my primordial capacity even if I do not yet have ready access to such. What we have ready access to can change, but it has no influence on the ultimate potential which doesn't oscillate.

I can contemplate my internal state and I can look out onto the surrounding environment. That means I am not located internally or externally, since both viewing directions are optional to me. So that means I am not inside anything. Nor am I outside anything. If I were inside something called "myself", I'd be

surrounded by myself on all sides and be unable to examine the environment. Likewise, if I were inside something called "other," I'd be surrounded by the environment on all sides and be unable to examine that which we conventionally call "my own internal state."

Let's examine what happens when we might say "I feel cold." What happens? Who is cold? What is cold? It's not obvious at all and should be examined thoroughly. Right away I know the flesh of the body doesn't get cold, because no matter how cold the flesh gets on a body in the morgue, it doesn't suffer. Similarly, if I were to cut my arm off and freeze it, I wouldn't feel cold. So it can't be the body's flesh that gets cold when we say "I feel cold." So what else could it be? Does my mind get cold? Remember, the mind is a capacity. It's a capacity to know, to experience and to will. Can a capacity get cold? That makes absolutely no sense at all, at least not in any ultimate sense, because ultimate capacity is always the same without any oscillation through time. OK, then what else could be cold? Not body. Not mind.

What else can get cold? I have an expectation of warmth. When that expectation becomes frustrated I report "I feel cold." So literally what gets cold is neither body nor mind, but my expectation and perhaps craving for warmth. But we don't usually say "my expectation and craving for warmth just got cold," do we? To me that's very, very interesting and useful to know.

We can say similar things about feeling hot, feeling pain, feeling itchy, and so on. Like what's itchy? Next time you might itch, try to remind yourself that neither your mind nor body can itch, and then see if you can meditate on that.

I've already mentioned capacity, and capacity has ultimate extent and ready extent. Your ready capacity is what you can do/be/experience either immediately or with very little training. And your ultimate capacity is what you can do/be/experience at all, in principle.

As I said the body is not what I am from the POV of ultimate capacity. However, from the POV of *ready* capacity, even though I am **still** not a specific human body, I am something related to it. So during every dream the conventional human body disappears and is replaced by a dream body, which for me on some occasions hasn't even been a human-looking or human-feeling one. And yet, I keep returning to something resembling the human body all the time. Not only do I return to a human body upon waking from a dream, but even in dreams there is a noticeable propensity for me to dream as though living through a human or human-like body. The specific visions of the body change often, roughly once a night at minimum, but the general character of me almost constantly centering myself on a vision of a human body remains the same in the near term. So what is that?

I've experienced myself dropping out of the human body while awake, and every time I felt fear and a desire to quickly recenter myself back in the familiar body experience. What is this? That's craving, (desired) expectation, habit. I'll just use expectation as the term. Strictly speaking we can analyze expectation the way we've analyzed getting cold. Who or what expects? We know the flesh doesn't expect anything. We know the ultimate capacity of mind doesn't expect anything

either. So in an ultimate sense I am not my cravings or expectations, and yet I am dominated and affected by them so long as I don't take any measures to rid myself or free myself of them. But because I do have an option of ridding myself of any expectation, ultimately I can't be any specific expectation or any set of expectations. And yet, in practical terms, because I do commit myself to certain expectations, I become those expectations for the duration of commitment.

So although I know I am not a human body, from the POV of *ready* potential I must be an expectation for a human body. This is important. That means even at the relative level I can't say I am a human body. I am only an expectation of a human body, and this is something very subtle and very mental by nature, and hard to become aware of. The obvious thing to be aware of is the form of human body or the environment. But expectations aren't obvious nor is the understanding of oneself as a capacity, be it ultimate or ready.

Mindseal - Why simplistic ego-bashing and ego-denial are not part of the weird way.

All experience is perspectival. Which is to say, whatever the present experience is like, there are other alternatives that could have been experienced but aren't now. That's what "perspective" means. It means no matter what the experience is, it's *never* reflective of every possibility. It's also precisely because of this **we don't rely on evidence. Evidence lies.**

This implies choice, selection. It implies **volition**. So subjectivity implies volition.

And vice versa. If we start with volition, we'll end up with subjectivity.

Because of that, whoever is reading this, know that you can't ever die. Your conventional body could die and if or when it dies, it disappears as a vision in front of you or in front of others. It dies *because* someone is there to see it die. You were never born. All you can do is transform your perspective. But your perspective isn't created or destroyed except maybe from another perspective! But those other perspectives are just that: subjective perspectives! Not the truth. Not anything objective. Not gospel. Not data. Not dogma. Not "how it is." Even 100 billion such perspectives seemingly working together do *not* and cannot depart from subjectivity. If 100 people like strawberry ice cream, it doesn't make it less of a preference than if only 1 person liked it. So if you understand this properly, you'll realize your own perspective should be the most important perspective for you. Your own perspective is the perspective by which you live or die, by which you rise or fall, and by which you feel pain or pleasure, and by which you experience wisdom or foolishness. Let me repeat: your own perspective. Your own. Not mine. Not hers. Not his. Not its. Just yours!

So a conventional image has a problem in that it's a story of limitation. For example, you're a man or a woman, but you can't switch or be both according to convention. (A hermaphrodite is neither man nor woman because to be both man and a woman means to satisfy the conventional demands of both men and women, and hermaphrodites cannot satisfy either such demand.) Nor can you be a neuter. According to convention you can only be in one place and not in two places at once. And of course there are more limitations that I don't have the time to enumerate. So *that's* the limitation a specific *kind* of self-image imposes, the kind that appears to be common wherever I look (I probably have something to do with it, yea?).

So don't bash your ego. Don't bash your image. Don't deny yourself or try to destroy yourself. Whatever you do, you'll always be something or someone experiencing something. Always. You don't have to be human. You don't need to have a body seemingly made of flesh (which is to say, you don't have to revolve around a tactile/kinesthetic structure in your experience). You'll never succeed in ridding yourself of yourself in any kind of *metaphysical sense*. Listen, whatever you *actually* are, you can never change it. And whatever it is you aren't, you can never become it. So if you are anything, you can't get rid of it. And if you aren't something already, you can't become it. Think about it long and hard.

So when you perform magickal transformations, including when you transform your image or persona, please understand. There is something that transforms. And something that doesn't transform. If you have no idea what it is in you that doesn't transform you'll never achieve greatness. And if you think you'll someday be ego-less, you're just wasting yours and other people's time with that dead-end idea. You'll always experience something and not something else. Even if you experience everything, then you're not experiencing a small fragment, so even "everything" would be a choice, and a limited one.

What's never limited is your potential. Your potential is not limited now. Hasn't ever been. And never will be limited. But whatever fragment of that infinite potential you will want to emphasize, stabilize, make bright, familiar, and reliable, it will always only and ever be a fragment. And that's OK.

So you'll always have some self-image. You'll never get rid of it. The best you can do is *stop being unconsciously inflexible about the specifics of what and who you appear to be* to yourself and to others. Stop bashing yourself because some Zen moron called "Zen master with an inka" told you to. Stop seeking mindless annihilation, because you won't find it. But if you think you can find it, fine, do it. Go ahead.

AesirAnatman - Modes of Reality Construction

Background Ideas

First, all of these modes of reality construction are contrasted in terms of how you relate your perspective to other perspectives. This is the essential differentiating idea. So, what is a perspective? At root, a perspective is a set of memories, beliefs, expectations, experiences, etc. which is contrasted with other sets of memories, beliefs, expectations, experiences, etc. (other perspectives). A perspective is a shape that intent can take. Your intent can take infinite shapes, so there are infinite perspectives available to you in the realm of potentiality. Whatever shape your intent presently takes is your actual, or manifest, perspective, as opposed to all the potential, or unmanifest, perspectives. (Don't take the distinction between actual and potential 100% literally here. The two blur into each other)

Objects and appearances - Second, let's look at what our idea of an 'object' is. An object is different from an object-appearance. The object-appearance is the immediate phenomenal aspect of an object. For a tree, the object-appearance is the visual appearances of the treebark and the leaves, the tactile appearances of the roughness of bark and smoothness of leaves, the fragrence of the flowers, etc. This is the object-appearance of a tree. Now what is our idea of the tree itself apart from these immediate appearances? We think the tree as a history as part of the world. And a future. We think the tree-appearance will transform and change in a coherent way according to the laws of nature which we think govern the transformation of tree-appearances. Our expectation that the tree consists of certain other tree-appearances if we touch it or look at it from a different spatial position than present. All of this can be summarized by saying that we have beliefs about how tree-appearances manifest and transform in our experience and world. The 'object' that is the tree is your memories, beliefs, expectations, narratives, etc. about this tree-appearance beyond it's immediate phenomenal character. The 'object' that is a tree is your *idea* of the tree. So, we have objects, and object-appearances (also, don't take the distinction between objects and object-appearences 100% literally. However it is very useful at this level of contemplation, imo).

Bodies and perspectives - Third, most objects that appear to us are conceptualized as in some way being dead. That is, they are not sentient – they are rigid material mechanisms, or rigid energetic flows, guided by some dead, fixed principles of motion and transformation. However, some objects are associated with perspectives. They are objects associated with life and sentience. We call these objects bodies. What are bodies and how do they work? How do we associate perspectives with bodies?

First, we need to differentiate three things here: body-appearances, bodies, and perspectives. Body-appearances and bodies are respectively a form of object-appearances and objects. The body-appearance of my friend is the way his body and face look, the way his voice sounds, or the way his body feels if touched. The

body of my friend is my conception of that appearance associated with a 3D spatial object that I believe can be viewed from all sides, can move and transform according to certain physical rules, etc. The perspective is the state of mind I think of as governing the motion and changes of the body. This is in contrast to that which I conceptualize as governing the motion of dead objects: the laws of nature.

Just as the laws of nature are something I conceptualize as governing objects (which are ideas I use to give meaning to object-appearances), so too are other-perspectives something I conceptualize as governing bodies (which are ideas I use to give meaning to body-appearances). When I conceptualize an other-perspective, I can only imagine it as a perspective I could have. I cannot imagine a perspective from an outside POV. That's impossible (which is why we call perspectives subjective).

Observation v. Magick - Now, in general there are two opposing ways to approach apparent objects in the world. Either you watch your unconscious habitual manifestations of object-appearances and learn your unconscious ways of modeling objects, and you strengthen and reify those models (this is what implicitly happens when people assume objects are self-existent and external), or you exercise conscious magical transformative power over your idea of the object and the object appearance, to adjust your models of how objects and appearances unfold and manifest.

Of course, this applies to objects like trees. When we assume the world is self-existing, i.e. when we want to understand our own habitual models of manifestation without destroying them, then we observe the world. By doing so we learn what patterns of manifestation are normal. As we develop an understanding of our own intentions and make them conscious, we can learn to use those understandings to interact with the world consciously and meaningfully. This is how we can come to learn how trees, or metals function in the world. We don't tamper with those manifestations consciously (for the most part anyway), and instead learn to understand them. Similarly, you can learn to make your intentions of how trees function conscious and familiar to you and then transform those intentions consciously. This transformation is called magick. Magick, or direct willful transformation of your intentions rather than the strict observation of them, is the way you control your body.

However, this also applies to the perspectives of others. When we assume other perspectives are self-existing, i.e. when we want to understand our own habitually manifested models of other-perspectives, then we observe the bodies of others. By doing so, we learn what sorts of intentions these other-perspectives consist of. We can only do this if we have a system of translating the actions of bodies into understandable intentions. But, the details of how that functions, and how from that language develops, are for another post. Anyway, as we develop an understanding of our own intentionally othered-perspectives and make them conscious, we can learn to use those understandings to interact with others consciously and meaningfully. This is how we can come to learn about the perspectives of others in the world. We don't tamper with those manifested perspectives consciously (for the most part anyway), and instead learn to

understand them. Similarly to with objects, you can learn to make your intentionally othered perspectives conscious and familiar to you and then transform those perspectives consciously. This transformation is also called magick (specifically telepathic influence magick, and is often looked down on by humans).

The Modes of Reality Construction

In context of all of this, let's look at the three reality-construction modes I proposed in my original comment: Anarchic, Democratic, and Despotic.

Anarchic or Solipsistic - In the Anarchic mode, there is no respect for other-perspectives. An individual conforms their beliefs about objects, the world, and other perspectives to whatever they want and expeirences the world in context of their newly created beliefs. Such an individual is regarded as completely crazy and insane by human, worldly standards. In fact, any convention whatsoever other than conventions consciously created and maintained by lucid beings would consider this mode insane. That's because humans usually think there is a 'real world' out there and changing your experiences and beliefs won't change the actual reality, which means you could risk destroying your real body and living in a state of delusion and hallucination. This mode, from the subjective idealist perspective, is by far the most powerful. It also can be the most isolating if misused (unless isolation is what you're looking for).

Democratic - In the Democratic mode, there is roughly equal respect for other-perspectives and your own-perspective. An individual conforms their beliefs about objects, the world, and other perspectives according to some collective system, and experiences the world in context of those new beliefs. There are two primary species of the Democratic mode: the scientific, and the magickal. In the scientific species, you study your own mental habits of manifestation (the patterns of phenomena in your experience). Others also study the patterns of phenomena in their experience (their mental habits of manifestation). Then, you come together and compare notes. Everyone agrees to believe whatever patterns were most common for most people, and to conform their minds to this majority habit. Eventually, deviant mental habits are eliminated and the world becomes more and more solid and stable and the same for everyone and not subject to alteration. In the scientific mode, this can continue until even models of how your inner worlds develop and people start to lose a sense of power over their inner worlds (e.g. my mind works according to fixed, scientific, rules = defining your own mental action in terms of chemicals, psychological models, etc.). Generally, this view is done with the belief that some 'truth' is being approached and more is being learned about it. It is hypothetically possible, however, to engage in the scientific mode from a lucid POV, if you so chose.

The other major species of the Democratic mode is the magickal mode. In the magickal mode, we don't all conform our minds more and more to our collective fixed habits. Instead, we all believe that everyone's beliefs exert some degree of influence on reality. i.e. you conform your mind to whatever most people believe, and everyone else does the same. The biggest difference with this mode is that you and others also have a role in shaping or altering reality. There is an

understanding that individual can put pressure on the group-reality, and alter it somewhat. The more people who jump on board, the more your group-reality is altered. So, in this view, because most people are physicalists, the world will appear physicalistic. But if most people started to become animists, the world would start to look more animistic (i.e. in both circumstances, as other people's views changed, you would start to alter your views). Similarly, it might be the case that magickal traditions and beliefs that historically had more adherents might be more powerful than new traditions, if you make it a democracy of all people in history. Conversely, it might be a democracy only of all people presently alive, which would mean whatever belief-systems are most popular right now would be most powerful and most influential in reality. In this world, everyone can use magickal influence to exert *some* pressure on the nature of reality, but no one will override it 100%. So, you are less powerful than in the anarchic mode, but you still have a little power. And it allows for other people to self-define mostly. Of course, it's possible that the beings in your realm decide collective to take there reality to a place you don't want to go, just like the scientific mode or the Despotic mode. This mode can easily be imagined as a self-reified mode (the beings participating might consider it the 'real' or 'right' way that reality works), or as a lucid game mode.

Despotic - Last, the Despotic mode. This one is simple enough. It's when you conform your mind to another person or group's conception of reality. This takes two ordinary forms: either the adherents believe the authorities have some sort of privileged access to 'truth' (the 'right' beliefs) and they want to know those right beliefs and conform their personal beliefs to the truth (which would encompass organized religions and cults). OR. The adherents are forced to conform their minds to the authorities because the authorities have some sort of power over them (i.e. a state forcing masses of people to believe a religion (Medieval Christianity in Europe) or to believe state propaganda (totalitarian regimes)). I guess in principle a lucid individual might choose to conform their mind 100% to the view of another just as a game. Hmm...In fact, I just came up with a strange lucid/transcendent beings game that enlightened persons might play: imagine a system of rotating authorities. Every 2 years (or something), we let someone new be the authority on our group reality for a little while. That's something lucid beings might in principle choose to do.

Closing

I think there's a lot of fertile ground here for exploration of particular views and dream-modes and dream-games we could adhere to. But, it's important to remember that cultivating lucidity means realizing your power to transform your mind into any of these and other modes, and maintaining consciousness of your responsibility for and power over that state of mind throughout your experience. This is what I mean when I say **you are the Lord God Almighty**. I'm reminding you of your power over your frame of mind. I'm trying to wake you up and get you to be lucid.

So, my friends, may this dream-decoration on your ever-perfect mind serve you as a tool to help you dream the dream of waking up.

AesirAnatman - Relativism: Reality is a Contemplation of the Hypothetical

An Argument for Epistemological Skepticism

The most straightforward and common definition of knowledge offered by convention is that knowledge is justified, true belief.

1. First, knowledge cannot be true or false when there is no objective world to which your subjective beliefs might correspond. If you believe the sky is blue, you are not right or wrong, because there is no actual sky that is either blue or not-blue. There are only your experiences, memories, expectations, and structuring beliefs.
2. Second, knowledge cannot be ultimately justified. For a belief to be justified, it must be justified by other beliefs. So, the justifying beliefs for (C) “Socrates was mortal” are: (P1) “Socrates was a human” and (P2) “All humans are mortal”. But this justification is only contextual, presently. It assumes that P1 and P2 are already accepted as true. But, for C to be ultimately justified, we need to justify P1 and P2 as well.
3. Further, whatever beliefs justify P1 and P2 themselves would need to be justified in order to ultimately justify C, ad infinitum. If knowledge requires an infinite chain of justification, then there are no beliefs that have ever been ultimately justified.

Thus, *knowledge, as conventionally understood, is impossible.*

Maintaining rationality in context of illusion

Instead of being ultimate, it's obvious that justification is only and ever contextual. It's a way of demonstrating what beliefs make sense in context of certain assumed beliefs. It's important to note that you are free to believe things that conflict with your other beliefs. Contemplating your own belief-system and refining it is not mandatory. Rationality is a choice. The less self-critical you are, the more conflict will exist between your beliefs (and the less stable of a realm you will be able to manifest). The more self-critical you are, the more coherent your beliefs will be (and the more stable your manifested realm will be). Coherency is the standard of rationality, not truth or ultimate justification. Completely opposing worldviews can both be 100% internally coherent and therefore 100% rational. This is because your primary beliefs are not, and cannot, themselves be justified by other beliefs.

Infinite opposing beliefs, which are themselves unjustifiable, stand before you in the realm of potentiality. You may assume any belief, and, as long as you assume it, you will start to structure your mind according to that belief. If you maintain that belief for an extended time, then your memories, experiences, and expectations will shift until your reality completely coheres with that belief. This is the nature of illusion.

Rationality is possible, even when your beliefs are only rooted in potentiality (that is, are hypothetical and illusory).

Manifestation: Contemplating the hypothetical

I want to explore the nature of this assumption of belief. When we assume a belief, we are adopting a possible way of structuring the mind. Our belief doesn't become categorically true when we believe it (because nothing is categorically true), rather it is a hypothetical model we are focusing on and emphasizing. We may be accustomed to focusing on one particular hypothetical model of reality and possible way of structuring the mind. This accustomation, or habit, is what makes it seem effortful or difficult to focus on a new belief system - to magically change the nature of reality. We're fixated on one particular hypothesis – one particular state of mind.

Generally, when we contemplate abstract ideas, we do so with a level of non-commitment. So, I might contemplate what it would be like to believe in the Christian god, or what it would be like to believe in fairies, but I usually maintain a certain sort of personal distance from that contemplation. However, what happens when we contemplate with a level of commitment?

I could select one abstract belief and focus on what it is like to believe it – say, Christianity. As time moves on, I would become skilled and accustomed to focusing on this new belief. This would give me the opportunity to explore the realm of possible beliefs within this primary belief. So, then I could contemplate what it would be like to believe in an immanent rapture v. believing Christ won't return for thousands of years. I could further commit to contemplating one of these beliefs and gradually get more and more specific and concrete. Eventually, I could reach a point where I was contemplating what it would be like to experience a world as a Christian believing in an immanent rapture, who wants to start a Christian family, who has a male body and lives in America…etc. At that point, I could be vividly imagining the life of such a being from their POV and having concrete experiences of their life. The focus of my contemplation could become how to succeed in living that kind of life. Questions like “how do I get a good career?” or “how do I impress pretty Christian girls?” might be what I spend most of my time thinking about.

In such a state of focus, I might forget that all of my most abstract beliefs about that imaginary world are hypothetical. The more I focus on the details of living that life, the less I will focus on the hypothetical nature of that life. As I become emotionally invested in my imaginary world, I might begin to fear losing my hypothetical job or upsetting my hypothetical wife or the death of my hypothetical body.

This state of focus on the concrete details of a hypothetical life is exactly the situation you are in now. This is the hypothetical nature of the world. This is synonymous with the idea that everything is a dream. Becoming lucid in the waking dream is the same as becoming aware of the hypothetical beliefs you've

assumed and becoming aware of your fundamental nature as a being that contemplates hypothetical realities, and learning to use that knowledge.

Reality is a contemplation of the hypothetical.

Utthana - Relativism: Reality is a Contemplation of the Hypothetical

Look around you for a while. Really get a good sense of where you are and how you feel right now. Take a few minutes to do that.

… … …

Good? Alright. Now, try creating a division between two distinct types of experience you're having: **"perceptions" and "attributions".** Notice the difference between the visual keyboard you're perceiving and your concept of "what a keyboard is". To help you get a grasp of the difference between the perception and the attribution, try changing your attribution. Think about your keyboard as the instrument that it is. Then think about it for the block of atoms/matter that it is. Then think about it as the visual stimulation of 2d colors in your eyes that it is. Then think about it as the geometrical object in space that it is. Then think about it as the extension of yourself that it is. Note these different "ways of thinking about" the perception, and how they differ from the perception itself. Notice how much easier is it to play with these "ways of thinking about" than it is to play with the direct perception itself.

Try doing this with more complex, nuanced things. Look at your neighbor not as, for example, "Jeff the guy", but as the hairless and upright homo Sapien, as the geometric object in space, as the sack of meat and flesh, as the conscious being with experiences and perceptions, as the child that grew up into an adult, as the background character in your solipsistic world, etc.

Now, take note that one of these was your "default", while the others required an active consideration on your part. If you'd just stumbled out of bed and saw your keyboard, or saw your neighbor, you'd be "subconsciously" using one of these default attributions.** In fact, nearly everything you interact with is conceptualized in merely one way of many possible ways, and your current defaults can be changed if you'd like to change them.** If "Jeff the guy" is annoying to you, "Jeff the kid who grew up into a confused and sad man" might be less annoying, or if your keyboard seems crude and mechanical, thinking of it as a physical object of color and shape may make it less abrasive. This type of practice is not limited to just people or objects. This can be extended in any direction you like. If you can conceive of it, this practice is applicable to it. None of your defaults are inflexible.

Your "default" is not very different from the defaults of most people. Collectively, we share a lot of default ways of conceptualizing things. These are "cultures". Cultures are collected, habitual, often subconscious ways of conceptualizing our perceptions. If you feel your default way of conceptualizing things is shitty or non-ideal, then you can break away from your cultural habits. Personally, I think my (our?) culture has a lot of shitty habits both minor and major. For example, minorly, I think our cultural attitude toward food is pretty lame, and that we could be handling food in a much better way. Majorly, I think each of us has a tremendous potential for power and influence over our own state of being, but our

culture conceptualizes lots and lots of “external” things as having power of us, and by assuming they have that power, we grant them that power.

This is kind of like being Harry Potter, and the invitations to Hogwarts are arriving in the mail, but instead of bolting up the mailbox, Uncle Dursley has taught the whole family that envelopes will burn you if you touch them, and so nobody ever touches an envelope, and if they did, they probably would genuinely think they were being burned.

Alternatively, you can try to be “culturally open”. In other words, question your habits and tendencies and *play with* your habits and tendencies. See if you can’t change your defaults. See if you can’t start to love something you used to hate, or see if you can’t find depth to appreciate in something you’d only understood superficially. You can also do these things in the opposite way (e.g. hate something you once loved) and while it’s less fun and less encouraging, knowing that you can do that and being able to do that is important if you prioritize flexibility.

Of all the things one can shift one’s default attributions toward/about, the one I’ve found to be the most interesting is the way one relates to other living things. You’re currently experiencing reality/yourself as a being within a world. This is probably not a very unusual mode of experience. We can imagine experiencing merely a volitional being, and we can imagine experiencing merely a non-volitional world, but between those extremes there seems to be a “bigger infinity” of potential experiences that involve both a volitional entity and a non-volitional world. Taking the POV of a being or entity appears to be a common perspective (at least from where I stand).

While “you” are *not* a human, which is to say your capacity is not constricted to only being a human, you can (and, I think, should) dwell on the fact that you *are currently experiencing a human point of view (POV).* You’re currently “humaning”. And your spectrum of experience is that of the particular human you’re experiencing “yourself as”. So, while I’m =/= Utthana, the current perspective I’m taking is Utthana’s perspective (although I do sometimes take others). And just so, other living things are unique in that they exist within our perspective *as* other perspectives themselves. For example, TGeorge exists within my POV, but he exists *as a potential POV himself* within my POV.

This means that there’s “a way it’s like to be” TGeorge. You can meaningfully say, “This is *what it’s like to be* a cat,” whereas you can’t say, “this is what it’s like to be a chair”. We can readily imagine experiencing ourselves from the POV of a cat or from the POV of TGeorge, in a way that we can’t readily imagine ourselves as experiencing ourselves from the POV of a chair (as conventionally understood – we can imagine something that looks like a chair which could have a POV).

Being mindful of this, to me, is super useful and enjoyable. I like recognizing other POV's within my POV because my default is often to objectify people and the really inflate my own POV. I don't tend to see other beings as full and as nuanced as myself, but Utthana the human and TGeorge the human are both equal POV's that I could take. So I like taking this perspectives (sometimes, and not always), because it allows me to:

1) Empathize. All POV's are POV's that I could theoretically take. I'm the capacity to take perspectives, not a specific point of view myself. "That could be me," is applicable to everyone I encounter. I like to play with my default conceptualization of other beings in such a way that I'm inclined to have empathy for them. I currently am interested in playing a role of someone who is relatively non-aggressive, non-competitive, helpful, and kind. To further my interest in playing that particular game, I make things easier for myself by changing the way I look at difficult people (some of the time).

2) Be aware of the glaring subjectivity of my own POV. By regularly acknowledging and appreciating other potential perspectives, you come to appreciate your own perspective in light of others. You become aware of all the possible perspectives you could take. I especially like dwelling on plants, because plants have a potential perspective and POV, but it's radically different from that of animals and helps to demonstrate just how alien our perspectives can potentially be (which in turn highlights the potential weirdness and alienness of our current, default POV).

3) Change my attributions more easily. Seeing my default perspective as just one among many helps make it seem less "front and center", less dominant, less immovable. For example, I currently look out my window and see trees, grass, etc. They look kind of dark and I conceptualize them in a slightly negative way. They don't seem as positive as grass and trees in brighter lighting. Understanding that my default perspective is just one of many possible perspectives, I can decide to see the dim lighting as beautiful and cinematic, I can decide to see the grass and trees as miraculous shapes that grew from the ground, I can decide to see them as distinct entities with experiences and perspectives, or I can even decide to (and this is a step further, altering perception instead of attribution) see something entirely else outside of my window, like the Eiffel Tower. Asserting a new attribution or perception may, at first, feel like it's "only happening in your mind" or "imaginary". Further weakening your sense of your default POV as privileged (as well as further contemplating subjective idealism in general) will make "imaginary" seem a lot less imaginary and "only happening in your mind" seem like an arbitrary description.

I recommend you experiment with different conceptual attributions for your perceptions. Don't think that your perceptions can only be conceptualized in one way. **You don't have to learn how to do magic and directly change the "physical" world around you in order to radically change your experience in ways that make you happier and help you do things you'd like to do.** You have tons and tons and tons of default, subconscious attributions to your perceptions and every single one of them can be played with. This whole thing is malleable. And even the "anchor" of your attributions and perceptions, your particular "POV as a being", is merely one potential POV and you can play with that as well. Start small, work your way up, and try not to be discouraged by any tendencies to dismiss things as "imaginary" or "all in your head".

Mindseal - Playfulness.

There is something I realized relatively recently. It happened after I joined /r/occult, which is a subreddit dedicated to practicing magick, among other topics. I've always been keen on the idea of magick, but I never really did much of anything with it for the most part. I just thought it was a cool idea, and I thought it's definitely possible and it fits into my worldview. For a long time I didn't go anywhere with it beyond that.

There was this really stunning thing that happened when I first attempted to manipulate my waking phenomenal reality. This really blew my mind. It was a realization of how much I **don't** allow my intent to flow in that sort of direction! In other words, just one act of trying to tinker with something in my world highlighted how seriously I was relating to all the phenomena. I was such a bore! That one act of meddling highlighted the *massive* energy of *non-meddling* that completely dominated my inner life. I was faced with a thought that I had an option. I could have been relating to everything a lot more playfully and a lot less seriously, and I wasn't doing it at all.

Around the same time, a little bit before, I also read a stunning post on /r/psychonaut by someone who seems not to post anything there. It was like this person just showed up, made this one post, and disappeared into the ether. But I never forgot it. The post was about playfully fooling around with the perceptions we experience in day to day life. At first I thought the post can't be serious. Everything the post was talking about seemed so superficial, and also, so easy to do. And at the time I didn't instantly understand the point of it. I knew it was important *somehow* and so I remembered the general idea. But then I started to appreciate how it's this very playfulness that was important, and how it was actually a very good thing that the entry into playfulness was so easy and simple. The importance of all this dawned on me vividly when I tried to do some magick for the first time, after hanging out on /r/occult. It was when I realized I was such a fuddy duddy bore.

Imagine as you walk around, you touch trees with your imaginary hands. Imagine how you slightly change the tint of the colors of everything you see. Imagine a big giant bowl of colored popcorn spilling all over the street. Imagine yourself growing a bit taller, and then a bit shorter. Imagine smelling incense as you walk. Imagine hearing a rhythmical drum beat or a chant. I realized I could enrich, bend, warp, and generally mess around with my experience *at all times*. I also realized it's actually a very good thing to do repeatedly and often, to cultivate it as a kind of playful attitude toward one's own experience. It's a way to take the things one experiences during waking less seriously. So as I walk around, I can sometimes see a giant eye looking at me from the center of the Earth. Or I may see infinitely long thick beams of light piercing everything and rotating. I'd imagine a swirling stream of As, like the letter "A", lots of them, swirling around like bees, flying around, filling up my body, circling around, then flying out into the world and swarming there. I can imagine my feet stomping the ground like drum beats even though I don't stomp and just walk normally. It's like suddenly my imagination is

alive and active, and it's present to my mind and is mixing with the "non-imaginary" scenery of the waking experience. It's very interesting how it feels.

It's possible to play with one's experience in so many ways. One could try to stretch and compress time. It's not necessary to do anything huge. In the beginning the tiniest alterations are enough. The whole point is to drop the serious attitude. **The waking experience is just a plaything, and we can play with it.**

Utthana - Mindfulness as an Essential Practice

What is the goal? To escape mental habits and tendencies which have become excessively ingrained and therefore mistaken as aspects of reality as opposed to modes of perception. The goal is to be open to all possible perspectives and experiences including those radically different from the ordinary human experience.

The goal is to cease to be a human? You've never been a human. The goal is to cease believing that you are a human.

Why is it preferable to cease believing you are a human? Firstly, because it is incorrect. Secondly, because the human body is limited. It will suffer, age, and then die. You will undergo all of these experiences and they will be painful, unless you realize that they are not *happening to you*, you are merely *experiencing their happening*. It is essential to come to hold the right view about the nature of your experiences.

What is the right view? The right view is to understand one's experiences exactly as they are, to penetrate their nature. Right view is to perceive the physical world as a dream, a fabrication, an illusion, not ultimately real. This means one drops the beliefs they hold in normal, waking life about the nature of their experiences (i.e. as happening in a real, physical, external world) and adopts another. Right view is distinct from wrong view, or the conventional human mode of consciousness, in the same way that a painter presented with an apple would react differently (on instinct, immediately, without contemplation) than a starving man: phenomena are perceived in an entirely different way, despite being, superficially, the same phenomena. Right view is when the understanding of subjective idealism is *consciously evident* in the nature of one's experiences. This is the difference between understanding "I'm typing on my keyboard right now" and "I'm experiencing Utthana typing on his keyboard right now" and having such an understanding *as it is happening*.

That's a nice concept in theory, but maintaining that mode of experiencing all day is an act of meditative endeavor. How is this achievable? It's true that this is to be attained through right mindfulness, or right meditation, which is an endeavor. But constant endeavor is necessary to be ultimately flexible.

Wait, why is it desirable to be ultimately flexible? One who is flexible, adaptable, and comfortable with all experiences is immortal, invulnerable, and infinitely powerful. One who is ultimately flexible is one who is open to all possible experiences.

This now seems even more daunting! The ability to instantly, attentively, alertly, and consciously respond to each experience individually and uniquely is what it is to be enlightened. This requires a mind ("The Beginner's Mind") which is open, unattached, and pliable, accommodating to every farthest reach of conceivable experience. The mind must not be dull, unaware, lost in thought, lost

in action, “being human”, full absorbed in the physical world and taking it to be real, in a “normal state”.

What does this have to do with mindfulness or meditation? Only when one is attentive to every possible type of experience can one be expected to react to, and respond to, each with the full alertness, attention, and conscious awareness to be ultimately flexible. If you are not aware of each experience you are having as it is, you will never be able to respond to each skillfully and with an open heart. You will, instead, fall back into old patterns and default, human ways of perceiving things (i.e. physicalism).

So how is this to be achieved? Only by being constantly vigilant can this be achieved. One must arouse one’s self to full attention of the experience that one is undergoing according to the Right View. This is the difference between being able to say, “I just walked across the room,” and having been intensely aware of the fact that you were experiencing yourself walking across the room during each instant of your walking.

This still sounds like a strenuous meditative endeavor. Am I expected to be completely alert to my experiences all day and every day? Yes. The normal, waking mode of consciousness is when one is capable of discussing subjective idealism theoretically but, for fifteen hours a day, experiences itself as human, busy with tasks, mind not fully aware of the nature of one’s experiences but instead lost in interaction, conversation, and the physical world. The mode of consciousness that is desired is when one is, instead, constantly aware and alert to the nature of their experiences, ultimately flexible, not lost in thought or busy with tasks, not experiencing itself as human. Every minute, every hour, every day, every lifetime not spent completely alert and attentive is a minute, hour, day, or lifetime spent ingraining conventional habits.

Is the maintenance of such a state not exhausting? No. The samsaric state of being lost in ordinary thoughts is where we are comfortable, and it is a strain and difficulty to become constantly aware and alert. But this is not a perpetual endeavor, like a mental task of thinking of the same mantra over and over, day in and day out forever. This is a shift from one natural resting place for the mind to another. Once one “gets into the habit” of perceiving reality with full attention and awareness and not allowing the mind to get lost, remaining in such a state becomes as natural as remaining in the normal, waking mode of consciousness is to us now. The alert, awake mode of consciousness can become how one wakes up, the mode one defaults to in events of trial and trauma (including death), and even how one dreams.

Never mind maintaining it, how does one initially get into such a state, or return to such a state after one has relapsed to the normal, physicalist perception? There are many ways. Intense and prolonged contemplation on right view is often sufficient to induce the shift in the character of experiences, but the practice is not entirely 'passive'. Meditation or drugs, when done by one who has firmly grasped the right view, can induce this shift. Active and intentional magickal practices can be exceptionally powerful tools as well. But the real trial lies in the maintenance of right view and right mindfulness

throughout all of life. The difference between one who theoretically understands wisdom for a few hours of the day, and one who lives with wisdom even in their dreams, is the effort undertaken to maintain that state of consciousness. *Being intensely aware of one's experiences exactly as they are happening, in the context of a latent understanding of right view (subjective idealism), and maintaining such a state, is all that is necessary.*

Utthana - How's the water?

Imagine you go to bed tonight, and each night after, and enter into the same, continuous, cohesive, coherent dream world. It remains as apparently constant, unchanging, and "objective" as our own waking world does. In other words, you're living in two consistent worlds which you alternate experiencing (as opposed to one consistent world + lots of less consistent, less predictable worlds). In this dream world, you're aware that you're dreaming, and that when you go to bed in the dream world, you'll wake up in the "real" world. The other folks in the dream world, though, are exactly like the folks in the waking world. In fact, the so-called-"dream world" and the so-called-"waking world" are just about identical. You experience both as a fleshy being living on a planet, eating, sleeping, communicating, laboring, playing, etc. You're Bob the Human on Earth half the time and you're Flob the Fluman on Flearth the other half of the time. In fact, if it weren't for the fact that you didn't start dreaming about Flearth until now, you'd probably not know which one was "real"!

Question: What kind of lifestyle do you adopt on Flearth, where you know you're dreaming? Do you watch Flearth TV shows, go to a mundane Flearth job, pay your Flearth bills, fill up Flearth trash cans, buy Flearth products in Flearth Flal-Marts, eat Flearth animals, etc.? Do you spend your time on Flearth doing about 90% the same thing as everyone else on Flearth? Or, maybe, do you try to solve world hunger, end wars, spread peace, etc.? Or, maybe, do you become a genocidal warlord? Prime minister? Sports star? Ascetic? Billionaire?

I pose this hypothetical because I want to know to what degree you put your money where your mouth is. If you really do experience the Earth, with all its capitalism, warfare, environmental destruction, overpopulation, etc. as a dream world, how does that influence the way you interact with it? Are you more, or less, compelled to help other people/civilization and society as a whole? What does that do to your ambitions and aspirations? Because there certainly does seem to be -something of a contradiction (and that may be a strong word) in living a totally mundane and ordinary life, nearly entirely identical to that of any conventional physicalist, if you're awake to the fact that it's all a dream. (There are some metaphysical arguments against this which are perfectly valid, but I've got that gut feeling and I'm standing by it.)

We talk a lot about contemplating, metaphysics, and dealing with very specific situations on this sub, but very little about the things that we likely spend the vast majority of our human lives doing. How does subjective idealism influence your life choices? What obligations do you feel toward being a human, other humans, human society, etc.? Do you have animosity toward mainstream culture or do you enjoy it? Are you all logging out of Reddit and turning on reality TV, or are you sitting in fallout shelters in the dark all night?

It's not unlike that famous story from David Foster Wallace where the two fish are swimming along and an older, wiser swims by and says, "Hey boys, how's the water?" And after a while, one of the two younger fish turns to the other and asks,

"What the hell' 'water'?" As oneirosophers, in theory, you're aware that THIS IS WATER. So, I'm literally asking you, "*How* is it?"

At the end of the day, this is your playground, right? I mean, this is basically here for you to play in (with the implications of play/fun not being limited to sheer pleasure). It's game-like in nature. Are you treating it that way? If not, why not? *Are* you having fun? Does this life feel playful? Is there any gap between what you "feel like you should be doing" and what you are doing, day in and day out? Are you happy with this current life experience?

AesirAnatman - A Perspective on Will: Imagination and Magic

What is the imagination? **The imagination is your power to create and explore perspectives.** There are the more conscious, surface levels of your imagination, such as those where you can close your eyes and manifest whatever you would like immediately. There are the middling levels of your imagination, such as those where you manifest aspects of your human life (such as job, home, relationships, interests, etc.) that you can change, but perhaps not so immediately or easily as your sandbox imagination. And there are the more subconscious, deep levels of your imagination, such as those where you manifest the vast world you experience as stable and continuous, and everyone and everything in it: those that seem entrenched and quite formidable to someone just gaining an understanding of Subjective Idealism.

The deeper some tendency to manifest is buried in your imagination, in your mind, the more it operates on its own and seems to be out of your conscious control: the more it is subconscious and othered. The more a tendency to manifest has been unearthed, the more conscious it becomes: the more it is selfed. A conventional person is someone who has buried their tendencies to imagine this reality so deeply that they have forgotten their own subconscious responsibility for those tendencies. Now they call those tendencies other. External. Matter.

Most of you interested in Subjective Idealism here in this space are coming out of a long and dark materialist, objectivist, externalist stupor. I know I certainly am. Almost the entirety of your intent is probably buried in the deepest dungeons of your imagination – caged due to aeons of self-forgetfulness. It's probable that your project is similar to mine. Dig up most of that intent, examine it, refashion it, bury some of it deep but not nearly as deep as before, keep other aspects of it much closer to the surface, much more readily accessible to the conscious part of the mind. So, assuming you've got some idea of what you want to adjust and what you want to leave alone, how do you unearth and bury parts of your imagination, your will? Well, isn't it obvious? You use your imagination, your will! Your waking reality is your imagination, habituated at the deepest levels. Practiced for countless lifetimes. You need to start practicing, to start imagining, to start willing, whatever new perspective, whatever new intent, you'd like to manifest.

There's an important caveat to this. Your sense of self is likely rather small. It would be rather difficult to suddenly honestly and truly exercise a sense of self on the scale of a god with divine powers and all after humaning for so many lifetimes. For most people, it's probably better to take a gradual approach to expanding your sense of self. If you can't manage to calm yourself when you get angry, or eat your vegetables for health when you don't like the taste as much (I don't mean to imply that you ought to do these things, only that you ought to be *able* to do these things), then you'll likely not learn magical healing or wisdom, let alone something like telekinesis. Start where you are. If you begin by learning to do things that are slightly difficult, you will eventually be able to easily do what

once seemed quite difficult or improbable, and one day you will be able to accomplish the impossible.

The more you adopt the Subjective Idealist mindset, and the more confidence you develop in yourself, the more you will find yourself considering turning to magic to accomplish things in your life instead of the conventional paths of negotiating with others and manipulating matter with your body. What is magic, according to Subjective Idealism? It’s the alteration of your will, your imagination, often understood as acts that we would conventionally consider impossible. But really even opening and closing your hand is an act of magic. As is the daily maintenance of the waking world.

The ability to magically change something is easier when that something is closer to consciousness and more difficult when it is more subconscious. So, to get good at a given form of magic I suggest two things: (a) pay attention to your mind and learn your tendencies in the domain that you are wanting to master and (b) start practicing. Imagine that something in the domain you want to learn that you wish to accomplish is realized. Yes, in your sandbox imagination, but as soon as possible try to put that imagination, that belief, right onto the waking world as well. See what it feels like. Find out what sorts of ideas you have in your mind that resist it, that fight back, that reject it and dismiss it. These are all your buried, subconscious habits of mind within your imagination. Don’t be hasty. Examine the resistance. Be certain you are willing to give up the limiting belief before you abandon it – consider its advantages, not just its disadvantages. There’s a reason you originally established this tendency. Then, if you’ve decided, abandon it. And if it ever rises again, each time crush it and imagine your new vision, your new magic. It will always take hold *eventually* if you have the commitment to stick it out. Always.

If you do this, you will gradually unearth the depths of your imagination and your magical power will grow in the newly tilled soil of your mind.

[…]

> A: I'm playing with the idea that desire is automatic. So once you desire something there is nothing you need to push against or force since that unintentionally implies that there's some difficulty or hurdle that needs to be overcome, when there doesn't need to be. It's like an instant release of any preconceived patterns and the allowing of desire to manifest unhindered, by trusting the process.

This is definitely a way you could manage manifestation. I'm wary of it because sometimes I get really into the heat of the moment and want something major changed really bad, only to find later that I'm glad I didn't have my immediate wish. So I think there can be some benefit to having parts of the world buried deeper in the subconscious where you can't touch them as quickly or easily too. Really it's a matter of taste and preference. What you're suggesting here, having the whole world right on the edge of consciousness, could be an interesting experience in itself.

BraverNewerWorld - Resting in Yourself

I battle with tiredness quite a lot. I've been asking myself where the fatigue is coming from recently, in an effort to alleviate it. The main factor I've identified involves the permanent tension that exists between the "you" who you feel you are and the "you" you manifest. There's nothing startling or supernatural in this of course - feeling pressure to act a certain way in defiance of your true feelings is pretty universal. I think that once you start to veer away from physicalism, though, there's a greater disparity between "internal" you and "external" you. At any rate, having identified this as a big mental energy suck, I'm now trying to behave in a way that feels more consistent with my internal vision of myself/the world.

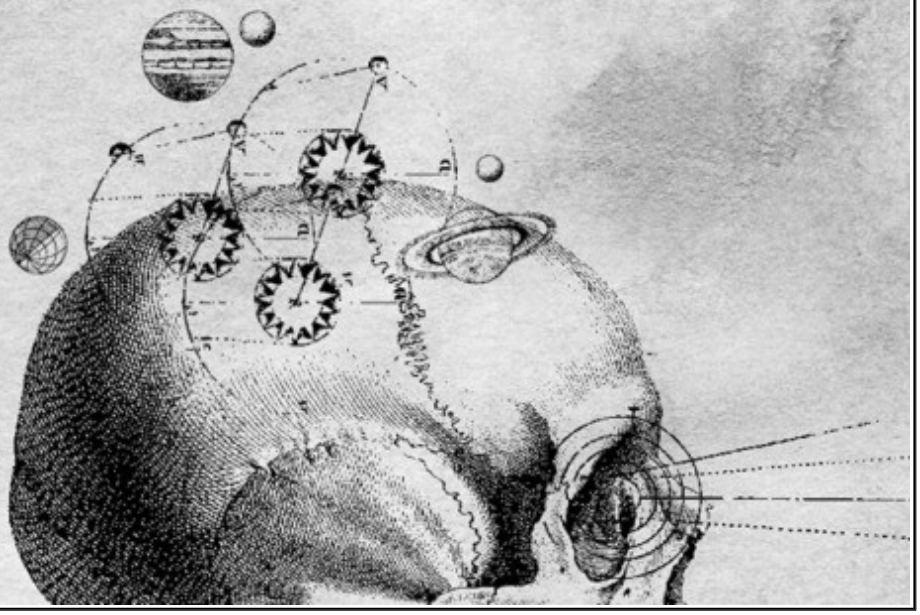
In this respect, the tiredness has almost become a pointer - whatever I'm confronted with, there's a course of action, or a way of thinking, or a way of being that I feel I can "rest with" internally. That's the best that I can describe it. I'd describe the opposite feeling as a mixture of debilitation and demotivation. Considering the difficulties associated with knowing one's own mind and desires, it's a useful tool to have.

Having decided on whatever path or action I can "rest with", the next step is obviously following through, and this brings its own, different tensions. I think worrying about your public persona is one of the hardest physicalist hang-ups to shake, and, as a subjective idealist, some of the courses of action that feel "restful" to me look crazy to an average person. So there's that to battle, but I'd still say that the fatigue that comes with fighting the stress of worrying whether you look like a crazy person is preferable to the deep internal exhaustion that comes from trying to smother your ideal self.

The other reason it's exhausting is because it runs you up against the apparent physical world. Sometimes the restful path is "look different," "stop being cold," etc. But it's not a bad thing, I think, for these thoughts to become reflexive, and to replace the current reflex, which goes something like:

- dissatisfying experience
- "What a pity change is impossible."
- "Wait, maybe **it isn't impossible!**"

Reality exists in the human mind.



FD